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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

JANUARY 4, 1958

NUMBER 1

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*I* HAVE often said that a person who wishes to begin a good life should be like a man who draws a circle. Let him get the center in the right place and keep it so and the circumference will be good. In other words, let a man first learn to fix his heart on God and then his good deeds will have virtue; but if a man's heart is unsteady, even the great things that he does will be of small advantage.

—MEISTER ECKHART

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*The Flushing Remonstrance, 1657*

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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## Editorial Comments

### *Christmas Afterthoughts*

THE Christmas message stands in strange contrast to the realities of the time at which it came to man. This discrepancy between that which exists and that which ought to be has never ceased to plague our minds since the first Christmas at Bethlehem. The message was peace, but peace prevailed neither in the world nor, outwardly, in the lives of Jesus and the Apostles. Jesus' life caused men in responsible positions to generate "unpeace," hate, and persecution. To us, who may have reasons for being impatient, it is painfully obvious that the divinely inspired message had no immediate political results. History continued in terms of warfare and suppression; ultimately, Jesus was executed. Yet, after his death, peace was again the key word in the story of his resurrection. Peace is Jesus' promise to those who believe in him and follow him.

The Bethlehem message, then, was no proclamation of a new state of affairs to prevail immediately, no Santa Claus present to embellish the season. It is of such unforgettable impact because it was a prophetic commission that would build a new community of believers. We, our leaders, the laymen, all of us who still presume to name ourselves after Christ, we still proclaim peace. We are still speaking of our world-wide community, although we have a thousand times broken the commandment to love one another. Have we ever seriously attempted to carry out this prophetic commission to create peace? Or have politics overshadowed our yearning for it? Is it not true that for two thousand years the Church has spent more time and energy on explaining why Christians must participate in "just" wars than on teaching and demanding peace? Yet neither the Church nor our statesmen have been able to suppress the Bethlehem message. No pious lies about the "realities" of politics can darken the radiance of the Bethlehem message. Some statesmen and generals seem to know all too well that there can never be peace. But everywhere men of good will continue to believe and hope that there will be peace; and theirs is the Kingdom.

The Bethlehem vision is unmistakably attached to men of good will, as war is associated with men of ill

will. Therein lies the counsel to those who in despair ask, "What can I do? I am only one." The answer is: we must become men of good will. We must appoint men of good will to run our affairs in the nation, in business, and in our religious communities. We must now dismantle the Christmas tree and forget tinsel and candlelight. A harsh, indeed a threatening, reality, is waiting for us to be beautified and become dignified. We must order life anew and give it joy by serving the divine commission of Bethlehem. And we must remember how little time there is left. The breath of history is on our faces.

### *American Rabbis*

In 1900 there were only 526 rabbis in the United States. Their number increased to 4,257 in 1955. Approximately 70 per cent of the American rabbinate belong to the Orthodox group. The main training centers are the Hebrew Union Colleges in New York and Cincinnati, the Jewish Theological Seminary of America (Conservative), New York, and the Hebrew Theological College (Orthodox), Chicago. Educational standards are high; most rabbis have four years of college education before entering their religious training.

### *In Brief*

Contributions to fifty-two thousand Protestant and Eastern Orthodox communions in the United States reached a record total of \$2,041,908,161 in 1956, passing the two billion dollar mark for the first time in history. The total represents an increase of \$199,315,901 over 1955, when fifty church bodies reported their statistics. The nearly 9½ million members of the Methodist Church gave the largest amount, \$413,893,955—a per capita average of \$43.82.

Forty-seven state Governors listed their religious affiliation as follows: 13 Methodist, 8 Baptist, 7 Episcopalian, 6 Presbyterian, 5 Roman Catholic, 4 Lutheran, 2 Congregational Christian, 1 Jewish, and 1 Mormon. According to this survey conducted by the Washington News Service of the Methodist Information Service all but one of the state Governors showed a readiness to indicate religious affiliation.



## Mountain of Mystery

By MOSES BAILEY

**D**URING some forty hours a week "working" people put their energies into making material goods. On the whole, they are remarkably successful, for they furnish enough to feed and clothe themselves, their families, and a great number of nonproducers outside their families, and to pile up the nation's wealth as wealth has never been piled before. We say that the business of America is production. If that is our business, America is doing well.

Not everybody, however, produces wealth. Probably a rather larger proportion of the population goes to school, teaches school, or does some kind of research. It is clear that neither those who study nor those who teach produce their own food, clothes, and shelter. I keep reminding students that we are parasites upon society, using money that other people have made so that we may be free to study. It is generous of society to give us salary or scholarship, but it is a generosity which society may take away any time such parasites as ourselves are thought undesirable.

From the parasites, however, who may outnumber the people who are producing goods, has accumulated a body of knowledge that surpasses anything ever before known. It is no more possible for one mind to possess all the available knowledge than it would be possible for one person to possess all the world's wealth. The mountain of knowledge about science, about the past, about the world's peoples, is so great that every serious student, after a hard day's work, goes to bed at night fearing he can never climb high enough to get any adequate perspective. The wealth and the knowledge produced in our time are beyond the imagination. Both are good. This should be a great time to live . . . indeed, it is.

While we have been piling up this mountain range of wealth and of knowledge, there has also sprung up another darker mountain—just who is responsible for it, we are not quite sure: call it Mystery Mountain, if you like. It is a vast and terrifying growth of insecurity, tension, and ignorance. The very presence of plenty has made us more fearful of famine. We insure everything that is produced, then seek some way to insure the insurance, that is, to guarantee that our particular pile of the world's goods won't become inflated to worthlessness. As for what we know which appears so much:

it has revealed the frightening shadow of what is not and probably cannot be known. Look at the expressions of the people in a bus, a railroad station, an office: do we look as if we think life is worth living? Some of the brightest minds have been patients of the psychiatrist, seeking to relieve their tensions. Multitudes of people don't know where they are going, and they don't know why they should keep moving. Like children afraid of the dark, the people of our time are almost sick with confused fear. There never were so many mysterious ghosts of destruction as there are today, with more wealth and more knowledge than mankind ever before possessed.

Human affairs have a history. Sometimes the best way to know where we are is to consider how we got here. So the farmer or manufacturer compares this year's production with that of previous years. The scientist reads the history of science to stimulate his thinking about further experiments. The patriot memorializes the heroic deeds of the past. The preacher takes a text from the ancient Bible. Here in New England, we talk about the people who came over in the *Mayflower* in 1620; a society of the descendants of those immigrants reminds us of the importance of their migration. The backbone of our community is the church—here, of course, the Congregational Church, growing up in the seventeenth century. The New England town meeting, so important in rising democracy, had its origin in that same period. Harvard College was founded then. Also, George Fox and, of course, the Quakers came out of that generation. For three hundred years we have been exceedingly proud of the seventeenth century; if pride is ever good (which may be somewhat doubted), it is proper to be proud of all that happened then. Pioneer spirit, religion, democracy, and modern education are deeply rooted in the seventeenth century.

As for the eighteenth and nineteenth centuries, by comparison they appear to us rather dull. The American Revolution and all that led up to and followed it was not a forward step in democracy but rather a denial of the essential principles of human relationship. Religious life in these two hundred years became conventional; a few evangelists interrupted the dignity of church life, but many of the greatest minds were neither evangelists nor churchmen. The pioneers who settled the Middle West, and the men of the Gold Rush of 1849 were heroes, yet not of the caliber of the heroes of the seventeenth century, who wove vital religion, democracy, and hard work into the pattern of a new continent.

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Moses Bailey is Nettleton Professor of the Old Testament at Hartford Theological Seminary. He is a member of Hartford, Conn., Monthly Meeting.

Roger Williams and the Baptists in Rhode Island and William Penn and the Quakers of Pennsylvania had then made history. In the two succeeding centuries the Quakers became conventional, even dignified.

Look carefully at the time of the *Mayflower*, the early Congregationalists, the town meeting; at Pennsylvania and the Quaker pioneers. In that time as in ours the world's material wealth was greatly increased, I think approximately doubled. The world's knowledge was expanded to reach areas never before even considered. And life's inscrutable mystery was more frightfully puzzling than it had ever been before. Multitudes of Englishmen wandered from preacher to preacher trying to find the cure for their fears. These mystified people were so numerous that a word had to be coined to describe them, "Seekers." To the condition of some of them, the mystic faith of the Quakers spoke. In our time we have already coined adjectives and abstract nouns about Seekers: we call them tense or confused or neurotic, and say that they have a complex of tensions. Many of them are the twentieth-century Seekers. For the seventeenth century and the twentieth are in some ways very similar: mountains of wealth and knowledge and mystery. The mystery then produced the seeking, and the seeking led to the mystic faith of the Quakers. The mystery today has again produced a vast seeking, a tremendous tension. Will it lead to a fresh mystic faith? To that question one can only say, We hope that it will.

For Friends there immediately comes a second question, though to non-Friends I suspect that this second question may be a humorous anticlimax: Will this mystic faith for some be Quakerism? No answer can yet be given to this; perhaps it is only pride that makes Friends say, We hope that it will bring many into our company.

#### *Faith Traditional or Experimental?*

The mystic faith of George Fox and his followers three hundred years ago was *experimental*. The details of their beliefs and their conduct were in many respects the reflection of the times, but the gaining of new insight, through meetings for worship and wider experience, destroyed the terror of mystery, turned its fears into confidence. People who would not sing in meeting nevertheless probably sang in jail. That is the kind of experimental faith we want today, though of course it will no longer be colored by many of the beliefs and conduct which appeared suitable in the seventeenth century. Actually, however, most Quakers of today have not an experimental but a traditional faith. We are perhaps Friends by birth. We are dignified, cautious, proud of our heritage. Some dare to seek experimentally; where they are, there are signs of growth in our Society. With

them, we would take our stand, though it is sure at many times to be unconventional. I think that, if we may not sing in meeting, we may sing more about our work, perhaps even do some of our singing in prison. For the mountains of our wealth and our knowledge can be best viewed by those who climb, experimentally, into the Mountain of Mystery.

### Definition

By ELSIE BERGMAN

Who are you, Jesus?  
Here brought face to face  
With printed pages and a certain claim,  
I am detained by what is not my own—  
An ethic in making, miracles interlaid,  
Like lesser patterns in a larger frame.

Jesus in history, what have you to say?  
What was it like—your way?

Imagination, freed, and reaching first  
To probe the secret of the inner thirst,  
Holding it so, with still expectancy,  
To the reserve of promise that is God;  
Imagination, caught by essential nature to its end,  
The possible—the possible—  
All within All, descend!  
And of God's answer? All the validation  
Of poise and commitment and authority  
Transfigures the prosaic scripture legend  
With intimations of divinity.

Jesus impassioned, how did you come to this?  
One with a world of apathy and hate,  
Of what necessity or by what star  
Did you effect the transfer to the dream  
That grasps for earth and man heaven's ultimate?  
Weeping a sightless town, a leaden age—  
Why do I read into the indifferent page  
A cry of need to God on my behalf,  
Loneliness transforming loneliness,  
Pain healing pain, Life summoning to life's choice—  
"Arise . . . be going." Speak to me, that voice,  
Within the despairing *when*, the tortured *how*!  
"To them that ask, the Spirit." *Even to me,*  
*Oh, Lord, to me!* And so I apprehend  
Here my appointment, and the time is now . . .

Christ in my heart, illumining history,  
Who is this waiting at the very end,  
Shadowed—what matter—still with mystery?  
Lord, it is Thou!



## Interchurch Fellowship on a Large Scale

### *The Fourth Assembly of the National Council of Churches*

PHILADELPHIA Yearly Meeting of the Religious Society of Friends, as united in 1955, became a member of the National Council of Churches at its assembly in St. Louis, Mo., December 1-6, 1957. A recommendation in advance by the Constituent Membership Committee gave Philadelphia delegates the right to vote and representation on important committees, Anna Brinton on the Message Committee and Howard G. Taylor, Jr., on the Committee of Reference and Counsel, a body which had to act pro or con on documents directed to plenary sessions. Other delegates present were Gertrude P. Marshall, Mary E. G. Rhoads, and George A. Walton. Lydia B. Stokes was present by special appointment as a member at large, an Additional Lay Representative. Henry J. Cadbury spent a day with the delegation in connection with "Citations for Distinguished Service" in translating the Revised Standard Version of the Bible.

Four delegates from the Five Years Meeting of Friends were in attendance, Glenn A. Reece, now Secretary of the Meeting, Russell E. Rees, Secretary and Editor, Board of Christian Education, Milton H. Hadley, and George A. Scherer.

The two Quaker groups met frequently, especially in the "Snack Bar," and a joint dinner in a more secluded spot strengthened acquaintance. Russell Rees was assigned the invocation at the opening of a plenary session. He performed this duty to our particular satisfaction, saying at the outset that it would be our individual spirit of worship that would avail. "You are people who know how to pray." A deep silence followed. After this he concluded with a few words.

A message of welcome to St. Louis by the local chapter of the American Jewish Committee was read during the opening session.

In addition to five plenary sessions, there were ten public meetings, four of these in connection with the "Divisions"; the others with the Council itself.

The four divisions each had four assemblies for their own business (Christian Education, Christian Life and Work, Home Missions, and Foreign Missions). Delegates found themselves facing three daily gatherings, usually of three hours' duration.

The procedure in all these sessions was formally and sincerely religious. Each opened and closed with worship, prayer, hymns, and a sermon. Midstream relaxation was pro-

vided by excellent choirs and choruses from St. Louis and vicinity. The program booklet included the lines of twenty-nine hymns, of which Fosdick's "God of Grace and God of Glory" was used more than any other in the meetings attended by the writer. Whittier's "Dear Lord and Father of Mankind" was sung, though it was not among the printed hymns.

The preaching was brief and "with power." There was almost no reference to theological patterns. It seemed to speak from spiritual indwelling, centering in God, the Heavenly Father, and appealing to personal devotion and the social duty of church organizations. It echoed the same fundamental religious principles that are found in the reports of staff officers and public addresses. For instance, "The Church by its nature is not the agent of any community interest, no matter how good. It does not exist to be an instrument of human purpose, not even to serve the national security or to preserve 'our way of life.' This is not to say that it does not serve the national welfare and improve our way of life. It does that. It is to say that its role is determined by the mandates of the Gospel rather than by what the community thinks it needs" (Roswell P. Barnes, Associate General Secretary).

Martin Luther King, Jr., of Montgomery, Alabama, warned against thinking of the Church as a counterblow to communism. The Church is primarily "a morally compelling" force among men. The Church suffers from the "high blood pressure of dogma" and the "low blood pressure of deeds."

The many subjects considered in all these meetings are much the same as those that occupy the attention of Philadelphia Yearly Meeting: Worship and Service to God and Man.

The striking difference is one of scope of organization. Philadelphia Friends think of individual concerns, of a Christian witness expressing the faith, the hope, and the love of a small group of people in the same area. The Council, however, has to think of coordinating all Christian forces, all denominations, across the nation.

The Council was called, "the right hand, the strong arm" of American Protestantism. It "belongs to the churches." It "has no problems which are not problems of the churches." "Wide diversity in the Church is right. The rich variety within the Council is a source of joy." The Council is ideally "a

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*I*N holding that outward rites are unnecessary and contrary to their understanding of the nature of God, Friends only insist the more strongly that the whole of life is sacramental. We live continually in the presence of God. Our every act tends either to His glory or to His dishonor. As we follow His will, we are brought closer to Him and receive more fully His grace. As we turn away, we close our hearts to Him. The life of saintliness, the life which based on prayer is a continual offering to God, is itself a true sacrament.—  
From LONDON YEARLY MEETING EPISTLE, 1857



voice for the little peoples of the world. It is not to produce unity but unite resources in Christian witness."

Among the many works of this "strong arm" of American Protestantism is the support given to integration of society across the color bar. Absolute equality in the hotels and many restaurants in St. Louis was required by contract and prevailed in the main. The few incidents which occurred were promptly dealt with.

The published documents of the Council are strong, clear, and uncompromising. At the long tables provided for the delegates, the twenty-three places for the African Methodist Episcopal Church were next to the six Philadelphia Quakers. Two other Negro churches were represented. Martin Luther King, Jr., was the speaker who drew the largest audiences in the public sessions, perhaps two thousand in the evening meeting in addition to the Council group.

General Maxwell D. Taylor, Chief-of-Staff, United States Army, spoke later in full support of the government's foreign policy. He used the expression that our enemies must be confounded by the threat of "massive retaliation" with nuclear weapons. Philadelphia Friends had been concerned that the Christian approach to building peace according to the spirit and teachings of Jesus Christ should be emphasized. We had not succeeded in having practical steps to peace included in the Council's message. The Committee on Reference and Counsel felt that our point had been covered by an amendment to the report of the Committee on Life and Work which referred to the United Nations. They did not wish to have controversial material introduced at the very end. But as we could not feel satisfied to leave General Taylor's address without a comment, room was made for us just before the new officers were installed. Anna Brinton was introduced and spoke from the floor. "We have learned," she said, "to practice coexistence between the Catholic and Protestant areas of the Church, and in our Assembly here cooperation. On the racial problem we are moving toward integration. Can the Christian conscience be satisfied with the present situation in regard to preparation for war? Our nation pours out major resources and concentrates public attention on arrangements to slaughter our fellow men. The Amsterdam Council in 1948 recorded these words: 'War as a method of settling disputes is incompatible with the teachings and example of our Lord Jesus Christ. The part war plays in our present international life is a sin against God and a degradation of man.' Brothers in Christ, shall we not dedicate ourselves to rise above reliance on deterrent might and develop effectual reconciliation?"

The president-elect of the Council for the next three years, Edwin T. Dahlberg, minister of the Delmar Avenue Baptist Church, St. Louis, at his inaugural luncheon that same day spoke of the defense program as "completely outmoded." "The Church, therefore, is charged with the responsibility of awakening public opinion to the utter folly and futility of spending forty billions of dollars on a system of defense that never in the world can defend us" (quoted from the *Philadelphia Inquirer*, December 7, 1957). Instead of the threat of massive retaliation "we must develop massive reconciliation."

GEORGE A. WALTON

## Internationally Speaking

THE story is told of a veteran statesman who was asked what he thought Franklin Roosevelt's attitude would have been to the Russian success in launching an earth satellite. After a moment's reflection the veteran replied that President Roosevelt would probably have cabled to Marshal Bulganin, "Hearty congratulations on your magnificent contribution to our splendid common project of the International Geophysical Year."

SUCH POSITIVE and cordial appreciation of the Russian achievement would have been no worse for the prestige of this country, particularly among those nations whose primary concern is to avoid being destroyed, than is the fact that the Thor and Atlas rockets which the headlines regard as the United States response to the Sputnik are weapons and not exploratory satellites. A welcome New Year present would be a United States satellite that is genuinely scientific in purpose.

AIR FORCE officers say that, for the time being, it is necessary to have striking power sufficiently deadly to paralyze Russia's military power in case she should attack. This means earnest effort to develop long-range missiles to match the Russian missiles (which the Sputnik demonstrates that she is able to set off, if not to control precisely) because the high speed of such missiles might make possible the destruction of Strategic Air Command bases and planes before they could start on their retaliatory missions. "But," say these Air Force officers, "this is taking a very narrow view of the total problem of security." Something more is needed.

THE DEVELOPMENT of the H-bomb, based on nuclear fusion rather than fission, we are now told by the physicists, has made possible the development of power from sea water by a process of fusion of the heavy hydrogen present in relatively small but absolutely enormous quantities in sea water. Once the necessary plants are in existence, the cost of the power is apparently about equivalent to gasoline at ten cents a gallon. This power source is believed to be more nearly inexhaustible than are the visible reserves of fissionable materials. So far as is now known, development of power by hydrogen fusion produces no radioactive waste products and has no bad effect on the sea water. If these judgments prove well founded, the development of nuclear physics, despite the destructive nature of some of the results, may turn out to have made possible the hope of achieving the material basis for reasonably satisfactory living conditions for most of the inhabitants of the earth. This possibility emphasizes the value of appreciative and non-hostile attitudes toward the developments that other nations contribute to a common project even greater than the International Geophysical Year, the project of

establishing on earth a community not too flagrantly out of harmony with what we ask for when, in the Lord's Prayer, we say, "Thy kingdom come."

*December 20, 1957*

RICHARD R. WOOD

## Letter from the Five Years Meeting

### The Westward Movement of Friends

THE complete story of the westward movement of Friends in America from the opening of the nineteenth century has not yet been told. There are scraps of the story in historical novels and in histories of Yearly Meetings or of local Meetings. But the historian has not yet done for this part of our common background what has been done for the earlier periods of Quaker history.

If one takes the long view of our history he is impressed by the fact that there have been two, perhaps three, dramatic and exciting periods when great movements were taking place. The first was, of course, the four decades from 1647 to 1687. During this time in England, 50,000 persons became involved in the movement largely through the dynamic ministry of the so-called Valiant Sixty. During a similar period at least five Yearly Meetings were established in America as well.

By 1700 the aggressiveness which had carried the message of Friends so powerfully throughout England and colonial America had played itself out, and during the next century the emphasis of the Society was upon consolidation and purification rather than expansion.

With the opening of the nineteenth century a fresh wave of new life was experienced. True, it was a part of something that was happening outside and beyond Friends, but Friends were caught up in it, and the story is almost as amazing as the events of the seventeenth century. The opening up of the Northwest Territory and the issue of slavery in the South were the two spurs to the general westward migration of Friends. The lines of movement followed two general courses—one crossing the mountains to enter Ohio and move westward, the other coming from North Carolina and entering the Northwest Territory from the South, by way of Tennessee and Kentucky, crossing the Ohio River in the general community known as Blue River.

Between 1820 and 1900 no less than nine new Yearly Meetings were established, and these Yearly Meetings were to add another 50,000 Friends to the total membership. This movement confronted Friends with a series of situations with which they were poorly equipped to deal. In the first place there was little provision for communication between the new settlements of Friends and the Meetings from which they came. The epistles which have played a large part in communication be-

tween the Yearly Meetings of Friends were not adequate to keep open the lines of contact in a frontier situation. Intervisitation which has also been so important among Friends was likewise difficult and often almost impossible.

In addition to this lack of communication there was the added responsibility for a new community in which, often, the only organized religious life was that of the Friends who had come as settlers. It was not easy for Meetings to refuse to face the responsibility for the non-Friends who were their neighbors. While many new settlements were largely composed of Friends families there were always others who, unless they could share in the Friends Meeting, were left without spiritual fellowship and religious nurture.

In these new situations leadership was seen to be especially important. Now leadership is always important, and no more so on the frontier than in the more settled communities of the East, but the potential leadership was often less in the new community than in the community from which these settlers had come, and the hardship of frontier living left little energy for mental and spiritual development. The two concerns of most of the new Meetings were the meeting for worship and the elementary schools the Meetings were setting up. Effective leadership for the school needed to be trained, at least to some degree; effective leadership in the meeting for worship was also advantageous; and many times one person fitted admirably into the two positions. To free such an individual to serve in this dual capacity, Friends often agreed to build a cabin, cut the winter wood, and share their winter meat. In return their children were taught the elementary subjects and they were assured of someone at hand able to take an active part in the ministry of the Meeting. This fact, without all its implications, has of course been true in Friends Meetings from the very beginning.

Another factor entering into the situation was the general religious awakening, which in America cannot be understood apart from the establishment of the new federal government following the ending of the war, the opening up of free new lands to the West, the improvement in transportation and communication, and the growth in population of the whole new country. Dr. Frederick Norwood affirms that "the two denominations that proved truly equal to the stupendous task posed by the Westward movement were the Baptists and the Methodists. The Baptist farmer-preacher and the Methodist circuit rider have justly entered the ranks of mythical heroes." The influence of this renewed concern to establish a Sunday School and a church in every frontier community in the West was felt also by Friends. We had our own evangelical movement, and many of the



frontier meetings of Friends shared both the religious concern and the emotional methods of other marching groups of Christians.

In the wake of this evangelical concern and of the rapidly expanding frontier of Friends, two results were to appear. First, the missionary movement which had already caught the imagination of the Baptists, and later of the Methodists, was felt by Friends and culminated in the foreign mission movement, and finally in the American Friends Board of Missions. Secondly, the organization of the Five Years Meeting came out of the need for closer association among the now widely separated groups of Friends, reaching from Maine to California. Fourteen of the twenty-eight Yearly Meetings of Friends in North America accepted the invitation to conference and later to organized affiliation in this new association of Friends. The membership of the affiliated Yearly Meetings was something over 80,000, by far the largest group of Friends in the world having any kind of working association together. Two of the original Yearly Meetings later withdrew from the Five Years Meeting, and some have decreased in membership, but there are still about 70,000 members in North America besides Yearly Meetings in Cuba, Jamaica, and Africa, in this association of Friends.

We now must look at ourselves in terms of needs. The need for leadership is evident in all Friends Meetings, and leadership may be evaluated among Friends as being excellent, adequate, ordinary, or mediocre. A survey of Friends work will indicate that Meetings may have leadership which falls into any one of these categories regardless of whether they think of themselves as employing or not employing the workers. The seventeenth-century subterfuge of a "hireling ministry" deserves to be buried with many other antiquated phrases. The Society of Friends is plagued from one end to the other with lack of consecrated men and women who will devote their lives to Christian service. The American Friends Service Committee as well as our Meetings are constantly paying persons to do Christian work, and to say that a person may be paid to feed starving children or to do peace education work but not to do the promotional and administrative work of a Meeting is to be guilty of double vision.

The Society of Friends is in a critical state and no one has a simple answer to its needs. Statistics, as Elbert Russell pointed out a few years ago, do not give priority to either the nonpastoral or the pastoral Meetings. The total membership of Christian and Jewish religious organizations during the past thirty years has increased faster than the total population of the country. The population of the United States has doubled since 1900, and during that time the membership of Friends has in-

creased barely 5 per cent. If we had retained even half of our own children we should have done better than that.

Are we content to be a slowly dying organization? While we waste our energy debating questions which were pertinent at one time but have now become of minor importance the opportunity slips away for us to make our rightful contribution both to the Ecumenical Church on the one hand and to our own local communities on the other.

Certainly two of the values we prize in the Society of Friends are confidence in the guidance of the Holy Spirit in worship and in work and individual responsibility for obedience to the Spirit's guidance. There are Meetings of both the so-called unprogrammed and the programmed variety where true guidance and sincere obedience are notable for their absence. But by the same token there are Meetings, again of both kinds, where they are preserved and honored.

The deep concern of Friends of the Five Years Meeting, as evidenced by the recent Conference on the Ministry at Germantown, Ohio, is first to examine our need for leadership in the light of the second half of the twentieth century, and then to implement that need by careful, prayerful, diligent planning, so that it may not be said of these coming days, as Elbert Russell said of the past, "When the university-trained men of the first generation died, there were none to take up their mantles." We shall not have this needed leadership without thoughtful attention to the commitment and training of young people for such responsibilities.

RUSSELL E. REES

## Endless Night

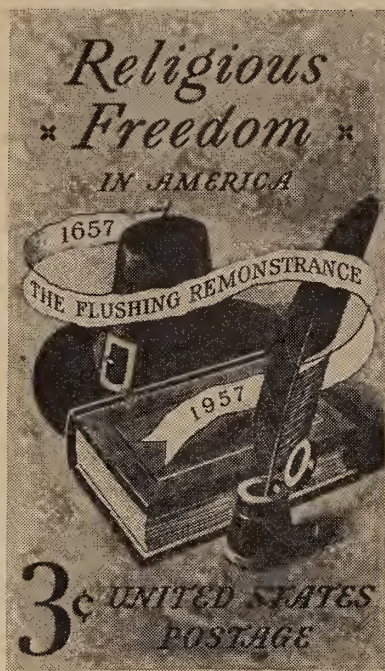
By JANET STAMM

Back, back at the roots of time, before  
Prometheus stole the fire from heaven to make  
Of man a god in power over light,  
Man watched each sun go down in fearful  
Darkness, wondering, would the miracle  
Be reborn and if tomorrow comes,  
While the night watches saw only the glowing  
Eyes of animals, straining toward the dawn.  
Prometheus, impatient of man's convulsions of terror,  
Tracked the lightning flash from heaven to earth,  
Brought fire, bearing light to earthbound man,  
Who, grasping, caught fire in fear, seared  
Terror in the mind more awful than the glow of eyes.  
Not gods but man condemned the seer Prometheus,  
Light giver, bound him to rock; the wrath of man,  
Not gods, decreed Promethean rituals of guilt,  
That man should follow man in endless night.

## The Flushing Remonstrance, 1657

Letter from the Past—168

PERHAPS for a religious periodical a disproportionate number of these letters have dealt with postage stamps. I can justify the procedure now by an extensive article (and cover) of the *International Journal of Religious Education* for last June, in which the numerous stamps showing Bible sites, Christian symbols, non-Christian religions, famous church buildings, religious



leaders, the life of Jesus, and so forth, are cited as a means for promoting religious interest.

The stamp issued December 27, 1957, has to do with Friends, but it differs from most of those heretofore mentioned, in Letters 61, 84, 95, 131, 132, and 153, in that instead of portraying a Friend—it has no portrait of anyone—it celebrates a remonstrance sent just three hundred years ago by the citizens of Flushing, Long Island, against the Dutch Governor's proclamation forbidding them to entertain any Quakers in the town. Petrus Stuyvesant (see Letter 98) had shown himself earlier no friend of religious toleration. He tried to prevent the Lutherans from having "free liberties exercised in their houses," he forbade all Jews "to infest Manhattan," and now he reacted strongly against those who by this remonstrance maintained that "the afore-said heretical and abominable sect of the Quakers ought to be tolerated."

The stamp is therefore in honor not of the Quakers but of the plain citizens of Flushing who without being Quakers themselves were broad-minded enough to resent

the Governor's effort to curtail their hospitality. Such instances are not unique. I discussed in one of these Letters (No. 135) an appeal for clemency towards James Naylor sent to Parliament in 1656 by eighty-seven "peaceable and well affected citizens in and about the cities of London and Westminster." The thirty men of Flushing also claimed to be "true subjects both of Church and State." Actual Quakers can hardly be found on either list, though naturally some who befriended Friends ultimately joined those on whose behalf they had spoken.

All honor to these defenders of religious liberty! May Friends be found equally faithful to defend the civil and religious liberty of other persecuted people at home as well as abroad in our day even if we do not share all the ideas of the victims.

There is also another lesson for us in this episode. Three centuries ago and ever since, a significant role of Friends has been their mere existence as an innocent, upright group, whose independence and challenge to conformity provided a much wider circle of persons with occasion to become defenders of liberty. They have provided almost a "nuisance value" of no small utility. More than any spoken protest or preaching on their own part the Friends, like the visitors to Flushing, kindled thus in men of other faiths a renewal of liberal principles and a willingness to suffer for them. The heritage of religious toleration came from Old Holland, the visiting Quakers by mere passivity and patience shamed the Long Island settlers to reassert the costly principle. When the contribution of the Society of Friends to social welfare comes to be added up we must not forget that under persecution faithfulness on our part can give the impulse to society as a whole towards the correction of narrow conformity, whether political or religious.

NOW AND THEN

## Meeting

By WILLIAM BACON EVANS

In meeting keep thine eye on God alone;  
His is the judgment which our hearts desire.  
No private ends our principles require;  
Let Truth and Truth alone our wills enthrone.  
God's counsel guideth sure to ends unknown;  
For higher knowledge must our mind aspire.  
Men share God's wisdom through a trust entire,  
When worldly counselors are overthrown.  
No vote determines for the group its choice;  
But what God wills is patently revealed,  
Oft to the foiling of the disinclined.  
God's word to messengers is sword and shield.  
Not to a party is the choice confined;  
But listening servants know the Master's voice.



## Friends and Their Friends

Mr. Henry B. du Pont, President of The Longwood Foundation, Inc., located in Wilmington, Del., announced a gift by the Foundation of \$1,800,000 to Swarthmore College, Swarthmore, Pa., for the construction and equipping of a new science building. The new building will house the Departments of Chemistry, Physics, and Mathematics.

Wilbert Braxton, on leave of absence as Head of the Science Department at William Penn Charter School in Philadelphia, has recently been appointed Director of the National High School Program of the American Friends Service Committee. He is a member of Gwynedd, Pa., Monthly Meeting.

As National High School Secretary, Wilbert Braxton is the first to hold the newly formed office. The office has developed out of the long series of successful projects with teen-agers sponsored by the AFSC since 1942. It will coordinate the activities of AFSC regional office high school programs and of work camp and school affiliation projects.

Wilbert Braxton holds degrees from Guilford College and from Haverford College. He has taught in Friends schools in Ohio and in Ramallah, Jordan. From 1944 to 1947 he served as principal of the Friends Boarding School at Barnesville, Ohio. For ten summers he and his wife, Nina Braxton, have been co-directors of the Friends camps for young people in Pennsylvania.

Wilbert Braxton was a member of the first AFSC work camp team, in Westmoreland Homesteads, Mt. Pleasant, Pa., in 1934. Since then he has served with the Committee as director of summer work camps in Indiana and in Tennessee.

In 1958, for the first time, a packet of National Farm Safety Week materials designed specifically for the use of religious organizations will be available from the National Safety Council, according to John T. Kenna, Director of the Council's Church Safety Activities Division. The fifteenth observance of this annual event will be held July 20-26.

The address of the National Safety Council is 425 N. Michigan Avenue, Chicago 11, Ill.

*Quakerism at the Cross Roads*, an address given by Alexander C. Purdy at the Homecoming of High Point Friends Meeting in North Carolina, is available as a pamphlet from High Point Meeting, P.O. Box 5166, High Point, North Carolina, to any interested Friends. Alexander Purdy is Dean of Hartford Theological Seminary. His High Point Lecture is the first in a series which the Meeting hopes to sponsor in connection with its homecoming each year.

Jerome Davis, Executive Director of Promoting Enduring Peace, Inc. (489 Ocean Avenue, West Haven, Conn.) informs us that his organization offers for free distribution scotch-light signs reading "Stop H-Bomb Tests; Save Humanity," for use on the rear bumper of automobiles.

*The Friend* (London), weekly publication of British Friends, announces that its subscription rate will be raised from \$5.00 per year to \$7.00, beginning with the January 3, 1958, issue.

American subscribers are asked to mail orders to Josephine H. B. Copithorne, Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

A check for \$9.10 was recently received at Quaker House in New York accompanied by a letter from the Clerk of the Ann Arbor Junior Business Meeting. Last spring, the letter explained, two Michigan young Friends attended a high school conference at the United Nations sponsored by the American Friends Service Committee. They were impressed with the work being done at Quaker House and with the potential of the program and carried their enthusiasm back to Ann Arbor. On their recommendation the Junior Business Meeting collected the sum and sent it to New York. "We hope," wrote the Clerk, "that this small contribution will be of some help to you in continuing your wonderful work."

From the *Friend* (London) of November 29, 1957, comes the following account written by Emmy Schwarz, Clerk of the Monthly Meeting of the Austrian group of Friends:

On the anniversary of November 10, 1938, on which day all but one of the Jewish synagogues in Vienna were burned down by the Nazis, it was the concern of Alois Jalkotzy, representing the Vienna Friends' Group, to arrange a memorial hour for Jews and others in Quäkerhaus, Vienna. A Catholic priest (Monsignor Dr. Ungar), a Protestant Professor of Theology at the Vienna University (Dr. Fitzer), and the Vice President of the Jewish Community in Vienna (Dr. Feldsberg) expressed in turn their thoughts about this cruel event in moving words, but with remarkable restraint.

All those attending were impressed by the fact that the representatives of these different denominations were bound together by an unshakable belief in God and a deep concern for human rights. The introduction by Alois Jalkotzy and his concluding words at the end of this hour of remembrance emphasized still more their common faith. Devotional music played in between the speeches, including some Jewish chorals, deepened the solemn character of the evening.

In May of 1958 Friends will celebrate the fiftieth anniversary of the founding of The Pennsbury, located adjacent to the Coulter Street Meeting House, Germantown, Philadelphia, Pa., and serving as a home for elderly Friends and those having a community of interest with them. During these fifty years it has been the purpose of the Board of Managers to provide as attractive and comfortable a home for the residents as possible. To this end they have made from time to time many changes and improvements. Many of these changes became necessary because of increasingly stringent requirements of city and state fire regulations and sanitary improve-



ments. A number of these improvements have been recently completed (furnace, enclosing of stairways, modernizing of bathrooms, etc.). At the direction of state and city authorities an addition to the first floor rear has to be built in the near future in order to provide a large room, a bath, diet kitchen, and a nurse's room to take care of convalescent patients who may be temporarily confined. The Board of Managers is now engaged in raising funds to cover these needs.

### ***Border Meetings***

A new series of international meetings of Friends in Europe has developed in what are known as "Border Meetings," which have included Friends from the Netherlands, France, Belgium, and northern Germany. The second of these meetings was held in Dortmund on September 21 and 22, when about thirty-five Friends of varying ages came together for worship, discussion, and fellowship. Siegmund Schultze spoke to the group in one session on "Reconciliation Among Nations." He emphasized the need for strengthening "the inner voice" and of knowing that love is the only means for the solution of all problems, whether personal or in groups or among nations. As he spoke of the guilt which attaches itself to the sensitive German, each person present realized, regardless of his nationality, that he was guilty of not following completely the way of Jesus.

Albert Steen of Bremen gave a talk on "Quakerism as a Faith" and Margaret Gibbins of Edinburgh reviewed the essential message of last summer's Conference of European Friends when she spoke about "Fellowship: How Can We Promote It? Through Faith and Action."

These Border Meetings were initiated, in part, to give strength to the isolated Friends and friends of the Friends in Belgium. Illness prevented the Belgians' participation in this meeting. There were present French, Dutch, and German Friends. Margaret Gibbins, Clerk to London Yearly Meeting's World Committee Affairs Committee, was in Dortmund to begin a six-week visit to Meetings within Germany Yearly Meeting in company with Sigrid H. Lund, Executive Chairman of the European Section of the Friends World Committee for Consultation.

### ***T. Wistar Brown Teachers' Fund***

The Trustees of the T. Wistar Brown Teachers' Fund want all Friends to know of the availability of the fund to any member of Philadelphia Yearly Meeting, twenty-one years of age or older, who wishes to prepare himself for teaching in elementary or secondary school or who is already teaching in such a school. Limited grants are also available to members of other Yearly Meetings when they are teaching in schools under the care of the Philadelphia Yearly Meeting. Because the need for teachers is acute, the Trustees hope that the availability of the fund may be a determining factor in the choice of teaching as a career for an increasing number of young Friends.

One recipient of a grant this year asked the Trustees to circulate information about the Teacher Training Program

(under the Ford Foundation) at Temple University and elsewhere in the hope that some would be recruited who otherwise might be hesitating to take the step toward teaching as a career. Should a teacher training program under the Friends Council on Education develop, the Trustees want to support it as fully as feasible.

All thirty-three applications for grants for study received in the year 1956-57 were approved. These grants were made to 18 men and 15 women, 17 for summer school work, 15 for part-time study during the academic year, and 1 for a full year of study. The institutions attended include several state teachers colleges, the Spanish School at Middlebury College, Rensselaer Polytechnic Institute, Tyler School of Fine Arts (Temple University), and the University of Dublin (Ireland).

Applications, including the recommendation called for on the reverse side of the application blank, should be sent to the Secretary for the Fund, Helen G. Beale, 16 North Highland Avenue, Clearwater, Fla., so that they will be in her hands at least three weeks prior to the date on which the money is needed.

### **BIRTHS**

DEW—On November 26, 1957, to Roderick and Jean Reeder Dew, a son, THOMAS RODERICK DEW, JR. His father is a member of Wilmington Monthly Meeting, Del., and his mother of Middletown Monthly Meeting, Langhorne, Pa.

ROWLAND—On November 7, 1957, in Wilmington, Del., to J. Russel Rowland, Jr., and Shirley Louise Spenser Rowland, a daughter, CATHERINE LEIGH ROWLAND. Her father is a member of Wilmington Monthly Meeting, Del.

### **MARRIAGE**

CARSWELL-GOSMAN—On November 30, 1957, in Chestertown, Md., PEGGY SLAGLE GOSMAN and RICHARD WARREN CARSWELL. The groom is a member of Wilmington Monthly Meeting, Del.

### **DEATH**

COALE—On December 16, 1957, LOUISE BARTLETT COALE, widow of the late Skipwith Peyton Coale, of Takoma Park, D. C. She is survived by two daughters, Katharine Coale Bell and Elisabeth Coale Humphrey; four grandchildren; and a sister, Elisabeth H. Bartlett. She was a lifelong member of Baltimore Monthly Meeting.

## **Coming Events**

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### **JANUARY**

5—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, New York, 3:30 to 6:30 p.m. About 4:15 Barbara Heizman will speak on Ceylon, where she recently spent a year. All invited.

5—Frankford Friends Forum, at the meeting house, Unity and Waln Streets, Philadelphia, 3 p.m.: Donald Grant, "Dynamic Forces Transform the World." Donald Grant, a Scotsman, has been traveling throughout the world and lecturing for thirty years.

5—Philadelphia Young Friends Fellowship, supper for college age and older, at 1515 Cherry Street, 6 p.m. At 7:15 Leon Rabbini will speak on "How Strong Is Your Belief in Democracy?"

12—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Marguerite Hallowell, "Quaker Education."

12—Race Street Forum, at the meeting house, Race Street west



of 15th, 3:30 p.m.: Eric W. Johnson, "Communism As Seen at the Moscow Youth Festival and the Warsaw Student Seminar."

15—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *God of*

*Creation* (astronomy, natural science, and the microscopic world) and *Murrow-Oppenheimer Interview*.

18—Western Quarterly Meeting, in the Kennett Meeting House, Kennett Square, Pa., 10 a.m.

## REGULAR MEETINGS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, WE 4-8224.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends

Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

**ANN ARBOR**—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

### NEW YORK

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at Huntington Neighborhood House, 512 Almond Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m. Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau,

Rittenhouse 6-3263. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACkson 5-5705.

### TEXAS

**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACkson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

### VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**LINCOLN**—Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

### WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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#### REMEMBRANCE

PUGH—In deep devotion to my beloved  
wife, Rebecca Clement, who passed from  
this life First Month 6, 1957.

*I think of thee sweetheart each day  
I feel thy presence—I hear God say  
She is not dead—she merely sleeps  
And waits for thee some day.*

*And as He spoke there came within  
A strength to my weary heart,  
For I knew that some day we would meet  
And never, never part.*

DEVOTEDLY HER HUSBAND,  
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—FROM *The Philosophy of Oakwood School*  
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

JANUARY 11, 1958

NUMBER 2

## IN THIS ISSUE

*P*ERHAPS the most valuable result of all education is to make you do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly.

—THOMAS H. HUXLEY

### "Imbued with a Better Learning"

. . . . . by *Hugh Borton*

### History Teaching in a Changing World

. . . . . by *Walter H. Mohr*

### A Teacher-Training Project?

. . . . . by *Edward J. Gordon*

### News from Friends Schools

. . . . . by *Edwin R. Owrid*

*"From Fear to Faith"—Friends General  
Conference, 1958, at Cape May, N. J.*

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## Book Review

**SPEAKING OF TEACHING.** By IRVIN C. POLEY. Foreword by Henry Scattergood and introduction by Edward J. Gordon. Germantown Friends School, Philadelphia, 1957. 120 pages. \$2.50

This delightful volume, so aptly entitled *Speaking of Teaching* and published as a tribute by the school which the author has served with such distinction for nearly a half-century, speaks to the reader with the same keen, heartfelt perception as Irvin Poley in person has spoken to thousands of grateful students, teachers, and parents from 1913 to 1958. This reviewer finds special satisfaction in the every-day philosophy which permeates the pages on which a great teacher has illustrated so richly his faith in, and affection for, people.

The first chapter, "On Ends and Means of Teaching," appropriately enough sets forth a dynamic philosophy of education. Confusion of ends and means, a common fault of educators, is avoided. Irvin Poley is willing that the prestige of the school and his own success as a teacher should not rest on lesson learning alone as the end to be sought. Learning is a means. The end he calls "maturity of personality," to be achieved through a multitude of activities, experiences, and courses—a poetry reading assembly, a choir rehearsal, a ninth-grade class in English, a performance of *Saint Joan*, a French lesson, and so on, all educational tools when in the hands of an artist-teacher. Irvin Poley lists some thirteen characteristics of "a person who has achieved social and emotional maturity." Here one may share his distillation of a wise teacher's experience.

Irvin Poley is not only a devout Quaker, he is also a Quaker educator. He not only practices what he preaches and believes what he teaches, he also expects the same integrity from his associates. The charm of the book lies to a large extent in his abundant use of examples, both serious and humorous.

In no area of his work and influence have educational "outcomes" been more notable than in the field of public speaking and dramatics. For some twenty-five years, members of the senior classes in public speaking have had, in the Malvern Festival, an almost professional experience in participation in assembly-length plays, chosen from the best the theater affords and skillfully cut to fit the time limitations of the school schedule. Such plays as *Our Town*, *Hamlet*, *The Importance of Being Earnest*, *The Devil and Daniel Webster*, and *Death of a Salesman* are typical of the rich fare that the seniors of Germantown Friends School have enjoyed.

*Speaking of Teaching* is not only a volume for the general reader, but is especially valuable for the teacher who wishes to improve his skill, recharge his cultural batteries, or engage in some soul searching.

The only regret the reader of this book is likely to have is that Irvin Poley has concluded with "Our School Then and Now." What about "The School That Is to Be?"

BURTON P. FOWLER

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, JANUARY 11, 1958

VOL. 4—No. 2

## Editorial Comments

### *Factual History Books*

FEW aspects of education will concern those working for international peace as much as the kind of information which we impart to children and students about other nations. Their past, their conflicts with each other, and all that which vaguely goes by the name of national psychology—these are matters of crucial importance for the shaping of their minds. Literature, art, and music will, by implication or direct information, add life to the teaching of history, but they cannot replace it. They are no more than the decorative bywork that gives color to the factual accounts of events such as history preserves and hands on to the young. Generations of Frenchmen, Germans, Russians, and British—to name only the principal warring nations of Europe—have grown up with distorted (and often ludicrous) opinions and “facts” about each other that were, and still are, firmly built into their minds. Tensions in peacetime and actual warfare are the tragic results of ignorance and prejudice.

Fortunately great progress is in the making, as is evident from Walter H. Mohr's brief survey in this issue, which, we hope, he will supplement at some later occasion. Recently he had an opportunity to interview Dr. Georg Eckert, founder and director of the International School Textbook Institute at Brunswick, Germany, when he visited the United States for a conference with the National Council of Social Scientists. The Brunswick Institute sponsors conferences of historians and history teachers from Western Europe, including Yugoslavia, to discuss common problems. These meetings as well as bilateral conferences between French, British, German, Dutch, Belgian, Italian, and Austrian teachers are unprecedented events, the like of which have never taken place with such a concrete and pioneering purpose in mind as the Institute sponsors. They prepare the way for the writing and publication of fair, objective schoolbooks. Two similar conferences were held between teachers from the United States and Germany in 1952 and 1955. UNESCO is sponsoring conferences with Asian nations; India and Japan are, so far, the most active nations.

There is a good prospect that the children and stu-

dents of tomorrow will acquire a sane view of history and that especially the children of Europe will for the first time in history learn to think in European instead of narrowly nationalistic terms. After World War I Andrew Carnegie's Endowment for International Peace pioneered in this field by arranging for a study of textbooks in the chief European countries. The large teachers organizations of several nations were, however, not consulted, and events after 1933 seemed to prove that the enterprise would need the broad initiative of teachers and the general public. The Brunswick Institute holds great promise in this respect.

When asked about the disillusionments of our time, Paul Valéry, French writer, is quoted as having said, “The future is no longer what it used to be.” As regards the writing of history and teaching the next generation about other peoples, we may indeed congratulate ourselves that the time is fast approaching when the future is no longer what it used to be.

### *In Brief*

Egypt's first DDT production plant, built with help from UNICEF and Technical Assistance, was opened last July. It will produce 700 tons of DDT a year and within twelve months will provide Egypt with all the insecticides she requires for public health purposes.

To date UNICEF has supplied the following amounts of miracle drugs—10,000,000 vials of penicillin used to combat yaws, 20,000,000 tablets of isoniazid for treatment of TB and 325,000,000 sulphone tablets for the treatment of leprosy.

In a national survey of teen-agers' views, the Purdue University Opinion Panel found that a majority of high school students favor wire tapping and the “third degree”; a majority believe the police should censor books, movies, radio, and television; 41 per cent see no reason for maintaining freedom of the press; 34 per cent would deny free speech to certain people; and 26 per cent would allow search and seizure without warrant.

Capital punishment has been abolished in 33 states of the world, including Israel, six states of the United States, and Mexico.



## “Imbued with a Better Learning”

*Extract from the Inauguration Address at Haverford College, October 19, 1957*

By HUGH BORTON

WHAT of tomorrow? I realize that as long as there are inaugurations of college presidents, audiences . . . will be forced to listen to what purports to be the latest and most profound definition and interpretation of “liberal arts education” for the future. It is not my intention to repeat this exercise. . . . In view of a certain uniqueness of each college, it is much more appropriate that we attempt an analysis of what particular emphasis Haverford should give to its education.

Three characteristics, all of which are closely intertwined, immediately come to mind. They are its broad liberal arts base, the personal, individual nature of this education, and the stress placed on moral values. The first characteristic, a curriculum based on a broad liberal arts program of study, is shared by practically all of the institutions represented here. I believe many of you will share my firm belief, based on fifteen years’ experience with graduate students in a specialized field, that the undergraduate with the broadest liberal arts base in his training will, as a graduate student, have the best chance to be successful in a field of specialization. It is gratifying to know that the best of our medical schools, many of our leading graduate schools, and an increasing number of executives in industry all consider liberal arts education to be basic.

This is not to say that the liberal arts college can be complacent about its curriculum offerings and its future. On the contrary, it must continually ask itself whether the present offerings are of a type to equip its graduates to understand intelligently events which may erupt in a world in which no part is now isolated or independent of the other.

As for emphasis on the individual at Haverford, which may upon close examination prove to be overrated, it was manifestly easier to create significant personal contacts between faculty and students when the number of students was smaller. But even as the college grew considerably larger, President William Wistar Comfort insisted that education was basically a personal matter, a preparation for life and not the mere accumulation of facts for private gain. Hence it must be based on human contacts.

We do not need man-made satellites or push-button

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Hugh Borton, President of Haverford College, Pa., was formerly Professor of Japanese and Director of the East Asian Institute, at Columbia University. He is a member of Somerville, N. J., Preparative Meeting and Rahway and Plainfield Monthly Meeting, N. J.

rockets to bring home the fact that our world is rapidly becoming mechanized. Automation in certain industries has reduced the number of workers to a mere handful, and persons as human beings are forgotten. As our cities grow, our suburbs rapidly turn into sections of larger urban regions. The individual loses his identity and people are thought of in a collective sense or are forgotten. Consolidated central high schools with students counted in the thousands add to the basic impersonality of our present culture. The pressure from all sides to conform to the accepted norm, whether in school, in college, or in adult life, all tend to obscure the individual.

In both national and international affairs, we unthinkingly follow the common advertising practice of using brand names. Large segments of society and of the world are given single labels and the sincere individual who refuses to be counted with the mob is considered at best to be a misfit, at worst to be a subversive. In disregard of the realities around us, we glibly assume that all southerners are opposed to desegregation and that the North is free from racial prejudice. The consistent stand of Henry Ashmore of the *Arkansas Gazette* belies the former assumption and recent events in a neighboring county unfortunately prove the latter to be false.

We have almost forgotten the gracious art of referring to foreigners by the name of their native land but classify them according to blocs, each of which may contain numerous nations with radically different cultural patterns. Thus in our contemporary thinking, persons from abroad belong to huge regions such as Latin America, the Arab world, or Asia. We appear to be either too ignorant or too lazy to distinguish between a Venezuelan and a Brazilian, a Syrian and a Lebanese, an Indonesian and a Filipino. Finally, we make a dichotomy of the world by insisting that everyone is either a Communist or an anti-Communist. Thus our society is fast developing into one in which the individual is made into a stereotype, if not forgotten.

If there is any truth in these charges, if we honestly believe in the worth of the individual, the value of his personal views, and his right to hold them, then we must nurture with all the strength at our command a college where the individual, not numbers, is paramount. We must not let the pressure for mass education materially reduce the ratio of teachers to students. We must strive

to find some way to make the small seminar the common type of classroom. We must see that students have as much opportunity as they wish to contact members of the faculty outside the classroom. Finally, we should keep uppermost in our minds the fact that our greatest task is to assist each student to grow to the best of his ability into an independent, cultured human being. Only then is there hope that the individual will not be devoured by the group.

Finally, another phase of this personal approach to the student should not be overlooked. I refer to an athletic program which permits participation by all students in sports. This Field House, which has just been completed, is a worthy symbol of the college's interest in such a program. Anyone who has competed in intercollegiate athletics as a student, or in an interclass contest, will readily agree that the most cherished memories are those of scoring or helping to score a run or goal in a key game. I am certain that to students sitting here now the swish of a crucial set shot in basketball which they may make from this same floor will resound in their ears far longer than anything that is said on this platform. And I am glad that such is the case. If the aim is true, the coordination perfectly timed, then that student has learned a self-control of which he and his college should be proud.

The world into which future graduates of this institution will be expected to make their way has just this month witnessed the end of the bizarre race between the United States and the Soviet Union to launch the first satellite into outer space. This race was won, as might have been expected if we had not been blinded by our own intellectual arrogance, by the state whose deity is scientific achievement and whose official political philosophy distorts and negates those principles and values which we in the United States treasure. In our feverish efforts to win this race, in our search for security through thermonuclear devices and intercontinental ballistic missiles, we have come perilously close to worshipping this same false god of science and to forgetting the Christian basis of our civilization and culture.

In such a world as this, where moral values we hold

dear are despised or ignored by part of the world and sadly neglected by the rest, this institution should make no apologies nor hide the fact that as a denominational, Quaker college it is interested in the moral as well as intellectual well-being of its students. While this concern may make little noticeable imprint on them, the college should not shirk this responsibility. This is not to infer that either the faculty or students of this college are expected to adhere to the principles of the Society of Friends or necessarily to agree with them.

On the other hand, it is not too much to hope that members of this college community, like many persons before them, will come to understand more fully and to appreciate more deeply the unchanging moral values of life. The beauty of the campus on an autumn morning may have a deep meaning for some. The children playing in the Osage orange tree which William Carvill, the English landscape gardener, planted shortly after the college was founded, the last surviving specimen of the second generation of William Penn's treaty elm which gracefully spreads over the lawn on our central campus, the exotic evergreens on the nature walk, any one of these sights may have special significance to others. A new friendship, a special relationship between a professor and his pupil, may contribute most to another's moral fiber.

It is also not too much to expect that in the weekly assemblies of our entire student body some of the students may profit from their contacts with leaders from various phases of the nation's life or from their talks with outstanding scientists and statesmen who constantly visit the campus. Finally, we hold that in our midweek Quaker meeting for worship, students and faculty can learn to delineate and to cultivate the highest moral principles and to see man in his proper relation to his fellow man, to life as a whole, and to God.

These will continue to be our aims. To some they may seem far too idealistic to achieve in a world which is capable of destroying itself. The future may prove such predictions to be correct. But if we are to be saved from our own destruction, if we are to face the future with faith and courage, we must base our individual

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*THE longer I live, the more difficult do I see education to be; more particularly as it respects the religious restraints that we put upon our children. To do enough and not too much is a most delicate and important point. I begin seriously to doubt whether as it respects the peculiar scruples of Friends, it is not better quite to leave sober-minded young persons to judge for themselves. I have such a fear that in so much mixing religion with those things that are not delectable, we may turn them from the thing itself. I see, feel and know that where these scruples are adopted from principle, they bring a blessing with them, but where they are only adopted out of conformity to the views of others, I have serious doubt whether they are not a stumbling block.*

—ELIZABETH FRY



philosophy, our national philosophy, and even our attitude and actions toward the rest of the world on the simple belief in the fundamental worth of every individual. If we succeed in keeping this truth before succeeding generations of Haverfordians, then we will, in fact, have imbued them with a better and higher learning.

## History Teaching in a Changing World

By WALTER H. MOHR

THAT diplomacy, international organizations, and peace societies, important as all of them are, cannot by themselves bring about world peace has become increasingly evident since World War I. Secretary of State George Marshall in his speech accepting the Nobel Peace Prize cited the northern and southern versions of the Civil War, pointing out how completely unrealistic both stories were; he concluded that much work would have to be done if history texts and history teaching were to make any significant contributions toward a lasting world peace. He might easily have used as another illustration the Canadian and United States versions of the War of 1812 as presented in the history texts of these adjoining countries.

Late in 1956 the fifth volume of *Das Internationale Jahrbuch für Geschichts Unterricht* ("International Yearbook for History Teaching") was published by the Albert Limberg Verlag, Brunswick, Germany. This publication—regrettably not widely heralded—furnishes documentation of a movement originating in Germany after World War II. The initiative and most of the impetus came from Professor Georg Eckert at Brunswick, although some credit for encouraging it should go to Gerald T. Hankins of England, a notable crusader for international history teaching. The program set up a network of exchanges and criticisms of textbooks, including those of the countries of Western Europe, the United States, India, Japan, and Yugoslavia. It has resulted in a rising consciousness among the history teachers of Europe and elsewhere that their textbooks are sometimes biased and need to be revised in the interest of facts and of better understanding.

An important pilot experiment was made by the Scandinavian countries. They found that some important changes were needed in the history texts of these

now friendly countries if members of the younger generation were to have a true picture of the development of these countries in their relationships with their neighbors. It should also be noted that UNESCO has not only encouraged and supported Professor Eckert's project but has done excellent work in stimulating the review of teaching materials and methods.

A study of the five volumes of *Das Internationale Jahrbuch* is a rewarding experience. Most of the reports and essays are written in German, but some very significant portions are written in English and French, so that the teacher with a reading knowledge of either French or German can get much of value. The volumes contain reports of international conferences of history teachers with the recommendations made by them; suggestions for teaching aids and visual material useful for teaching international understanding; essays on the specific problems of teaching history in the various countries; lectures on such topics as the origin of certain national cultures; reviews of American history texts by German history teachers; reviews of German history texts by English, French, and American history teachers; articles dealing with the organization of history courses in some of the countries; and lists of the important leaders of the international conferences.

The report of the conference of French and German teachers of history at Mainz in October, 1951, gives some idea of the working of these conferences. This meeting dealt with Franco-German relations from 1789 to 1933 as presented in the textbooks of the two countries. Although it is impossible to give a complete summary of the important topics covered at this conference, it is interesting to see how many points of view both sides were willing to change in their texts on such important phases of Franco-German relations as the problem of Alsace-Lorraine, the international policies of Napoleon III and Bismarck, the causes of World War I, and the dictated treaty of Versailles. More important than the changes the group was willing to make in their texts was the spirit of good will and cooperation so evident at this conference. No one would dare to say that the progress which is being made toward a Western European union is caused by the cooperative approach to history teaching, but it might be safe to venture that both movements stem from the same source and are excellent harbingers of the future.

The conference of German and United States history teachers held at Brunswick in May, 1952, was equally successful. It was noted by the American representatives that the German textbooks did not give sufficient weight

(Continued on p. 27)

Dr. Walter H. Mohr, a member of the faculty at George School, Pa., has for a number of years been actively interested in efforts to revise history teaching on an international scale. We hope that the present article may be followed by a supplementary survey at some later date.

Walter Mohr is a member of Germantown, Pa., Monthly Meeting (Coulter Street).



# THE COURIER

A Publication of the Friends Council on Education

Winter 1958

Number 11

*This publication is issued by the Friends Council on Education in an attempt to explore and help shed light on problems common to all who work in the field of education. It is our hope that schools will feel very free to communicate with each other should they seek further elaboration on any activity described.*

*The Editorial Staff comprises Howard G. Platt, Rachel K. Letchworth, Alexander MacColl, James A. Tempest, Mark F. Emerson, and Edwin W. Owrid.*

*The Courier includes page 23 to page 27, first column.*

## A Teacher-Training Project?

By EDWARD J. GORDON

WHAT responsibilities do Friends schools have to American education? What responsibilities do we have in helping to train teachers for the coming crisis? Can Friends schools suggest useful ways to encourage wider acceptance of the idea that all schools should be concerned about the value systems of their students? Do our methods of teaching values have wider application? Where will Friends schools get teachers during the next ten years?

These questions were on the minds of the Friends Council on Education when Burton Fowler, Consultant to the Fund for the Advancement of Education and former Principal of Germantown Friends School, proposed a teacher-training project for the Philadelphia area. Consequently, a committee consisting of Edward J. Gordon, Gertrude M. W. Stokes, Rachel K. Letchworth, Edwin Owrid, and Mary Chapple developed the plan described herein.

Existing programs at Harvard, Yale, and Wesleyan work with public schools and are primarily concerned with getting their students to accept positions in public schools. Phillips Academy in Andover, Massachusetts, has been running

a training project for two years; Saint Paul's School in Concord, New Hampshire, is beginning a program next summer.

The program for Friends schools was presented last April to the Fund for the Advancement of Education in order to get financial support. Since that time our committee has worked on following up suggestions made at that meeting. Our intention was to present a final report, assuming the approval of the Friends Council, at the mid-winter meeting of the Fund.

The project would train prospective secondary school teachers, graduates of liberal arts colleges, by offering internships in six or seven Friends schools and two public schools. It would include for each intern a summer program of two education courses set up especially for this project, and given, we hoped, under the auspices of the Friends colleges in the area. During the school year there would be supervised teaching experience in two different schools, half the year in a public school and half in a Friends

school. At the end of the experience the intern would be accredited to teach in public schools, though he might choose to teach in an independent school.

Is this just another teacher-training program?

We think not. This program should provide ideas

### E. NEWBOLD COOPER

1898-1957

*E. Newbold Cooper for the past six years served as Chairman of the Friends Council on Education. In the midst of a life rich with an almost unbelievable number of interests and responsibilities, we feel that this was one of his chief concerns.*

*He saw the Council on Education as a potentially great service organization, international in scope, offering guidance and inspiration to all Friends schools and colleges, as well as to Friends engaged in education anywhere. He saw, too, the whole scene of American education enriched by our research and philosophy, and so, thereby, we would have earned the right to exist. When our vision was not great enough he urged us on.*

*We will not let that vision fade.*

Edward J. Gordon is Chairman of the English Department of Germantown Friends School and Instructor in Education at Harvard and Yale.

on whether a group of schools in an urban area, by banding together, can offer a successful intern program. In this way our schools would be making a useful contribution to American education by showing how any city area might train teachers for the coming shortage. The plan would be equally applicable to other schools: in Phoenix, Denver, or Chicago, for example. It does not have to be limited, as the years pass, to people immediately out of college; it would be useful for training anyone who wants to go into teaching.

The program would not be *better* than what could be supplied by a university; it would be *different*. It attempts to avoid three serious difficulties in most teacher-training projects. It is *centered* on internship; education courses are supplementary, not central. By starting with selected schools, it avoids the serious limitation imposed on universities by the nature of the schools and master teachers with whom they usually have to cooperate. Finally, this program is attempting to work out a new kind of graduate education course more adapted than are the traditional offerings to an intelligent liberal arts graduate. Undergraduate courses in education have managed, in most colleges, to hold to suitable intellectual standards; but many graduate courses have been an insult to the intelligence of the student.

Our emphasis would be on the supervision of the intern's teaching. One of the major problems in existing programs is their relation to the master teachers who have no part in planning the program and whose individual efforts are not coordinated. We hope to bring master teachers into the total planning by holding monthly seminars.

#### *What Have Friends Schools to Offer?*

We believe that the philosophy of Friends schools might make a contribution to American education. If a school is to be successful, it must have a high degree of pupil and teacher morale. It must care for more than the intellectual development of the students; their emotional sides are equally important. The result of an educational program must be partially measured by the value system of its products.

The Friends schools offer to interns a philosophy in action. The central belief of the Society of Friends—that there is something of God in every person—means a belief in individual dignity which should further good teacher and student morale. If a person feels that he matters, his morale is to that extent improved. In administration and in student government we proceed on the assumption that each participant has equal importance, that the sense of the meeting is based on unity

of opinion rather than on majority vote, that the conviction of the minority should be given respectful and deep attention, and that all opinion can be gathered into a unifying and workable whole.

#### *The Schools in Practice*

The participating schools are committed to strong academic programs. One has been taking part in the School and College Study of Admission with Advanced Standing since the origin of that study, and at least one other school is now participating. Two schools have been doing experimental work in the application of the study of linguistics to the teaching of French, Latin, and English. One school offers interesting junior high science work in anthropology and in geology. About ten teachers have been working with either the School and College Study of Admission with Advanced Standing or the Educational Testing Service, in constructing and evaluating subject matter tests. Coordination of these efforts would provide, we feel, an interesting and stimulating environment for an intern.

#### *How Would the Program Work?*

As has been said, the program would include six or seven Friends schools and, in the beginning, two public schools in the Philadelphia area. It would be administered by a Board of Directors (preferably six or seven in number) appointed by the Friends Council on Education, and each public school taking part would be asked to supply an additional member. The Board would in turn select a Director. All final decisions as to courses, entrance requirements, and choice of master teachers would rest with the Board and with the Director.

The Director's duties would include visiting the cooperating schools to evaluate the contribution each school might make to the program. He would select and train those who are to serve as master teachers. He would direct a monthly seminar of master teachers, aimed at an understanding of the program, at creative approaches to teaching and supervision, and especially at examining new developments in the various fields of teaching. These seminars would also include new findings in learning theory. They would presumably be open to beginning teachers in any of the schools and to any other teachers who would like to attend. Visiting specialists in curriculum, in philosophy, and in education would be used.

These meetings, it was hoped, would provoke much discussion of our purposes and means—discussions which, when taken back to the cooperating schools, might form bases for faculty meetings.

The Director, too, would recruit interns and arrange for their housing and occasional social gatherings. He



might, for example, write to recent graduates of the cooperating schools, describing the program and recommending it to them. He should also, of course, make recruiting trips to colleges.

Finally, he should, as often as possible, see interns teach, and discuss the results with the intern and the master teacher. In this way it was hoped that all three people involved would become better critics of the teaching process.

The master teacher, a major link in the program, should ideally possess the following qualifications: he should know the new developments in his field, be a good classroom teacher, be able to criticize the intern constructively, and be flexible. Where would such paragons be found? Nowhere. But the aim of the program would be to help each teacher approach the ideal, and many would.

The master teacher should be the immediate supervisor of the intern and should instruct him in lesson planning, in useful teaching materials, in professional reading, and in evaluation techniques. The Director presumably would help in assembling bibliographical material and making it available to all master teachers. In the monthly meetings of these teachers, movies, tape recordings, and demonstrations would provide material for working on constructive approaches to intern supervision.

The intern should be a graduate of a four-year liberal arts college. He should have such a scholastic record, personal qualities, and emotional maturity as would enable him to be an effective teacher.

Beginning in September, he would be assigned to a master teacher in one school. There he would teach at several grade levels and with at least one other teacher. He should teach no more than three periods a day. At the end of the half year he would move to another school where he would teach during the second half year. In return for these duties he would receive a salary of \$2,000 to be paid by the two schools. This is the one expense that the Fund would not consider carrying.

The intern should see the school as a whole. He should, according to his talents, take part in extracurricular activities, advising and working on publications, dramatics, music, and student government. He should at some time attend such activities as a work camp, the Schwenksville Conference on School Affiliation, the Buck Hill Falls religious conference, the Schools Community Council, Urban Minorities Close-up, a United Nations trip, and Washington seminars arranged by the American Friends Service Committee.

He should attend faculty meetings and, when they are not dealing with private matters, at least one admin-

istrative conference and a school committee meeting. He should see the workings of a whole school.

He should take two courses in education to be arranged for the summer of 1958. During the fall of his teaching the intern would attend, every other week, a seminar on the teaching of his subject field. The Director would coordinate the program. As mentioned earlier, some sessions would be given by those teachers in the participating schools who are doing notable work. Some sessions would be given by college teachers who may have a different view of what might be done.

### *The Current Status of the Program*

In April, 1957, the program as outlined was taken to the office of the Fund for the Advancement of Education. Here various questions were asked, most of which have now been answered, including:

Would the state Department of Education accredit people who have been through the program? We have been assured of temporary certification similar to that offered by other teacher-training institutions in the state.

Will the cooperating schools pay the \$2,000 to an intern? Here is the weakest link in our program. The large majority of Quaker headmasters, in a meeting at Friends School Day, expressed doubts that their schools could supply this money.

EDITOR'S NOTE. This article presents a thoughtful and carefully worked out approach to a desirable goal. It was projected for publication when a conference of the Philadelphia headmasters discussed it and regretfully arrived at the conclusion that the plan could not be put into operation in its entirety in the near future. Because of its underlying philosophy and specific suggestions we are, nevertheless, submitting it to the readers of the *Courier* as a stimulus to their own thinking. Although the Ford Foundation has not expressed interest in a more restricted plan we feel certain that some sort of pilot study based on the original plan will be made soon in the Philadelphia area, probably at first involving only Friends schools.

### News from Friends Schools

IN spite of drought in the East and flood in the West, the summer of 1957 was one of growth in the Friends schools of the United States. The school year of 1957-58 promises like growth in point of service, as the following reports from thirty Friends schools, boarding and country day, witness.

ATLANTIC CITY FRIENDS SCHOOL, Atlantic City, N. J., constructed a new business and principal's office. The newest lighting fixtures were installed in the entire building. The science laboratory benefited from new equipment and fixtures.

BROOKLYN FRIENDS SCHOOL, Brooklyn, N. Y., installed a third asphalt tennis court and refurbished the locker room. For the third summer the Little League used the athletic field. A most successful exchange of French teachers was made last year under the Fulbright plan.

DOWNINGTOWN FRIENDS SCHOOL, Downingtown, Pa., remodeled a sun porch to provide a room for third grade. Last June a pageant was held, commemorating the 150th anniversary of the Downingtown Meeting.

FRANKFORD FRIENDS SCHOOL, Philadelphia, Pa., added four rooms to its building. These will accommodate the fourth and sixth grades, provide for a faculty lounge, and permit the office to return to its original purpose. This fall the Philadelphia Psychoanalytic Institute is sponsoring an extension course at Frankford Friends on "Learning Disorders."

FRIENDS ACADEMY, Locust Valley, N. Y., opened its eighty-first year as a day school only. The new gymnasium, with a two-station basketball floor and wrestling room, will be ready in November. Former dormitory corridor space has furnished five new classrooms.

FRIENDS BOARDING SCHOOL, Barnesville, Ohio, acquired an additional farm of eighty acres as well as a valuable registered herd of Jersey cattle. A new science-auditorium building, to be completed by the fall of 1958, will make way for an enlarged library. Last year Kathryn Sidwell, sophomore, won first prize in an essay contest on Peace—a trip to England and a month among English Friends.

FRIENDS' CENTRAL SCHOOL, Philadelphia, made extensive improvements to the upper school arts and science building, science cottage, gymnasium, lower school studio, and lower school building. Mr. G. Raja Gopal will spend three months at Friends' Central as a "Consultant on Asia."

FRIENDS SCHOOL, Alapocas, Wilmington, Del., improved storage facilities for girls' athletic equipment. Mlle Jacqueline Tallard, daughter of the director of the SHAPE school in France, will spend the first four months of the school year here. Her hostess, Mary Gilruth, a senior, will travel to France with Jacqueline after Christmas.

FRIENDS' SELECT SCHOOL, Philadelphia, has launched a \$150,000 building program, the major part of which includes the building of a new gymnasium. Other goals are more classroom space for the lower school, a complete kindergarten unit, new science laboratories, and increases in faculty salaries.

FRIENDS SEMINARY, New York City, installed an entirely new heating plant at a cost of \$25,000. This year a large group of girls plan to serve as nurses' assistants in New York hospitals.

During the summer months at FRIENDSVILLE ACADEMY, Friendsville, Tenn., friends and students in the community painted and cleaned several of the buildings. The boys' and girls' shower rooms were reconditioned. A new water storage tank was purchased. The school's farm was enrolled in the Soil Conservation Service program.

GEORGE SCHOOL, Bucks County, Pa., started work on an additional dormitory sprinkler system. A new faculty lounge was completed to serve as a central social room for faculty and staff. Four faculty members spent a fruitful summer:

William S. Burton at Massachusetts Institute of Technology, William Cleveland at Wilmington College, Richard Lafean at Overseas Work Camp, and Charlotte Blaschke in Germany.

GERMANTOWN FRIENDS SCHOOL, Philadelphia, purchased the John T. Emlen house and grounds on School House Lane. A special development committee, formed from the school committee and other friends of the school, will be concerned with long-term activities, particularly in relation to the physical plant. The school was represented again this year at the Children's International Summer Village.

All parents of students in GWYNEDD FRIENDS' Kindergarten, Gwynedd, Pa., were visited in their homes prior to the opening of school by members of the faculty. Thus the messages of Friends were interpreted to others.

HADDONFIELD FRIENDS' SCHOOL, Haddonfield, N. J., installed a completely new heating system in the main building. The sixth grade room was remodeled after extensive excavation. The Service Club of the school continues its project of supporting two southern schools. The school participates in the released time program of the public school system by supplying a teacher each week to give Quaker instructions to interested children.

LANSDOWNE FRIENDS' SCHOOL, Lansdowne, Pa., paved the kindergarten play yard and the girls' sports area. The exterior of the building was painted, new playground equipment installed, and a new exhaust fan added to the kitchen. Community activities include raising of funds for the School for Retarded Children and the United Fund, as well as taking clothes to the American Friends Service Committee.

LINCOLN SCHOOL, Providence, R. I., opened a new lower school building, added a new study hall to the junior high school, and gave new quarters to the upper school studio. The science wing was given completely modern equipment. Girls of the school attended several seminars on European countries, were active volunteers in several city agencies, and visited Norway through the Experiment in International Living.

A \$32,000 building renovations gave MEDIA FRIENDS SCHOOL, Media, Pa., three brand-new rooms. Parents and friends gave approximately 386 hours of labor to finish the project for the beginning of school. Preschool and primary children make excursions to the local bakery, post office, fire department, pet store, old people's home, dairy, and farms to supplement the academic curriculum.

MOORESTOWN FRIENDS' SCHOOL, Moorestown, N. J., is engaged in a development program which, first, will add a three-story wing to its junior-senior high school. A second step will build a new gymnasium and enlarge the school offices and library. Two visitors from abroad, Ute Theile from the Rudolph-Steiner School, Nuremberg, Germany, and Mlle Christiane Bobée, director of the Girls Elementary School, Bléville, France, will be in Moorestown this year as a part of the School Affiliation Program.

MOSES BROWN SCHOOL, Providence, R. I., started construction of a new science building to house classrooms in chemistry, physics, and biology.

Plans were started at OAKWOOD SCHOOL, Poughkeepsie, N. Y., to construct a gymnasium that will be correlated with



the original Lane Gymnasium to produce an arts and recreation center. Two new housing units, one for the use of the dietitian, were added. A number of students traveled in Europe and South America and attended work camps in Mexico and France.

PACIFIC ACKWORTH FRIENDS SCHOOL, Temple City, Calif., was host for a few days to the High School Caravan work camp of the American Friends Service Committee. The campers installed a watering system and helped to remodel and repaint classroom furniture.

A former adult class and laundry room at PACIFIC OAKS FRIENDS SCHOOL was remodeled to serve as a nursery school playroom. Kitchen, storage, and bathroom facilities for twelve children were provided.

Members of the committee and other volunteers painted the interior of RANCOCAS FRIENDS SCHOOL, Rancocas, N. J. The school building was used by the Methodist Church as a vacation Bible school, and the playground is used throughout the year by children of the community.

SCATTERGOOD SCHOOL, West Branch, Iowa, broke ground for a new main building on July 29. It will provide all food services, a library-study hall, three classrooms, art studio and hobby area, offices and girls' dormitory. Doris Rockwell, from the Costa Rica Community, is a senior at Scattergood.

At THE SIDWELL FRIENDS SCHOOL, Washington, D. C., acquisition of a nine-acre tract of land permits, for the first time in decades, the accommodation of all classes in the school's own buildings on the main campus. This year Sidwell Friends will conduct a campaign to raise funds for a gymnasium and activities building.

New lighting was authorized for all the old building at WESTFIELD FRIENDS' SCHOOL, Riverton, N. J. A parents committee promotes a feeling of oneness by a series of get-togethers initiated by a covered-dish supper.

WESTTOWN SCHOOL, Westtown, Pa., soundproofed its music studio and practice rooms. A new classroom was added to the lower school. A modern recreation room was constructed at the southeast corner of the arboretum. Westtown continues to support work camps in Philadelphia. The school Service Committee will help support a Hungarian student and, next year, sponsor a student from Kassel, Germany.

THE WILLIAM PENN CHARTER SCHOOL, Philadelphia, added a second story to the kindergarten building to provide new quarters for upper school art and music. The woodworking shop was renovated. A refresher course for teachers of science will be given as the sixth annual series of public-service-to-education lectures. The headmaster continues in office as chairman of the Germantown Community Council.

WOODBURY FRIENDS' SCHOOL, Woodbury, N. J., started a \$20,000 addition, to provide two classrooms and basement playroom. The parents group is contributing labor to finish the project. A Meeting-sponsored tea will be held for alumni of Friends schools living in Woodbury and vicinity. An open house is planned, upon completion of the new building, for elementary education leaders of the community and county.

EDWIN R. OWRID, *Librarian*  
William Penn Charter School

## History Teaching in a Changing World

(Continued from p. 22)

to cultural developments in the United States. Thus, for example, the literary achievements of Jonathan Edwards, Emerson, Mark Twain, T. S. Eliot; the painting of Frederick E. Church, the Hudson River School, Grant Wood, and Thomas Hart Benton; the music of MacDowell and Stephen Foster as well as the light opera of Deems Taylor, Jerome Kern, and Sigmund Romberg, the sculpture of Daniel Chester French and Augustus Saint-Gaudens; in architecture the Georgian domestic style, the skyscraper, and the work of Louis Sullivan and Frank Lloyd Wright are sometimes neglected or inadequately presented. Furthermore, the texts failed to give a sufficiently positive understanding of democracy and liberty as practiced in the United States, and the continuous interaction between European and United States history was not given sufficient weight (a similar criticism was made of the United States history texts by German representatives). Nor was sufficient recognition given to the multiplicity of cultures composing the United States.

The German representatives raised the question whether the term "Barbarian" rather than "Germanic" invasions of the Roman Empire might not give children a wrong impression. They thought it wise to lay more emphasis on German cultural influences in Europe before Germany became a unified nation; pointed out that insufficient distinction was made between the development of Prussia as a state and the growth of German nationalism; and thought that too much emphasis had been placed on German aggressive actions in the Caribbean regions. There were many other interesting suggestions, but what we have included gives some indication of the nature of the work which was done. Again, there was a very friendly and cooperative spirit in this conference. Statements by some of the American authors of texts which had been reviewed promised that the suggestions made at the conference would be included in the next revision of their texts.

The work of these private teacher organizations will continue, even though some of it has been taken over by UNESCO; we hope that a sixth volume of *Das Internationale Jahrbuch für Geschichts Unterricht* will be available before too long. So far as we can determine the influence of these conferences is being felt in some of the participating countries. In the United States individual teachers and groups such as the excellent Workshop in International Relations conducted by Leonard Kenworthy at Pennsylvania State University during the summer sessions are doing much to emphasize the importance of international education. But in spite of the

significant achievements here and abroad, there is still much provincialism and emphasis on nationalism in the history teaching of many countries. It would be helpful if history and social studies teachers could have more contacts with similar groups abroad. A study of the problems of international education might enliven some of the dull methods courses which are still being given in a few places. A study might also be made of international rivalries and antipathies and their effect on textbooks.

Education has a tremendous responsibility for preparing young people to assume their responsibilities in a world which technology has made into a neighborhood. Younger historians like Geoffrey Barraclough, Toynbee's successor in London, recommend that emphasis be put on universal rather than on national history. This is a challenging program to which much thought should be given. It is evident that the time is past when we can perpetuate ancient tribal arrogance and modern prejudices in our history, language, and literature teaching. Dare we hope that we are witnessing the dawn of a new age?

## Friends and Their Friends

Because of lack of space the publication of Samuel Marble's article "Work and Education," projected for this issue of the *Courier*, has to be postponed to a later edition of the *Courier*. Publication of the next *Courier* is planned for March, 1958.

At the ceremony in Flushing, N. Y., on December 27, 1957, opening the first-day sale of the three-cent religious-freedom stamp in honor of the three-hundredth anniversary of the Flushing Remonstrance, the speech of Postmaster General Arthur E. Summerfield was read by his special assistant, L. Rohe Walter, in the Postmaster General's absence because of illness. The talk commented on the fact that in the Flushing Remonstrance "ordinary people . . . fought entrenched officialdom and arbitrary governmental mandate at great risk," upholding the principle of religious freedom re-embodied in our Bill of Rights in the words "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The stamp is described and reproduced, with notations on its significance, in "Letter from the Past—168" in our issue of January 4.

"Quaker Faith—A Basis for Action" is the theme of the 1958 Midwinter Conference for Philadelphia Young Friends of high school and college age—fifteen years old and up. The dates are February 1 and 2. Abington Meeting in Jenkintown, Pa., will be host for the conference. Overnight hospitality will be provided in the homes of Abington Friends. Registration begins 9 a.m. February 1.

Allan Glatthorn, Norman Whitney, John Nicholson, and Dorothy Hutchinson will speak on our Quaker faith and the action to which we are called. The speakers and discussion groups will deal with such questions as these: What is the basis of our faith? What sort of action does it call for? What is the message of Quakerism to a hungry, sick, and despondent world? How is this message to be shared? How can we prepare ourselves to live this message? What is the Inward Light? Who is this God who permits so much evil and suffering?

It is hoped that Young Friends from nearby Yearly Meetings will attend. Please write Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

The Annual Conference for Teachers—those new to Friends education—under the sponsorship of the Council on Education was held for the ninth season on September 3–5, 1957, at Pendle Hill. Those who were to teach for the first time in a Friends school attended. Forty-eight were in residence from twenty schools, and many more joined them for the evening sessions. Eleven Friends were among the group of teachers staying throughout the conference.

Realizing the value of these three days to Friends education, those who were asked to speak or to be panelists usually, if possible, said yes. The strength of the conference therefore was its leadership; the daily periods of worship and cooperative work, the cordial spirit and the simplicity of living at Pendle Hill, contributed a fitting background for the inspiration of the program.

Many people, including Dorothy Hutchinson, Irvin C. Poley, and Rachel Letchworth, offered very helpful advice to this group.

In the realm of something slightly different, William Price, of Media, Pa., spoke on "Character Growth Through Story Telling," illustrating it with a story that fascinated his listeners.

Harold Chance of the Peace Committee was very helpful in guiding the group to understand Quaker Worship: "Life is made of much more than the day-long rush of nonessentials. Life is made up of mountain peaks and stars, of sand dunes and breakers rolling at your feet. Life is made up of prayer and worship and meditation. And back of it all stands God, wonderfully transcendent, wonderfully immanent, the light within."

ISABEL RANDOLPH

## From Fear to Faith

Combining spiritual refreshment with physical relaxation, the 1958 biennial Friends General Conference will be held at Cape May, N. J., from June 23 to 30, and will explore the tensions of our time, using the theme "From Fear to Faith."

Among the distinguished speakers already enlisted is the Rev. Martin Luther King, Jr., president of the Montgomery, Ala., Improvement Association.



A Conference highlight will be a panel discussion devoted to Quaker women applying the Conference theme to family life and the devotional life of Friends. Speakers in this session will include Elizabeth Watson of 57th Street Meeting, Chicago, and Dorothy G. Thorne of Wilmington (Ohio) Yearly Meeting, who is also chairman of the American section of the Friends World Committee for Consultation.

Other speakers for the adult section of the Cape May gathering already include Charles A. Wells, editor and publisher of *Between the Lines*; Howard H. Brinton, instructor and director emeritus at Pendle Hill; Charles C. Price, 3rd, professor of chemistry at the University of Pennsylvania; Gilbert Kilpack, director of studies at Pendle Hill; and Dorothy Hutchinson, author and lecturer.

The Senior High School Section of the Conference is now developing a complete schedule of activities for young Friends entering Grades 10, 11, and 12.

Extensive preparations are also under way for the Junior Conference, built around the different theme of "What Is Faith?" Cape May authorities are providing additional facilities to accommodate the four sections of youngest Friends in this portion of the June 23-30 activities: Section A, age three through entering Grade 1; Section B, those entering Grades 2, 3, and 4; Section C, entering Grades 5, 6, and 7; Section D, entering Grades 8 and 9.

As in the past, the program committee for the entire Conference is scheduling long free periods each afternoon for individual and family recreation on Cape May's beaches.

The committee, which is also making plans for a number of interesting round tables and worship-fellowship groups, expects registration for the biennial Conference to exceed the record of 2,500 who attended in 1956.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### JANUARY

11—American Friends Service Committee Public Meeting, in the meeting house, Race Street west of 15th. 10 a.m.: "Foreign Service Review" by Charles R. Read, Associate Foreign Service Secretary, and returned field workers; "This Campus Generation Learns and Serves" by college and project secretaries from several regions.

2 p.m.: "Supporting United Nations Disarmament Efforts" by Sydney Bailey, Acting Director of the Quaker UN Program; "Keeping Our Service Relevant" by Lewis M. Hoskins, Executive Secretary; "Heritage of Experience" by Henry J. Cadbury, Chairman.

12—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Prophets—Micah and Nahum."

12—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Marguerite Hallowell, "Quaker Education."

12—Race Street Forum, at the meeting house, Race Street west of 15th, 3:30 p.m.: Eric W. Johnson, "Communism As Seen at the Moscow Youth Festival and the Warsaw Student Seminar."

14—Lansdowne Friends Peace Committee, in the Lansdowne Friends School Auditorium, Lansdowne Avenue north of Stewart Avenue, 8 p.m.: André Trocmé, Fellowship of Reconciliation, "The Middle East and North Africa."

15—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *God of Creation* (astronomy, natural science, and the microscopic world) and *Murrow-Oppenheimer Interview*.

17-19—Friends World Committee for Consultation, Annual Meeting, in the Washington, D. C., Meeting House, 2111 Florida Avenue, N. W., beginning at 5 p.m. Friday. Speakers include Calvin Keene, Errol T. Elliott, Sydney D. Bailey, Kumiko Fukai, Mary Ellen Hamilton, Levinus K. Painter. All Friends welcome.

18—Western Quarterly Meeting, at Kennett Meeting House, Kennett Square, Pa.: 9 a.m., Meeting on Worship and Ministry; 10 a.m., business session; 1:30 p.m., business session, with Richard R. Wood on the 1957 Wilmington Conference of Friends in the Americas. Lunch served.

19—Philadelphia Meeting, 4th and Arch Streets, after the 10:30 a.m. meeting for worship, Clarence Yarrow, Civil Liberties Committee of the American Friends Service Committee, will speak. All welcome.

19—West Chester, Pa., High Street Meeting House, 8 p.m.: William Plummer 3rd, "Meeting Houses of the Philadelphia Area" (illustrated).

19—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Prophet Jeremiah."

25—Chester Quarterly Meeting, at Swarthmore, Pa., Meeting House, 10 a.m.

25—Lincoln School, Providence, R. I., Dedication of the Winsor and Jerauld Science Wing, 3 p.m.

25—New York-Westbury Quarterly Meeting, at the meeting house, 221 East 15th Street, New York City: 10 a.m., Ministry and Counsel (business session); 10:30, meeting for worship and business session; 2 p.m., guest speaker, followed by business session. Luncheon served at the rise of the morning session.

## REGULAR MEETINGS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, WE 4-8224.

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane. West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of

Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.



**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

**URBANA-CHAMPAIGN**—First-day school, 10 a.m., worship, 11 a.m., 714 West Green, Urbana. Clerk, Elwood Reber, 77285.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

### KENTUCKY

**LOUISVILLE**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### MISSOURI

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

JANUARY 18, 1958

NUMBER 3

## IN THIS ISSUE

*W*HEREVER the Deity dwells within us, He will be unfelt and a stranger to us until we abandon ourselves to the duties and aspirations which we feel to be His voice; till we renounce ourselves, and unhesitatingly precipitate our life on the persuasion of our disinterested affections. While His "Spirit bloweth where it listeth," yet certain it is that they only who do His will shall ever feel His power.

—JAMES MARTINEAU

### George Fox's Central Query

. . . . . by Gerhard Friedrich

### Letter from Turkey

. . . . . by William L. Nute, Jr.

### Doubt

. . . . . by Katharine M. Wilson

### Art for World Friendship

. . . . . by Maude Muller

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## Book Survey

*Wings for Life.* By Ruth Nichols. Foreword by Rear Admiral Richard E. Byrd, U.S.N. Edited by Dorothy Roe Lewis. J. B. Lippincott Company, Philadelphia and New York, 1957. 317 pages; illustrated. \$3.95

With a heritage of the adventurous spirit of the Vikings and the courage and faith of her Quaker ancestor John Bowne of Flushing, and trained for the life of a social butterfly, Ruth Nichols had an experience as a young girl which changed her whole life. After having been treated by her father to a ten-minute airplane ride, she says, "I haven't come down to earth since." Her story is full of thrills as she breaks record after record in spite of crashes and discouragements. In addition to being the "First Lady of the Air," she has rendered service to numerous civic and social organizations, including the Save the Children Federation, UNICEF, and the American Friends Service Committee. She is a member of Purchase, N. Y., Monthly Meeting.

*Pictorial History of Protestantism: A Panoramic View of Western Europe and the United States.* By Vergilius Ferm. Philosophical Library, New York, 1957. 368 pages. \$10.00

In a group photograph your eyes seek first your own likeness. Friends, finding the pages on Quakerism, will turn away dismayed at a half-dozen palpable inaccuracies. Leafing through the rest of the volume produces a kind of dizziness from lack of balance. Vergilius Ferm has been a prodigious producer of religious anthologies, dictionaries, encyclopedias, histories, and even a novel. Never before has he assembled so much, so boldly, and with so little judicial evaluation.

*Christians and War.* A Plough Pamphlet by Llewellyn Harris. Society of Brothers, Woodcrest, Rifton, N. Y., 1957. 12 pages. 15 cents a copy; reductions for quantity buying.

Llewellyn Harris, a member of the Society of Brothers in England, gives a short survey of the stand taken in early Christian times and since in the question of war and military preparation for war. He answers the questions: Should Christians be pacifists? How are Christ's teachings to be applied to the political scene today? Recommended for group study.

*True Surrender and Christian Community of Goods.* Article Three of the Great Article Book of the Hutterian Brothers written by Peter Walpot about 1577, translated by Kathleen Hasenberg, with an introduction by Robert Friedmann. Society of Brothers, Woodcrest, Rifton, N. Y., 1957. 45 pages. 25 cents a copy; reductions for quantity buying.

This document deals with the important question of the community of goods and its necessary prerequisites, free surrender of self to Christ and the church community.

*More Power to You (A Teen Guide for Self-Understanding).* By John and Dorathea Crawford. Muhlenberg Press, Philadelphia, 1957. 144 pages. \$2.50

This self-help on mental health and practical psychology for teen-agers has much to say to some of us who are older. It contains a wealth of good advice, challenging questions, and quizzes upon which to test your insight in compact form. Splendid material for group discussions.



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JANUARY 18, 1958

VOL. 4—No. 3

## Editorial Comments

### *Prayer Week for Christian Unity*

THE Commission on Faith and Order of the World Council of Churches invites its 169 member Churches in 60 countries to hold a week of prayer for Christian unity from January 18 to 25. Its call to participate states rightly that "the very act of Christian prayer is an act of unity," as suggested in the terms "Father" and "Lord" used in most of our traditional intercessions.

Such witness of the Church in a world torn by fear and disunity ought to contribute at least to some extent to correcting past errors that caused the tragic division from which Christendom suffers. The mission of the Church is badly distorted; disunity contradicts its character as a family of love. It is unfortunately true that this disunity paralyzes our witness to such a degree that large areas of Christian thought and practice seem to be condemned to remain verbal testimonies. There is, to be sure, value in verbal witness, but it is apt to remain ineffectual unless it be complemented by integrated action; it ought to be consistent with our confession of faith. That a split between word and deed exposes the Christian faith to attacks or even ridicule is only one more unfortunate experience.

Unity does not need to be uniformity. There is room for difference in dogma and tradition. A united witness for peace appears, nevertheless, indispensable at this hour. Its absence is a crippling weakness in any effort which the churches are trying to make in world affairs. Dr. Edwin T. Dahlberg's appeal for "massive reconciliation" in contrast to "massive retaliation" (*FRIENDS JOURNAL*, January 4, 1958, p. 7) strengthens our hope that the ecumenical movement may gradually turn to the essentials of its mission and remember the Christmas message as promise brightening our lives beyond the Christmas season throughout the entire year.

### *Catholics Voice Need for Unity*

Last October the Pope urged over 2,000 delegates from over 80 countries attending the Second Congress on the Lay Apostolate in Rome to "cooperate with neutral and non-Catholic organizations if and in so far as by so doing they serve the common good and God's

cause." He also advised more participation in international organizations. One of the speakers at the Congress called Christian division "the greatest scandal and the biggest obstacle confronting our task of evangelism." Another emphasized the common ground existing between Christians of all groups in spite of the division about "essentials." Reference was also made to the studies of the Protestant World Council on the laity and its 1954 message from the Evanston World Assembly.

These are encouraging signs of an increased understanding on the part of the Catholic Church. The doors of the Vatican seem not so tightly closed as they may have appeared to Protestants; but that they are hardly more than ajar is clear from the Pope's critical remarks at the Congress about Protestant sects infiltrating certain domains of Catholicism. Nevertheless, a little understanding is better than none.

### *An Ecumenical Pavilion*

On April 17, 1958, the Brussels Universal and International Exhibition will open. A small building of excellent taste will represent Protestant ecumenical interests. Its architect, Dr. Paul Calame, is erecting it near the center building of the fair called "Atomium," which is the symbol of the Exhibition. It will have a circular chapel to be used by various denominations; noon and evening services will be held every day. On Sundays services will be held in German, French, English, and Dutch. The ecumenical exhibit will focus upon the needs of mankind and the Church's answer to these needs. The contributions and traditions of various denominations will be illustrated by pictorial material and statistics. There will be regular musical renditions and addresses by world Christian leaders.

After the conclusion of the Exhibition the pavilion will be moved outside Brussels to serve as an ecumenical center, the only one in Belgium, which has only 75,000 Protestants in a population of 8,500,000.

### *Drugs for Missionary Hospitals*

Knowing the high cost of vitamins, drugs, and other essential medical supplies, Rev. Leicester Potter, chaplain of the Massachusetts Memorial Hospital in Boston, came

to the conclusion, about six years ago, that too many of these valuable supplies were being wasted. He saw how the large pharmaceutical supply houses were offering samples of their products to the medical profession, through the mail. He observed also that a great majority of them were ending up in the wastebasket. Contacting the Board of Commissioners for Foreign Missions of the Congregational Christian Churches, he found them in willing agreement to handle distribution of the supplies, once he had them. Soon his office in the Hospital began

to be deluged with jars, bottles, vials, and even damaged surgical instruments (parts of which were usable). As the task grew and grew, Mr. Potter had to get the complete cooperation of the missionary board. Today, shipments of "samples" are being sent to Africa, the Philippines, and other far-flung mission centers of medical assistance. As Mr. Potter said: "In many instances, missionary hospitals are getting the most recently developed drugs, which ordinarily might not find their way into such remote places for many years, if at all."

## George Fox's Central Query

By GERHARD FRIEDRICH

**Q**UITE early in his *Journal* George Fox remarks that he would ask others questions and reason with them concerning the uncertain, troubled, imperfect condition of man. He recalls an instance in which he "asked them if they had not a teacher within them." As he himself "knew experimentally" and "had great openings," so he relied on the capacity of his fellows to experience the promptings of "the unchangeable truth in the inward parts," and his queries were essentially aimed at driving the individual back upon and into himself, to soul searching and self-judgment and rededication.

There is a particularly pertinent episode recorded, not in the *Journal*, but in Margaret Fell's memorial of George Fox's life and its impact. In 1652 he entered the "steeple house" at Ulverstone, finding himself moved to speak to the questionable reality behind reliance on the Scriptures and congregational singing: "You will say, Christ saith this, and the apostles say this; but what canst thou say? Art thou a child of Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?" The incisiveness of such a direct, personal approach is amply attested by Margaret Fell herself, for she continues: "This opened me so, that it cut me to the heart; and then I saw clearly that we were all wrong." Much like Peter made painfully conscious that he had indeed denied his spiritual kinship, she "cried bitterly."

Margaret Fell states moreover: "So that served me, that I cannot well tell what he spoke afterwards." George Fox had projected the central query, and all he may have added on that occasion must have seemed peripheral. He had granted—but in the same breath im-

plied the insufficiency of—dependence on the biblical Christ figure; he had similarly acknowledged and challenged the common appeal to the authority of the Apostles; and so prepared, he had discounted all the centuries, instead confronting the particular men and women who were listening to him at that moment, in that place, with the immediacy of their existential problem. Not whether the mythologized seekers in past ages were divinely guided, but whether you and I live rooted in the universal harmony: that is the inescapable question mark.

Nowhere is the converting rhetoric of George Fox more powerful. Those five weighty monosyllables bear down heavily: ". . . but what canst thou say?" No external reference and no internal excuse are at last possible, as the scope of the inquest is made triply clear: "Art thou a child of Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?" The tenor of all pronouncements depends upon the authenticity of the lives which project them, so that the claim to salvation cannot be based on mere belief, but is a matter of actual being, of verifiable conduct. George Fox knew far too well that abomination of men who "fed one another with words, but trampled upon the life," to desire any verbal response. His stabs at the inner man demanded rather a profound, considering silence.

The custom of latter-day Friends to read and contemplate at regular intervals a set of queries does probably rarely approach the Ulverstone episode in vital significance. Most modern queries seek to focus attention on specific practices, and in doing so they tend to be mildly prescriptive rather than provocative. They are not charged with the potency of George Fox's central query, which, having compelled the individual to recognize himself as distinctly responsible, would leave to him

---

Gerhard Friedrich, a member of Haverford, Pa., Monthly Meeting, teaches American literature at Haverford College. He recently published *The Map Within the Mind*.



and his like the implications and applications of their present enlightenment. By accentuating "the perfect principle of God in every one," by insisting first and foremost upon "a discerning spirit," George Fox was the proponent of a thoroughly radical and equalitarian religion, whose testimonies should spring from the depth that *is* (not *was*): original, organic, pioneering.

George Fox's purposeful questioning at Ulverstone and its effect upon Margaret Fell seem to have several important extensions for the Society of Friends three hundred years later. It may well lead us to deemphasize Quaker forms and formalities, that is, to value and cultivate far more than we ordinarily manage to do a live, sensitive insight. It should at the same time serve to take away any excessive edge of self-assured criticism, for perfection is also not ours. It might be poignant enough to reinforce the perennial concern for living in harmony with the inner human guide, so as to give it preeminence. It could contribute much to making us newly conscious of what history and habit and material success are apt to make us forget, namely that we are still, and quite rightly, a fellowship of seekers.

### Letter from Turkey

THE Middle East political situation seems reverting to what has become normal. Israel has again replaced Turkey as the *bête noire* of the Arabs, the United Nations representative has again called attention to the chronic, basic problem of the Arab refugees, and Turkey herself, resolute but unexcited by the hubbub south of the border, goes about her business while maintaining somewhat tighter security and defensive—purely defensive—measures in frontier areas. Most of us here, I think, would as soon have expected to see the King of Gordium rise from his recently opened tomb near here (an exciting archaeological find) as to see the tough and imperturbable Turks take the initiative in attacking Syria, and as it hardly seemed likely that the Syrians would be so rash as to start anything either, there was not as much eying of the exits as the American press might have led one to expect.

Meanwhile the Turks got on with their election. The party that founded the republic and ruled it single-handed for a generation, then became the Opposition in the first real multi-party election in 1950, is still on the outside, but with an increase in strength. Men of moderate views, whether they support the ruling Democratic or the opposition People's Republican party, seem to agree that some reduction in the administration's overwhelming parliamentary majority is a good thing. Inflation is still with us, but so far the lira has not been

officially devalued and further efforts at price control are being made. The United States government, on the other hand, has ceased furnishing its own numerous employees with lira at three to four times the official rate and has come down to only double, which, although it was done for reasons purely internal to American circles, has probably had some anti-inflationary effect while working some hardship on Americans who have had to make abrupt changes in their standard of living.

Since we're back to normal, let me comment on another situation that has become "normal" in this area, namely the Cyprus question. And while I'm about it, let me say once more that I think the dangerousness of the Middle East has often been overrated. I certainly do not for a moment deny that it is an area full of shocking and grave problems, some of which continue to look almost insoluble. But, with the exception of certain circumscribed localities, there is no reason to fear actual danger to life and property or the flaring up of a shooting war. I wouldn't want to make a living by bets on how the various problems of the region are actually going to turn out, but (always barring a third world war) in spite of some pretty harsh or excited language at times I very much doubt if there will be many attempts to solve them by actual bloodshed. To put my status as prophet in its proper light I will admit that I no more foresaw the Suez fight last year than did the next man in the street, but it should be noted that even that explosive situation was damped out, short of ultimate victory by either side, with a dispatch that would have been unimaginable in earlier years.

Cyprus of romantic legend can be dimly seen from the southern coast of Turkey. The birthplace of Venus (a pretty international goddess), it was at no time in history part of a Greek sovereignty, unless one counts the mediaeval Byzantine Empire as such. Although it was eased out of Turkish and into British hands toward the end of the last century, the majority of the population are ethnically Greek, the remaining twenty per cent, approximately, being ethnically Turkish.

In a country like ours with a "melting-pot" tradition the significance of being "ethnically" Greek or Turkish or Armenian or whatever may not be readily grasped, but it has been a basic fact of Middle Eastern politics since Roman times. Here a community may be citizens of a country for generations, for centuries, without any assimilative movement being made by or expected of them. Under an imperial system this was practicable. But the idea of nationhood has encountered the crumbling structure of empire like the flood of a river meeting the tides of the ocean, and choppy waters have been the result.

Thus among the Cypriot Greeks there has developed in recent years a strong movement, backed by an underground terrorist organization, to seek independence from British colonial rule, which would presumably be speedily followed by accession to Greece. It has been stated that the British paid no attention at all to this movement until it began to express itself in bombings and assassinations, and then, of course, the authorities had to insist on order first and negotiations, if any, afterwards. When they did negotiate they showed very little inclination to yield up what is practically Britain's last bastion in the Middle East. Meanwhile the Turks have insisted that if the British were not going to retain Cyprus themselves it ought to revert to its previous owner. The invitation extended by Governor Harriman to Archbishop Makarios stirred up bitter anti-American feeling here, so that plans for a big Easter service for the American community of some five thousand were canceled to avoid attracting so much attention at a ticklish moment. On the other hand the Greeks felt that there were precious few precedents, at least in recent history, which would lead them to expect satisfactory treatment at the hands of Turkish rulers. The Turks retort that this goes for them too, and meanwhile claim the liveliest aversion to seeing another island within sight of their coast reverting to the control of a government of whose stability and *bona fides* as a permanent member of the anti-Communist world they profess to entertain some doubts. (Rhodes, Chios, and numbers of other Greek-held islands are even closer to Turkish shores, but they aren't live issues, and Cyprus is. And the Turkish press routinely refers to Makarios as "the red priest.") The British attitude seems to be that the ululations of both sides are out of order, since they have precious little intention of pulling out anyway. The North Atlantic Treaty Organization, of which Greece and Turkey are the geographically paradoxical easternmost members, has been feeling the strain.

But there is one complication to this power struggle that might not occur to an American: It is part of the Roman, then Byzantine, and finally Ottoman Turkish heritage that a man's "nation" and his religion should be synonymous or at least coextensive. To be a Turk means to be a Muslim, and to be a Greek means to be a Christian. One does not change one's religious affiliation without at the very least a severe strain on all one's community relations. In fact it is almost unheard of to do so at all, or frankly to profess atheism or agnosticism. Moreover, the hierarchical head of the religious community carries also the character of a civil functionary and hence, by a quite possible extension, of a political leader. Thus it is Archbishop Makarios, Patriarch of

Cyprus, who has been the inevitable spokesman of the Greeks in that island. To a Western Christian it may have seemed improper, whatever the rights and wrongs of the conflict, for the clergyman to take such an active and highly partisan part in politics, but to the Greeks themselves and to everyone else it was perfectly natural. Regardless of the role of their religions as a personal force in their lives, all parties instinctively think of religion as an inherited link with a certain community, having its own civil as well as linguistic and cultural identity.

And here is where Christian missions from the Protestant West (whether under the formal aegis of a mission board or incarnated in individuals about their lawful occasions as tourists, diplomats, teachers, or businessmen) may have a calling to share a creative insight. If we can manage to convey our notion that religion is a way of life and a way of being related to God, that it arises at least in part out of a man's experience and is not wholly a matter of automatic inheritance, we might do much toward healing and understanding. For us, it is one more form of an old problem: to winnow the basic, essential insights of religion from the particular cultural and linguistic setting in which we have happened to glimpse them, or in other words, to decide what are the things of Caesar, and what those of God.

WILLIAM L. NUTE, JR.

## Doubt

By KATHARINE M. WILSON

DOUBT may be another name for intellectual humility. It is one of the virtues in which modern scientists are educated. They take none of their conclusions for the last word, the fixed and unalterable truth. When the genius among them seems to have established a new truth, he puts it forward as a hypothesis. This, he says, looks like the truth. It is a coherent pattern no part of which contradicts any other part. It is something in which the mind may rest content, though perhaps not for long and almost certainly not forever.

Truths relied on as fixed forever impede progress. We then consider that no further truth may be found, and stereotype the pattern. Even small details, small errors in the printing, cannot be corrected without first shattering the whole setup. One of the most moving and memorable incidents in the film of Madame Curie, which those with a longish memory may remember, occurred

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Katharine M. Wilson is editor of *Reynard: The Magazine of the Quaker Fellowship of the Arts* (Reading, Berks, Eng.) and is active in the Seekers Association of our British Friends.



when she realized that to advance in her thinking would involve the shattering of the whole framework on which the physics of her day rested. She stopped aghast. It was only when her husband encouraged her to face the consequences of what her reasoning seemed to point to that she had the courage to proceed. I do not know whether this is factual, but the moment makes one of the most imaginative realizations of the situation that must have faced her which that memorable film portrayed. It is not surpassed by the presentation of her and her husband's physical courage in reducing eight tons of pitchblende to the last result on a row of saucers, nor by their first impression of utter failure when after all their labor they saw nothing remaining from the last analysis, nor by the discovery, as they left their laboratory in the darkness, of the gleaming phosphorescent lights that proved her theory. Such is the moving story of the discovery not of a new truth, but of a new hypothesis that in its turn rests on an element of doubt.

If doubt may be another name for intellectual humility and is a prerequisite for further discovery, then certainty may be another name for intellectual pride and a barrier to further enlightenment. This must be a solemn thought for the man of religion who rests content in his certainties. It may well be that if spiritual development in our time is going to catch up with scientific development, men of religion must learn the intellectual humility that underlies scientific advance.

Karl Jaspers accuses the orthodox churchman of being fixed in his beliefs. He says it is impossible to have a "dialogue" with him since he holds certain unassailable truths that admit of no doubt. This is true. Even in the Society of Friends, where we have no formal creeds, many measure our religious progress by the rate at which we move toward the acceptance of certain truths. You cannot, says Jaspers, if you do not hold his beliefs, talk with the churchman. His mind not being open to doubt, you cannot explore the truth together with him. His fixed belief makes an insuperable barrier to free and prospecting adventuring with him. Indeed it is not too much to say that you cannot communicate with him. Jaspers concludes that religious as well as other ideological certainties make some of the most dangerous barriers in the modern world, dividing us from each other.

We can find flagrant examples of barriers set up by deeply held beliefs. Nothing but conflict can result between Roman Catholicism and communism, both involving fixed beliefs about the nature of man and of the fundamentals of our universe, held sincerely and passionately. But this is only an extreme of what we see everywhere. In the experience of most of us certainties can set up barriers to a free communication with others.

Now, as Jaspers says, if love is the most important attribute of humanity, then communication between men makes their most important activity. This in fact is love on the intellectual plane. The dogmatic Christian can show his love in practical acts of kindness; he can even tolerate those who do not agree with him; but in so far as he is dogmatic, love does not enter his thinking, for his certainties set up barriers to loving communication. They do so on two planes: On the intellectual plane, if we are certain, we cannot be open to receive the opposite point of view nor can our opponent easily find a way into our closed belief. And on the feeling plane, certainty involves valuing our own opinion above that of anyone else's. Love does not value itself but the other.

Truth always has two sides, that of the thing about which we hold beliefs, using "thing" in an extended sense to include the most worshipful Thing about which we can hold beliefs, and that of our personal vision or experience of it. Certainty depends not on the thing but on our vision. When we feel certain we feel certain about our vision. Doubt does not hurt the thing, for our doubt lies not in it, but in ourselves. Nor does certainty pay respect to the thing, for it is about our opinion we are certain.

The scientist requires courage to face the insecurity of thought not resting on fixed beliefs. He requires also faith. When he surrenders his certainty he does so in the faith that there is an ultimate truth which only his human frailty prevents him from seeing. So the man of religion who can live in the insecurity of religious doubt does so in the faith that if he can surrender his fixed beliefs there is further enlightenment to be found. Doubt then becomes a basis for development, and a necessary prerequisite for any enlightenment whose limit may reach beyond our present imagining.

## Gift

By AGNES W. MYERS

You burst through my Saturday mood,  
Snow glinting in the doorway past you.  
I stopped turning the breakfast bacon.  
"Why where on earth . . . ?"  
Your eyes were wide,  
That triangle of last summer's sunburn  
Red across your nose.  
"Mother, I saw it before anyone was up,  
The woods . . . not a footprint.  
The bridge . . . I wish . . .  
You can't know how beautiful. . . ."  
You ran upstairs, a ten-year-old, a recapitulated caveman.  
I not know beauty? *I?*  
Oh, beauty and God's grace.

## At the Passing of a Friend

WE are all aware of the physical world wherein is decay and death. We see it about us all the time. We are not so conscious of the spiritual world wherein there is no decay or death but eternal life.

Goodness, beauty, love, harmony, and music do not die. They are immortal. Our descendants will thrill to the same operas and symphonies which we have enjoyed. They will rejoice in the rainbow, the sunset, and the beauty of flowers in much the same way as we do.

The things of the spirit are not bounded by birth on the one hand and death on the other but exist continuously. They might be said to be coterminous with God. Physical beings cross the gap between what was and what is yet to be in some way which we do not understand, emerging from the eternal and going back to it. But in the spiritual realm there is no beginning or ending but continuous existence—having, like Melchizedek, “neither beginning of days nor end of life.”

As we contemplate the life of our dear, departed friend, I hazard the guess that no one among us would dare say that the part of him which was significant and which we loved is dead. We are quite certain in our hearts that all that was important, useful, and beautiful in him lives more expressively and abundantly than before he was taken from us. That we cannot see him today is due to our physical limitations. If we had twenty senses and were not limited to five we might be keenly aware of his presence here with us. Now we see through a glass darkly, but when we shall see face to face he will be a member of the circle. Then, if not before, we shall be able to say with Paul, “O death, where is thy sting? O grave, where is thy victory?” (1 Cor. 15:55). We can say it in faith today but with the coming maturity of our spiritual faculties we shall not have to depend upon faith. It will be reality—reality not limited by the physical now circumscribing us but reality on the spiritual plane of existence.

Those whom we have lost are absent only for a time. That time is measured by the slowness or rapidity with which we can develop our own spiritual capacities.

I am sure we agree that God created the wonderful personality of our friend. If God did that He certainly would not destroy it. Would an artist destroy his masterpiece? Would an architect destroy the greatest building he had ever designed? Would a poet destroy the recordings of his insights and intuitions? After God had striven throughout the long life of our dear friend to develop the wonderful personality which he possessed and had brought it to a masterpiece of perfection, think you He would snuff it out as if it had never existed, leaving only this grave which we see before us? The only intelli-

gent conclusion is that everything worth while and beautiful in the personality of our departed friend lives on more gloriously than in the life we knew.

I have never heard death more beautifully or accurately described than it was by my five-year-old nephew at the passing of my mother. In response to an inquiry from his younger brother he said: “Death means that the part of Grandmother which belonged to God has gone back to Him.”

At our best moments we perceive that death is the crowning act of life, the time when the spiritual finally triumphs over the physical and the personality is translated to a higher plane of existence.

To the extent that we can dimly comprehend the spiritual life we realize that it is here and now, an eternalness without beginning or ending. In the spiritual world there is no passing of time, no haste and no hurry. Eternity is now. We are living in it and not hoping some day to achieve it. There is no past and no future but a blessed, eternal, continuous existence. Is it not this thought vaguely creeping into our consciousness that comforts us as we stand beside the open grave? Some way the fact that beauty, love, truth, and goodness are eternal beats in upon our consciousness. In the most fundamental sense, therefore, we are comforted, and a feeling of joy triumphs over a sadness which is limited to the physical plane of existence.

The only thing that produces sadness in this world is sin with its accompanying separation from God. To the extent that we can cultivate our spiritual sensitivity and transfer our thoughts, our interests, and our perceptions to the spiritual world, gloom, discouragement, sickness, sin, and death lose their power over us and we soar upward into the eternal light, glory, and beauty of God's everlasting world.

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you” (Jn. 14:1-2).

HOWARD E. KERSHNER

## Friends World Committee for Consultation

THE Friends World Committee for Consultation at its Seventh Meeting will give attention to the discussion of two major topics: “Sharing Our Faith” and “The Contribution of the Quaker Faith to the Healing of the Divided World.” The Meeting will be held at Bad Pyrmont, Germany, from September 23 to 29, 1958.

The subject “Sharing Our Faith” will be examined in its application to the varied situations in which Friends live in the several parts of the world: (1) the country with one dominant Christian church organization, Protestant or Catholic;



(2) the situation in which many Christian denominations live side by side and where many have zeal for evangelizing or proselytizing either at home or abroad; (3) the area where customs and culture have long been influenced by a highly developed non-Christian religion; and (4) the region of rapid social and technological change in which a faith adequate to meet the challenge of the times is needed. A set of background study papers, now in preparation, will be ready for distribution about April 1 under the general title "The Quaker Approach to Outreach."

The discussion of the second topic, "The Contribution of the Quaker Faith to the Healing of the Divided World," will be concentrated upon the two problems of (1) deep political divisions such as the division between East and West in Europe and (2) racial divisions.

Already there are in hand the names of nearly forty Friends who expect to participate in this Seventh Meeting. Within the American Section these Yearly Meetings have designated all or part of their representatives: Baltimore (Homewood), Cuba, New England, New York, Pacific, Philadelphia, and the Lake Erie Association. All Yearly Meetings in continental Europe are expected to be fully represented by two members each; London Yearly Meeting has seven representatives; Ireland Yearly Meeting, three; Friends in Finland and Austria have one representative from each country.

The Friends World Committee for Consultation is emphasizing representation from the Yearly Meetings of Africa and Asia and from the General Meetings of Australia and New Zealand. East Africa Yearly Meeting has named Jotham Standia and Nathan Luvai to come to Bad Pymont; and Mid-India Yearly Meeting has designated Titus K. Lall as its representative. Ranjit M. Chetsingh, a vice-chairman of FWCC, is expected to come from India.

With the encouragement of FWCC the Elders of Pemba Yearly Meeting have agreed to invite a few representatives of East Africa and Madagascar Yearly Meetings to come to Pemba in late August for a second small conference of African Friends. In the conference would be those Friends who will proceed to Bad Pymont for the FWCC meeting.

## Art for World Friendship

By MAUDE MULLER

I WOULD certainly like to be a friend to every one of these children. Each picture in its own way shakes hands, smiles, and gives me the artist's friendship," said nine-year-old Patricia after attending an Art for World Friendship exhibition.

Art for World Friendship, one of the educational committees of the Women's International League for Peace and Freedom, is dedicated to the purpose of helping create throughout the world a climate in which world peace may grow and flourish. Its simple basic idea was inspired at a UNESCO conference by a discussion of the universality of art and the contribution an exchange of adult art could make toward

world understanding. The delegate from the Women's International League for Peace and Freedom was also president of a local branch. When this group met for discussion and pooling of ideas, the suggestion developed, Why not get the children of the world to exchange their art work? Theirs could be a subtle but dynamic force in international understanding. Let us use the basic instinct of children for self-expression as a means whereby the children of different countries may get to know each other and, through art and the love of art, a world of beauty and harmony develop. So, more than ten years ago, the project was launched.

Among the distinguished sponsors of Art for World Friendship are Dr. Ralph J. Bunche, Clarence E. Pickett, Dr. Frank P. Graham, Dr. H. A. Overstreet, Dr. Raymond Stites, and a number of foreign ambassadors. Voice of America has carried the story. It has been written up in the United States Information Agency *Bulletin* and in *Free World*, a publication of the Department of State. Recently the Chairman was interviewed on Voice of America and the story of Art for World Friendship beamed to the Far East.

### *How the Program Works*

During the first year about 1,000 pictures were exchanged by children from 14 countries, including the United States. In 1956, some 26,000 pieces of child art from 44 countries were exchanged. The pictures are sent to international headquarters at Friendly Acres, Media, Pennsylvania. From there they are distributed. Each group that sends pictures receives an international collection in exchange, comprising an equal number in the same age group and as far as possible of similar quality.

Since many countries are unable to supply art paper and crayons to their children, Art for World Friendship sends them on request. India, Pakistan, the Philippines, Italy, Ceylon, Japan, and Israel are among the countries that have received art supplies. International stamp coupons have also been sent.

A few pictures are mounted and sent abroad and throughout the United States as traveling ambassadors of good will. Such international exhibits have been sent to Ireland, the Netherlands, Austria, the Union of South Africa, Australia, and other places. We believe they help to impress on all who see them the oneness of mankind.

The committee is convinced that art does release in the growing individual resources of spirituality. A Korean teacher writes, "The children are very happy to look at pictures of children their own age from other lands. It is one of the ways we can bring all world together in one family of the Creator." A teacher in Japan writes, "Let us walk on the road of peace hand in hand with friends of your country as well as of other countries." "Peace in the world," writes another, "is made by good children. Therefore I must teach many children good education." "In hearts too young for enmity, there lies the hope to set men free" (the motto of Art for World Friendship) repeats what a great teacher said long ago. "A little child shall lead them."

Brochures explaining the purpose and procedure of Art for World Friendship are available on request.

Maude Muller, U.S. and International Chairman of Art for World Friendship, is a member of Providence Monthly Meeting, Media, Pa.

## Friends and Their Friends

Plans for a 1958 Race Relations Conference include tentative reservations for a conference to be held over the Labor Day weekend (August 29 to September 1, 1958), at Westtown School, Pa.

Elmore Jackson, until recently Director of the Quaker Program at the United Nations and now stationed in Jordan on behalf of the American Friends Service Committee, has published an article entitled "The Developing Role of the Secretary General" in Number 3, 1957, of the magazine *International Organization* (40 Mt. Vernon Street, Boston, Mass.). Reprints can be obtained from the office of the Quaker Program at the U.N., 345 East 46th Street, New York 17.

The Prison Committee of New York Yearly Meeting has recently mailed a letter to the Governors of New York, New Jersey, Vermont, and Connecticut protesting against the retention of capital punishment. The letter was endorsed by the Representative Meeting and reads in part as follows:

Recent exhaustive studies by many of the world's authorities prove conclusively that the retention of the death penalty is not a sufficient deterrent to merit its existence. Society would benefit greatly if laws upholding it were abolished and emphasis placed on rehabilitation and removing the causes of crime. Many eminent penologists, criminologists, and sociologists believe that capital punishment is the main obstruction to enlightened penology and orderly administration of criminal justice.

We appeal to our fellow citizens everywhere to do all in their power to abolish capital punishment by protesting its use. We appeal to our Governors and to all those responsible for the legislature to set in motion modern constructive methods of rehabilitation and repeal laws advocating the death penalty.

Ida Day, a member of New York Yearly Meeting, wrote an editorial in the November 9, 1957, issue of the *Saturday Review* entitled "The Maidens at Home." Ida Day, who was in charge of hospitality when the Japanese girls underwent plastic surgery over a year ago, reports in this article what happened to the Maidens after their return to Japan. One of them married and now has a son. Others are working as telephone operators, in a beauty parlor, a dressmaking school, and in public offices as secretaries or are learning knitting and dressmaking and work as research laboratory assistants. The four Japanese surgeons who came with the Maidens to the United States are applying their newly acquired skills in Hiroshima. Two American plastic surgeons are there to participate in their program. This work may be extended to Nagasaki if enough support is forthcoming. The American organization sponsoring it is the Hiroshima Peace Center Associates, care of the *Saturday Review*, 25 West 45th Street, New York 36, N. Y.

Among the current publications of the American Friends Service Committee are several pertaining to the race question. We quote the following titles which might interest individual readers as well as study groups:

*Merit Employment: Why and How.* An illustrated, 16-page booklet describing AFSC experiences in promoting job opportunities for minorities.

*The Right of Every Child.* A 16-page pamphlet telling the story of the successful integration program carried on in the schools of Washington, D. C.

*The Spirit They Live In.* A report in text and photographs on problems confronting the American Indian.

*They Say That You Say.* A Quaker answer to the challenge of housing and race (16 pages).

*Questions and Answers About Employment on Merit.* A folder outlining the problems involved in race and job opportunities.

Inquiries and orders to be mailed to Regional Offices or to American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

An American Friend residing at present in Germany feels the concern to see *FRIENDS JOURNAL* in the libraries of each of the twenty-two "Amerika Häuser," the American Centers maintained for the purposes of cultural enrichment in various cities of the country. The United States Information Service is unable to supply sectarian magazines for the reading rooms of these Centers, but is willing to have *FRIENDS JOURNAL* on file if it can be donated.

Do individual Friends or groups want to share this concern by donating one or more subscriptions for the purpose indicated? Overseas subscriptions are five dollars.

The Friends World Committee is now receiving applications for the 1958 Quaker Leadership Grants. The purpose of the grants is to develop deep roots for the tasks which lie ahead. They are designed to give training and fresh stimulus to members of local Friends Meetings who have already shown interest and ability in some of the Society's organized activities. The Committee is interested especially in persons who plan religious study at Woodbrooke, Birmingham, England, or Pendle Hill, Wallingford, Pa., or who wish to pursue the program for the master's degree in Quaker history at Swarthmore College, Pa. Special opportunities are offered to from six to ten people annually to familiarize themselves with Quaker thought and activities by means of a six weeks' summer program. Next summer this will include attendance at the Friends General Conference at Cape May, N. J., Pendle Hill Summer School, and visits to the United Nations, Washington, D. C., and the Five Years Meeting offices in Richmond, Ind.

All applications for the current year must be in hand by April 1. For detailed information and application forms address Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., and the Midwest Office, Wilmington College, Wilmington, Ohio.



New Principal of the Friends' School at Ramallah, Jordan, under the American Friends Board of Missions, is Harold Smuck. With him are his wife, Evelyn Smuck, and their three children.

Fourteen persons were named to the board of directors of the American Friends Service Committee at the annual corporation meeting.

Four of them are new on the board: Wroe Alderson, Havertford, Pa.; Lorraine Bacon, Washington, D. C.; Dudley M. Pruitt, Wayne, Pa.; and Ellis B. Ridgway, Jr., Swarthmore, Pa.

The others who started new terms are Anna Brinton, C. Reed Cary, Lyra Dann, Harold Evans, Byron Haworth, J. Robert James, Carolina Biddle Malin, Delbert E. Replogle, Howard M. Teaf, Jr., and Frederick B. Tolles.

Named to the standing nominating committee of the corporation were Edward Behre, Alexandria, Va.; Edith H. Dewees, Glen Mills, Pa.; and Delbert E. Replogle, Ridgewood, N. J.

On the early morning television program "Today" on January 9, originating at the R. H. Macy store in New York in celebration of the one-hundredth anniversary of that institution, Dave Garroway pointed out that it was started as a dry-goods store on 14th Street, New York, by Roland H. Macy, a Quaker from Nantucket, Mass. He and his family lived on one of the upper floors of the building. From these small beginnings it has grown to be the largest department store in the world.

Kiyoshi Ukaji, Clerk of Japan Yearly Meeting, left the United States in the middle of January after a two-month visit. He had spent five weeks assisting the United Nations Quaker Program in New York, then visited the Washington and Philadelphia neighborhood for two weeks, and briefly stopped over in Canada before going to the West Coast.

Kiyoshi Ukaji is head of the research department of the weekly *Oriental Economist*, Tokyo, of which Ishibashi, former Secretary of Finance and later Prime Minister, was the editor-in-chief before accepting public office.

From England comes word that Elizabeth Fox Howard died on December 9, 1957, at the age of 84 years. Her book for children, *Brave Quakers*, had been published just in time for last Christmas. A review will, we hope, soon be published in these pages.

Many American Friends will cherish the memory of this devoted and unassuming worker for peace and reconciliation. Her books *Across Barriers* and *Barriers Down* record some of her experiences on the Continent.

George School, at George School, Pa., has just published an interesting 28-page account of the school's overseas contacts with affiliated schools in Germany. The booklet, entitled *An Experiment in International Understanding*, relates in detail the experiences which 26 students and 3 teachers had who participated in the exchange student and teachers program and in international work camps abroad.

Paul and Ruth Miller of Hiram College, Ohio, are spending a sabbatical year in Ceylon, where Paul Miller is serving as a Fulbright Lecturer at the University of Ceylon. Paul Miller is a former professor of history at William Penn College, and both are members of the Society of Friends.

Through the efforts of Ross Miles of Salem, Oreg., a gift of 6,680 pounds of paper products was recently received from an Oregon firm. Included in the shipment which went to southern Italy were notebook paper, paper pads, practice sheets, and other materials useful as school supplies. There is a great shortage of these materials in southern Italy, where the American Friends Service Committee cooperates with an educational program called the "Union for the Struggle Against Illiteracy" (UNLA).

UNLA is an independent organization which seeks to raise the whole level of life in southern Italy. What it is trying to accomplish in the way of education goes far beyond mere literacy. It seeks to improve the standards of living and the way of life of communities in which it works. AFSC has helped in the construction of UNLA centers and by providing various kinds of material aids.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

I suppose that you feel somewhat responsible for presenting to your community and readers a true account of the situations around them.

I should like to urge upon you that you read a recent book published by a University of Pennsylvania Professor, Dr. William M. Kephart, *Racial Factors and Urban Law Enforcement* (University of Pennsylvania Press, 1957). In this book he presents evidence to support his statement that "the Negro Crime problem in Philadelphia is a staggering one"; pp. 35, 174, and elsewhere. It is my view that the Friends and others must realistically face such facts.

Philadelphia, Pa.

THOMAS P. MONAHAN

In reply to Bertha Sellers' letter in the December 14 issue of *FRIENDS JOURNAL*, Miss Elizabeth Smart, National Director of Legislation of the WCTU, feels that the effort to secure legislation against the unbridled advertising of alcoholic beverages is by no means hopeless. If all friends of temperance will only write their legislators *repeatedly* urging the passage of S582 (the Langer bill) and its companion HR4835 (the Siler bill), Miss Smart feels certain that this legislation to prohibit the transportation in interstate commerce of the advertisement of alcoholic beverages will pass. Are we sufficiently interested to make the necessary effort?

Further information may be obtained from Elizabeth Smart, Department of Legislation, 144 Constitution Ave., N.E., Washington 2, D. C.

Poughkeepsie, N. Y.

MILDRED BROWNING

As you say in your Editorial Comments, not much is said about labor in the New Testament. In Paul's time slave labor had largely displaced hired labor, and the only form of organization permitted was the burial society, or collegium, and the churches were organized as such.

These collegia had been from time immemorial largely communistic, buying food and eating it in common, buying slaves and freeing them, and taking care of their unfortunate. The same practice became Christian charity. Tertullian says of their extended social welfare work, "One in mind and soul, we do not hesitate to share our earthly goods with one another. All things are common among us except our wives."

But when rich people came into the Church, they made Christian charity a one-way street, a disgrace to its recipients.

*Oxford, Pa.*

ARCHIE CRAIG

The new *Quaker Date Book* is charmingly executed and brings together a most interesting collection of pictures. It seemed also a good idea to have on the first page a paragraph on "the distinctive characteristics of the Quaker way of life." Since there is at this time great openness and inquiry about Quakerism, one could only wish that in any such published account a more adequate presentation could have been made. Although in no way intended as a "statement of faith," any list of characteristics which makes no mention of the Christian roots and motivation of our way of life seems to lack the central ingredient. The list of virtues given is admirable but for George Fox and for the great periods of Quakerism, these are the outward and visible signs of a deep Christian faith.

*Kirkridge, Bangor, Pa.*

JOSEPH and EDITH PLATT

Rereading Frances Williams Browin's *A Century of Race Street Meeting House* (published in 1956), I am finally yielding to the urge, felt when I first read it, to join the throng the author says claim that their grandfather built the Meeting House.

Many names are mentioned of masons, bricklayers, carpenters, and furnishers of materials, but these were only subcontractors and workmen. There was obviously a general contractor who planned the building and took the over-all contract for building it. You could not accomplish such a thing by no bond, no overseeing hand. Such a one was my grandfather, George E. Lippincott, who was the principal Quaker builder in Philadelphia at the time. He built the Chestnut Street bridge now being destroyed. He was offered the contract to build the Chestnut Street Opera House but declined because it was a theater. My father and aunt told me that he built Race Street Meeting House. They were alive at the time and *knew*. He devised the very ingenious and no doubt unique system of ventilation.

The large open span of the house was remarkable for that day and very unusual. There must have been a master mind to devise and accomplish that; no carpenter or bricklayer could have done it. I feel it right to offer this information to complete the record.

HORACE MATHER LIPPINCOTT

*Chestnut Hill, Philadelphia, Pa.*

## BIRTHS

DEL BUONO—On December 17, 1957, at the Chestnut Hill Hospital, Chestnut Hill, Pa., to Virgil F. and Doris Bradway Del Buono of Whites and Johnson Roads, Norristown, Pa., a first child, FELICIA JO DEL BUONO. Her mother is a member of Plymouth Monthly Meeting, Plymouth Meeting, Pa.

WEYMAN—On November 18, 1957, to William A. and Trine-Liv Weyman of R.D. No. 4, Reading, Pa., a son, FRED OLE WEYMAN. He is a brother of Eric Lew Weyman. The parents are members of Reading Monthly Meeting.

## MARRIAGES

MULLER-WARNER—On December 21, 1957, at the Pennside Presbyterian Church, Reading, Pa., DIANE KATHERINE WARNER, daughter of Mrs. Walter Warner and the late Mr. Warner of Reading, and RICHARD ROEGER MULLER, son of Werner and Margaretta Muller of Bryn Gweled Homesteads, Southampton, Pa. The groom and his parents are members of Southampton Monthly Meeting.

PAINE-HYDE—On December 28, 1957, in the Providence Meeting House, Media, Pa., RUTH AVERY HYDE and MICHAEL PAINE. The bride is a member of Providence Monthly Meeting, and the marriage was under the care of the Meeting. The couple are living at Swedesford Road, Malvern, Pa.

WOOD-HIRES—On December 28, 1957, in the meeting house, East Broadway, Salem, N. J., JOSEPHINE CLARK HIRES, daughter of Josephine H. Hires and the late Charles R. Hires, and DAVIS HENRY WOOD, son of Mr. and Mrs. C. Edgar Wood of Milford, Del. The bride is a member of Salem Monthly Meeting. The couple will live at 1303 Riverside Drive, Wilmington, Del.

## DEATHS

COALE—On December 24, 1957, CORNELIA S. COALE, in her 94th year. She was a member of Westfield, N. J., Monthly Meeting, and interment was in the graveyard there. She is survived by two sisters, Anna L. Coale and Edith S. Coale; a brother, James S. Coale; four nephews and nieces, seven great-nephews and nieces, and five great-great-nephews and nieces.

FAIRCLOTH—On October 31, 1957, at Daytona Beach, Fla., SARAH CAROLINE FAIRCLOTH, aged 80. She was a member of Raleigh, N. C., Monthly Meeting, where she formerly resided, and had done much to help establish a group of Friends in Florida in the greater Halifax area. Her entire life was an embodiment of Quaker concerns, touching many groups besides Friends. Interment was in Franklin, Va. She is survived by two sons, Patrick H. Faircloth of Richmond, Va., and Carl P. Faircloth of Arlington, Va.; six daughters, Mrs. Gladys Burke of Daytona Beach, with whom she lived, Mrs. W. H. Jennings of Statesville, N. C.; Mrs. George P. Hahn of Atlanta, Ga.; Mrs. W. R. Doar of Raleigh, N. C.; Mrs. Charles C. Harris of Raleigh, and Mrs. L. A. Shaw of Rocky Mount, N. C.; three brothers, J. P. Johnson of Richmond, Va.; R. L. Johnson of Franklin, Va., and I. A. Johnson of Norfolk, Va.; a sister, Mrs. B. D. Crocker of Virginia Beach, Va.; twelve grandchildren; and sixteen great-grandchildren.

HENRIE—On December 30, 1957, C. HERBERT HENRIE. He was a member of Millville, Pa., Monthly Meeting and served for many years as an Overseer and on other Meeting committees; he was also a member of the George School Committee. He is survived by his wife, Ethel Henrie; two children, Mrs. Richard R. Arthur of Waynesboro, Pa., and Charles H. Henrie, Jr., of Millville; a brother, Arthur C. Henrie of Millville, and a sister, Mrs. J. C. Henderson of Montgomery, W. Va. Friends service was held on January 2, 1958, at Eger Funeral Home, Millville.

LEEDS—On January 3, 1958, in Trenton, N. J., HANNAH HILTON LEEDS, widow of Charles H. Leeds, in her 83rd year. She was a birthright member of Medford, N. J., United Monthly Meeting. The funeral was held on January 6 at Trenton, after the manner of Friends, with interment at Ewing, N. J. Hannah Leeds' friendly smile and faith and cheerfulness during her blindness leave loving



memories in the hearts of her friends. She is survived by a daughter, Marian Leeds Ivins, two grandchildren, and two great-grandchildren.

**ORTLIP**—On January 4, 1958, CATHARINE S. ORTLIP, wife of Howard W. Ortlip, aged 48. She was an Elder of Cheltenham Monthly Meeting, Pa.

**SCHULTZ**—On December 29, 1957, ELIZABETH FOGG SCHULTZ of Madison, N. J., aged 61. She is survived by her husband, Robert Schultz. A member of Summit, N. J., Monthly Meeting, she was very active in numerous interests of the Society of Friends and as a "faculty wife" in the affairs of Drew University.

**TAYLOR**—On December 15, 1957, at his home, 8211 Cedar Road, Elkins Park, Pa., HERBERT KNIGHT TAYLOR, husband of Elizabeth Thomson Taylor, aged 83. He was a member of Abington Monthly Meeting, Jenkintown, Pa. He is survived by his wife, two sons, Thomas T. Taylor of Elkins Park and Herbert K. Taylor, Jr., of Wyncote, Pa.; five grandsons, and one great-grandson, all members of Abington Monthly Meeting, Pa.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### JANUARY

17-19—Friends World Committee for Consultation, Annual Meeting, in the Washington, D. C., Meeting House, 2111 Florida Avenue, N. W., beginning at 5 p.m. Friday. Speakers include Calvin Keene, Errol T. Elliott, Sydney D. Bailey, Kumiko Fukai, Mary Ellen Hamilton, Levinus K. Painter. All Friends welcome.

18—Western Quarterly Meeting, at Kennett Meeting House, Kennett Square, Pa.: 9 a.m., Meeting on Worship and Ministry; 10 a.m., business session; 1:30 p.m., business session, with Richard R. Wood on the 1957 Wilmington Conference of Friends in the Americas. Lunch served.

19—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Prophet Jeremiah."

19—Philadelphia Meeting, 4th and Arch Streets, after the 10:30 a.m. meeting for worship, Clarence Yarrow, Civil Liberties Committee of the American Friends Service Committee, will speak. All welcome.

19—West Chester, Pa., High Street Meeting House, 8 p.m.: William Plummer 3rd, "Meeting Houses of the Philadelphia Area" (illustrated).

25—Chester Quarterly Meeting, at the Swarthmore, Pa., Meeting

House: 10 a.m., meeting for worship, followed by business session, including annual report to Yearly Meeting; luncheon; afternoon session, Henry J. Cadbury, speaker.

25—Joint Quarterly Meeting, Chicago (Western Yearly Meeting) and Fox Valley (Illinois Yearly Meeting) Quarters, at Quaker House, 5615 Woodlawn Avenue, Chicago: 10 a.m., State of Society reports; 11:30, business meeting; 1:30 p.m., meeting for worship; 2:30, American Friends Service Committee review and preview; 5:15, dinner; 6:45, Lorton Heusel, "The Religious Roots of Quaker Service."

25—Lincoln School, Providence, R. I., Dedication of the Winsor and Jerauld Science Wing: 3 p.m., Dr. H. B. Woodruff, Director of Microbiology, Sharp and Dohme Research Laboratories, Division of Merck & Co., "Science and Everyday Life"; 4, reception.

25—New York-Westbury Quarterly Meeting, at the meeting house, 221 East 15th Street, New York City: 10 a.m., Ministry and Counsel (business session); 10:30, meeting for worship and business session; 2 p.m., Frederick H. Ohrenschall, Baltimore Monthly Meeting (Stony Run), will speak, in part to recent Pendle Hill Institute, "The Holy Spirit and the Meeting for Worship." Lunch served at rise of the morning session.

26—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Second and Third Isaiah."

26—Concord Quarterly Meeting on Worship and Ministry, at the Chestnut Street meeting house, West Chester, Pa., 2 p.m.

26—Philadelphia Young Friends Fellowship, for college age and older, at 1515 Cherry Street: 6 p.m., supper; 7:15, Lyle Tatum, American Friends Service Committee, "How Much Freedom?"

26—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: George Mohlenhoff, "I Was at the Moscow Youth Festival."

### FEBRUARY

1—Concord Quarterly Meeting, at the Wilmington, Del., Meeting House, 10:30 a.m.

1-2—Philadelphia Young Friends Midwinter Conference, high school and college age, at the Abington Meeting House, Greenwood Avenue and Meeting House Road, Jenkintown, Pa.: "Quaker Faith—A Basis for Action"; speakers, Allan Glatthorn, Norman Whitney, Dorothy Hutchinson, Levinus Painter, John Nicholson. Registration begins 9 a.m. Young Friends from nearby Yearly Meetings invited. Write Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

1-2—Southwest Half Yearly Meeting of Pacific Yearly Meeting at the University of Redlands, Redlands, Calif. Information and registration: Harriet Rietveld, 546 Bradford Court, Claremont, Calif.

## REGULAR MEETINGS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, WE 4-8224.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### HAWAII

**HONOLULU**—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.



**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

### NEW YORK

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

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**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamerCy 3-8018 for First-day school and meeting information.

Manhattan—United meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

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**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### TENNESSEE

**CHATTANOOGA**—Meeting for worship, Sunday at 10:30 a.m. Telephone TAYlor 1-2879 or OXFord 8-1613.

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

### TEXAS

**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

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# FRIENDS JOURNAL

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*A*T times we get impatient when we are not sufficiently successful in achieving the good. But this impatience is not real grief over our sins; it is violence toward God and a lack of sincerity. In order to improve it is primarily important to remember humbly one's weakness. If we get impatient and do not want to confess to our weakness, then we shall have lost. We are complaining and considering it unjust to be reminded of weakness, instead of thanking humbly for the progress in now having been improved.

—KIERKEGAARD

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*Training for Work Camps in India*

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# FRIENDS JOURNAL

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## Editorial Comments

### *The Most Important Economic Problem*

**D**URING the closing days of 1957 the Committee for Economic Development (444 Madison Avenue, New York 22, N. Y.) released some of the forty-eight papers contributed to a symposium on the problem "What is the most important economic problem to be faced by the United States in the next twenty years?" The Ford Foundation had supported the enterprise with a grant, and the papers were written by prominent leaders in economics, finance, and politics. Among them were Lester B. Pearson, recent Nobel Prize Winner; Jean Monnet, former French Finance Minister; Paul Henri Spaak, Secretary General of NATO, and R. V. Rao, Joint Director of Industries and Commerce of Andhra Pradesh, India. Our Friend Kenneth Boulding, a member of Ann Arbor, Mich., Monthly Meeting, was also among the consultants.

Seventeen of the forty-eight papers named aid to underdeveloped countries the most urgent problem; eight cited inflation, and six mentioned urban congestion and redevelopment. Mr. Rao pointed to Sputnik by saying, "It is more difficult to provide all members of the community with a roof, shoes, and meat than to launch an artificial satellite." None mentioned a great economic depression, although some few touched upon inflation. Contributors from abroad worry over the rising prosperity of the United States. Leisure as a source of potential trouble occupied several economists.

Jean Monnet, France, urged the consideration of underdeveloped areas as the most explosive topic of the next twenty years that will affect all nations. He also said, "I think it will ultimately be technically and psychologically impossible for men to penetrate space carrying with them anachronistic earthbound quarrels," a remark that seems open to question. W. Arthur Lewis, British economist, believes the era of large international financing has come (World Bank, Export-Import Bank, British Colonial Development Corporation, etc.), adding wryly: "In a sense, the biggest struggle of the next decade is to get American Senators to understand this." Half of the world's population has an average income per capita of less than a hundred dollars a year, said Robert Marjolin of France, pointing to the psychological impossibility of underprivileged nations' or groups' thinking in terms of

larger community interests. Kenneth Boulding stressed the enormous burden which armaments impose on the nation and requested that we revise our thinking about national defense.

Most superlatives are debatable, and only the future can tell which is "the most important" economic problem. The trend apparent in cold war strategies, in the Middle East conflicts, and in the potential power of Asia and Africa seems to point to the urgency of assisting underdeveloped nations on a much more systematic and generous scale than heretofore.

### *In Brief*

Bishop Fulton J. Sheen has reported that over two-thirds of the Vatican's income now comes from the United States. (The actual percentage is 71 per cent, according to Christ's Mission, an organization of former Catholic priests who are now ordained Protestant ministers.) Note that while 71 per cent of the Vatican's income comes from the U. S., only 4,500 out of 100,000 world Catholic workers are Americans.

Luther Evans, Director General of UNESCO, states that 700 million people over 15 years of age, roughly 44 per cent of the world's population, are illiterate. Only about one-third of the world's people can read a newspaper in any language and understand it.

The Anglican Bishop of Southwell, England, Frank Russell Barry, has suggested that laymen be recruited for a voluntary or part-time ministry to meet the shortage of curates in the Church of England. His plan, he said, would mean ordaining laymen to assist full-time ministers. It would involve "the ordination of men of recognized Christian standing and leadership in church and public life who are earning their living in secular occupations, but are nevertheless admitted to holy orders and authorized to assist full-time ministers. . . . We are thinking of men ordained to holy orders like the rest of the clergy, but on a part-time basis." Holy orders in the Church of England include deacons as well as priests and bishops. Deacons are not able to administer the sacraments.

Of the 519 German members of Congress (Bundestag), 48 are women.

## Our Daily Bread

By HENRY T. WILT

GIVE us this day our daily bread" (Mt. 6:11). Bread is that which sustains life. The term *bread* denotes more than a food made of wheat, rye, or some other cereal; it is a general expression to mean all necessary life-sustaining things. To be the family breadwinner means to be the one to provide comfort and support for the family in every way. To have the promise of bread, or bread and water, is almost tantamount to a guarantee of life. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, . . . He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure" (Is. 33:15-16).

Anything that holds such a concrete and important place in the physical well-being of human society tends to become "sacred" and symbolic of other less tangible aspects of human existence, particularly of food for man's inner being. Because of this "sacred" aspect of bread, to "break bread" with someone meant, in earlier times, to establish a sacred bond of fellowship with that person. To prepare bread for visitors and strangers was a mark of hospitality. When the Lord appeared to Abraham in the plains of Mamre in the form of three strangers, Abraham "ran to meet them from the tent door"; he greeted them and then said, "And I will fetch a morsel of bread." After the strangers said they would accept his hospitality, "Abraham hastened into the tent unto Sarah and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth."

Once bread was recognized as a symbol of more than physical food, the idea naturally followed of feeding and sustaining a life other than the physical life, and Moses could say to his people, "Man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3). The metaphorical parallel of physical and spiritual bread was established.

Whether in "Give us this day our daily bread" Jesus meant food for the physical body or not has been, and still remains, a subject for speculation, for it seems very plausible to understand the term in either a literal or a figurative sense. It should be observed, however, that every other part of this prayer deals in some degree with things of a spiritual nature. It would be strange to have only this one request for a purely physical want.

The Greek text does not help us very much in resolv-

ing the difficulty. The word used for bread means simply a loaf baked from wheat flour. Since it is singular, it means a loaf or portion; this may have some slight significance. The word that is translated "daily" does not exist anywhere else in Greek, either classical or sacred Greek. The generally accepted meaning for the word is "sufficient for the day." Both this concept for the word "daily" and the idea of loaf or portion for "bread" is found in Proverbs 30:8 (RSV): "Give me neither poverty nor riches; feed me with food that is needful for me." This is very near to saying "bread sufficient for the day" and "daily bread." Since it seems quite possible that "daily bread" was to be understood in a figurative sense with spiritual implications, the phrase will lend itself to many interpretive applications.

Although we use the term spirit and spiritual rather glibly and freely, we find it somewhat difficult to give a clear and precise definition of what we mean by these terms. A look at the dictionary will reveal the many-sided nature of the word "spirit." It is defined as conscious life, the soul, the incorporeal man, a supernatural being, an angel or demon, vigor, temper, disposition, solutions in alcohol, and so on. Whatever our concept of the human spirit in a religious sense, it is generally thought of as something in man that enables him to rise from the world of the physical animal to a realm of abstract reality where he can see and learn to know truth, justice, love, mercy, and so on, and then adapt his behavior to them. Job found that "there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise" (Job 32:8-9).

To grow in spirit, then, is to grow in wisdom and understanding. Knowledge is not always wisdom, nor is wisdom always understanding. "Get wisdom, get understanding. . . . Wisdom is the principal thing; . . . and with all thy getting get understanding" (Prov. 4:5, 7). Understanding comes to the righteous. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous . . ." (Prov. 2:6-7). The righteous are those who conform to the will and law of God, the just, the meek, the merciful. Those in mighty places who exercise dominion over others are not always the righteous, but rather those who have the humbleness of a small child. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Mt. 11:25).

Henry T. Wilt, a teacher at the Peddie School in Hightstown, N. J., is a member of Matinecock Meeting, Locust Valley, N. Y.



I think we can take the "daily bread" of Matthew 6:11 to mean the daily food for the inner spirit of man by which he may grow in wisdom, understanding, and righteousness—at least metaphorically.

My daily portion of spiritual bread may consist of unpleasant as well as pleasant experiences. Perhaps I rise in the morning with a headache, on a dark and rainy day, with many unpleasant tasks before me for that day. How do I accept all this? A courageous acceptance of the situation and a determined will to meet it with a quiet prayer for strength and help will go a long way toward a successful completion of the day's tasks. To indulge in self-pity and to call imprecations down upon my poor lot will serve only to make me more miserable.

My portion of "daily bread" may even contain some grievous accident, ill health, disappointment in business or in my professional work, the betrayal of a friend, or the loss of a loved one. If I am striving to grow in spirit, in wisdom, in understanding, I will use such experiences as spiritual food. I will do the same if, on the other hand, my day is full of joyful events.

Now, if I look upon the prayer for "daily bread" in this way, what do I mean when I say, "Give us this day our daily bread"? Should I not mean that I am ready and willing to accept whatever fortune or misfortune may come my way and that I will strive to use my lot to rise to greater understanding and grace? Even more, does it not mean that I take such "bread" to be my privileged gift, though it be a bitter one? Can we say, "Give us this day our daily bread" and mean the bitter with the sweet? Jesus could and did. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Mt. 26:39).

### Letter from Japan

WITH the settlement of the Girard case one major stumbling block to smooth relations between the United States and Japan has been removed. It would be nice to say this case has opened the way to better understanding between the two governments; but, unfortunately, the presence of foreign troops in a country is in itself a situation that precludes perfectly smooth relations.

In Japan, where resentment of the fiasco engineered by the wartime military leaders tends to manifest itself in an aloof scorn of all things military, the presence of even native troops occasionally gives rise to unpleasant incidents. It is perhaps only natural for people to be especially critical of foreign soldiers who are guilty of misconduct. One person in a widely publicized moment of thoughtlessness can counteract all the good will quietly

generated over a long period of time by the charitable acts and genuine friendliness of his more steady comrades. Those few who are troublemakers are not vicious but are in all probability confused, homesick teen-agers who suddenly find themselves in a situation freed from normal restraints. The system is as much to blame as they.

The Girard case was by no means the first of its kind. Scrap scavengers who dash onto a field during firing practice to retrieve spent shells realize their existence is precarious. Many have been accidentally killed by both United States and Japanese forces. In the Girard case, however, the victim was killed during the noon rest period by a guard. This was enough to arouse moderate indignation, but if the Army had promptly court-martialed the soldier there probably would have been no great outrage in Japan. Instead, army authorities at first refused to name the soldier involved and then vacillated and reversed each other as to whether America or Japan should have jurisdiction in the case.

Agreements between the two countries provide that soldiers shall be tried by military courts for any crime committed while on duty and by Japanese courts for crimes committed while off duty. But problems still arise. For instance, if a soldier is assigned a job but deserts his post and commits a crime, is he "on duty" or not? In the Girard case Japanese authorities insisted that the shooting of a scrap scavenger could not be construed as a necessary part of Girard's guard duty, that he was acting on his own and had in effect removed himself from army authority. By the time this question was resolved, the competence of Japanese courts had been attacked, the case had been appealed to the Supreme Court of the United States, and the affair had become an international incident.

If anything, the Japanese court went out of its way to be lenient. Girard was found guilty but given a suspended sentence. This is much lighter than what he might have expected from an American court martial. Throughout the trial the judge approached the case in the calm manner of one who must simply examine the evidence and try to determine what actually happened. The prosecution likewise seemed as much interested in seeing justice done as in simply winning its case. Among evidence introduced by the prosecution was testimony that soldiers sometimes made a game of shooting at scavengers to frighten them. This suggests an atmosphere of irresponsibility, but it also helped Girard by virtually ruling out the possibility of criminal intent. It is noteworthy that Girard was defended by one of Japan's outstanding lawyers, Itsuro Hayashi.

Even before the Girard affair was completely out of

the way, America was receiving unfavorable publicity from another source—Okinawa, formerly a part of Japan but now under U. S. Military trusteeship. More than a year ago Kamejiro Senaga, head of the leftist People's party, was elected mayor of Naha, the island's largest city, and American military authorities immediately began a drive to remove him from office. Although the People's party lacked a majority in the city council, it was the strongest single party and was able to block non-confidence moves simply by not attending meetings, thus assuring that the Opposition could not muster the quorum of two-thirds necessary to consider a non-confidence motion.

Then U. S. authorities changed the law to provide for removal from office even without a quorum of two-thirds. Opposition parties went along, in part at least, because the city could receive no American aid while Senaga was in office. Then to thwart the People's party in the future, the military had a conservative rural district gerrymandered into the city limits. This is legal in the strictest sense, but it is hardly the sort of maneuvering that sells people on the American way of life.

Such tactics, while more humane than those employed by the Soviet Union a year ago in Hungary, nonetheless share the same lack of confidence in the acceptability of whatever must be imposed from above. American prestige continues to fall simply because so many people have contact with us and can see our weaknesses and inconsistencies, whereas they are unable to measure Russian deeds against Russian words. Russian messages directed toward Asia are all sweetness and light; American talk of "massive retaliation" speaks for itself. Recent Soviet scientific accomplishments have enabled Russia to assume the role of a powerful nation intent only on improving the lot of mankind.

Japanese wariness of nuclear weapons is as strong as ever. When Prime Minister Kishi declared he saw no reason why Japan could not possess "defensive nuclear weapons," he met with a storm of questions from the opposition party and finally stated that the government has no intention of possessing such weapons or even permitting them on Japanese soil. The "real intention" of his original statement had been misunderstood, he said. Meanwhile, the Welfare Ministry warns that the strontium-90 content of unpolished rice has risen to a dangerous level and that people should eat only polished rice.

A movie entitled *Emperor Meiji and the Russo-Japanese War* has been setting box office records for several months. Older people seem to enjoy the good old days, and younger viewers generally appear to be interested in a firsthand look at an important period in

Japanese history. The Bolshoi Theater Ballet of Moscow made a very successful tour of major Japanese cities this fall, and the Berlin Philharmonic Orchestra has recently completed a similar tour. Both played to sellout houses, and there were even stories of people coming from as far away as Australia to see the Bolshoi Ballet.

BRUCE L. PEARSON

## The Peace of an Ashram

IT was toward the end of our fourteen-week stay in India; we had for the most part left the countryside, the Gandhian work, behind, and had been visiting the cities and the sophisticated side of India.

Shortly before we were to leave, I had an opportunity to combine three pleasures in one brief trip to Bihar, the poverty-stricken state halfway down the Ganges: to visit some work camp organizers; to see the famous temple at Bodh Gaya; and to spend a day at a small ashram founded by Vinoba Bhave.

The work camp group was interesting but tiring, and it was with genuine anticipation that I started the eight-mile pedicab trip out to the temple at Bodh Gaya, where Buddha is believed to have attained his enlightenment. We had not found most Hindu temples very inspiring, and I looked forward to the quiet and contemplative atmosphere which I thought must surely surround this center of Buddhism.

I was disappointed, for I found at Bodh Gaya the same gilt images, the same professional beggars, the same hawkers of cheap souvenirs, which seem to surround all famous temples and shrines. I made my tour quickly, thanked my guide, and hurriedly repaired to the nearby ashram; and almost immediately on arriving there I found the peace and calm which I had not found at the temple.

This little farm-home retreat was founded by Vinoba a few years ago; called *Samanwaya*, or "Synthesis," it was set up in the hope that some of the scholars and seekers who came to Bodh Gaya might have time, during their visit, to come to the small group at the ashram, to talk with them and help them in their search for a truth beyond the divisions of sect and formal creed.

It is a small farm, only three acres, where live about a dozen young men. It is intended as a demonstration that physical action and meditation are not mutually exclusive, but complementary. The land, formerly lying fallow, has been reclaimed by the ashramites, who now grow there their own rice, wheat, cotton, potatoes, a little fruit, and vegetables. By no means recluses, they spend their weekends helping in the redistribution of land collected by Vinoba's Bhodan program; and they welcome visitors with the ready, warm hospitality of



India. Yet there is in their lives a monastic simplicity and intensity which is richly inspiring. Theirs is a simple life, incredibly simple and hard and bare; and yet it is a wonderfully good life.

The day begins with prayers at 4 a.m., under a still-dark sky, and then we each went about our chores—grinding grain on a primitive hand-operated pair of millstones, cleaning the few rooms, making breakfast. After a plain morning meal we all went out into the fields, still in early-morning freshness, to work with the crops. Shunning more elaborate equipment, they choose the simple hand tools which bind man more directly to the fertile wonder of the soil, and to the slow, steady patience of nature's way.

In the late morning we all had time to wash ourselves and our clothes, and then to indulge in an hour or so of private reading and study. After lunch were an hour of spinning, a short rest, a few more hours in the fields; and then after supper an opportunity for communal thought and study, a quiet discussion against the murmuring background of the busy spinning wheels, and after evening prayers an early bed.

I wish I could have stayed longer at *Samanwaya*. It may well be argued that this simple life will not solve India's problems, that such rural self-sufficiency will never capture the popular mind. I do not know. I know only that I found *Samanwaya* something which I feel essential to all men in all countries. Here was the ideal of the severely simple life, close to God and yet close to man and his problems, being nourished and kept as an example for all men. After the hurry and bustle of large cities, after the frustrations which so much of India presents, after the mass conformity and loss of the individual which are found in all large societies today, I found here in this brief interlude tranquility.

This is how I should like to remember India.

DON O. NOEL, JR.

## Training for Work Camps in India

DAVID S. RICHIE, secretary of the Philadelphia Yearly Meeting Social Order Committee, who is on a two-month sojourn in India at the invitation of UNESCO and at the request of Indian work camp leaders to participate in training camps and in other opportunities for sharing his experiences in similar projects, arrived in Bombay on November 30, 1957. His first letters contain challenging descriptions of the multitudes of problems that plague social reformers in India. The organization BSS refers to Bharat Sevak Samaj, a voluntary welfare organization for social improvement and welfare work. David Richie writes as follows:

The villages are really wretched beyond description—a shambles of huts and hovels made of sticks and mud and palms and straw and rusty metal sheeting, no doors, no windows . . . little stick stockades around a pit for a latrine . . . water from an open village well . . . no vegetable gardens, no flowers, nothing green, in fact no color at all but brown and gray—utter drabness except for the women's saris and perhaps a whitewashed village shrine. Where would you start to fix up any one of the 100,000 villages like that? A weekend work camp seems a pretty inadequate tool at best! Certainly work camps can help, certainly Bhoodan can help, certainly Gandhian village industries to utilize the vast underemployment can, but certainly also the government can and must help with irrigation, roads, schools, and encouragement of every form of village self-help. . . .

*Shri Shivaji Education Society*

At about 10 a.m. we reached a remarkable educational center: the Shri Shivaji Education Society, a private folk high school type of venture largely financed by government funds of a million dollars a year. They have 90 educational units of one sort or another and 13,000 students, almost entirely devoted to developing a new rural life. Here we met with the 50 men and 15 girls in this BSS Leadership Camp—teachers, social workers, students, lawyers—all volunteers using their vacation to organize and lead BSS camps in this district! A most friendly and capable lot they were. After dinner at 2 p.m. came the turn of each

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*I*T is tragic how few people ever "possess their souls" before they die. "Nothing is more rare in any man," says Emerson, "than an act of his own." It is quite true. Most people are other people. Their thoughts are someone else's opinions, their lives a mimicry, their passions a quotation. Christ was not merely the supreme individualist, but he was the first individualist in history. People have tried to make him out an ordinary philanthropist, or ranked him as an altruist with the unscientific and sentimental. But he was really neither one nor the other. Pity he has, of course, for the poor, for those who are shut up in prisons, for the lowly, for the wretched; but he has far more pity for the rich, for the hard hedonists, for those who waste their freedom in becoming slaves to things, for those who wear soft raiment and live in king's houses. Riches and pleasures seemed to him to be really greater tragedies than poverty or sorrow. And as for altruism, who knows better than he that it is vocation not volition that determines us, and that one cannot gather grapes of thorns or figs from thistles?—OSCAR WILDE

of us foreigners to tell about our type of work camps and to answer questions.

Following tea and a demonstration of Indian games and dances we were led to see the experimental plot of sorghum 15 feet high! It was being harvested by women dressed in saris who were paid 4 annas, or 6 cents per day! How could the refugees from Pakistan, for these they were, continue to live on such a wage? One source of further income in the form of food was the milk from one strange buffalo cow (those with ice-tong horns)—12 pounds of milk per day instead of their normal cow's average of 6 pounds per day and a pittance compared to American cow's production of 70 pounds or so (I think). Nearby were small piles of cow-manure cakes carefully prepared by hand to use as fuel. After such fresh evidence of abysmal poverty it has been a great joy not only to feel the warmth and eagerness of these BSS trainees, and the fine capacity of the staff, but to see the eager bright faces of the dozens of young boys from the villages now in one of the training programs of the agricultural college. After dinner came a "cultural program" of Indian songs and music and a one-man act . . . and in the night came mosquitoes . . . swarms of them. . . .

The day began with flag raising at 6 a.m., followed by a prolonged dogtrot and an effort to achieve a disciplined performance of physical exercises. After breakfast there were two hours of "shamadan," or physical work, digging a pit for refuse and laying out a new "road" across a "pasture" (a dusty desert without a single sign of green until the rains return six months from now). Then from 10 to 11 came an hour of answering questions about our respective countries, then a trip to Amraoti to the Post Office and the bank and after lunch an excellent lecture on mass psychology by Principal Subakka. The next lecture was in a local language, so we foreigners were taken to visit a leprosy colony of 250 old and young people. After supper came a movie of Indian dances and village life and then the Weekend Work Camp movie, which aroused more questions than there was time for.

## Non-Violent Action Against Nuclear Weapons

THE Department of Defense and the Atomic Energy Commission have announced they plan further test explosions of nuclear weapons next April. In the past some 50,000 square miles of the Pacific Ocean have been used for this purpose. This area is designated "dangerous to all ships, aircraft and personnel entering it" and mariners are warned to remain clear. Four Americans acting under the compulsion of conscience and reason, plan, despite warnings, to sail a small vessel into the designated area before April 1. They intend to remain there, come what may, in an effort to halt what they believe to be the monstrous delinquency of our government in continuing actions which threaten the well-being of all men. They recognize that these explosions will be stopped only if this is the will of the American people. They hope by their

presence and, if necessary, by their suffering to speak to the reason and conscience of their fellow Americans.

The participants are as follows:

Albert Smith Bigelow, aged 51, painter and architect, Cos Cob, Conn., married, having two daughters and four grandchildren. Former Lt. Commander in the Navy (commanded three combat vessels in all areas of World War II). Housing Commissioner for Massachusetts, 1947-1948. A director of the Unitarian Service Committee, Inc., since 1949. Now a member of the Religious Society of Friends, Stamford, Conn., Monthly Meeting, and active in leadership of the New York office of the American Friends Service Committee. Two Hiroshima maidens lived in his home while they received plastic surgery for scars suffered from the first atomic bomb.

William R. Huntington, St. James, Long Island, N. Y., aged 50, married, having three daughters and two grandchildren. A practicing architect since 1936. World War II conscientious objector, he served as Assistant Director of the Civilian Public Service Camp at Big Flats, N. Y. Commissioner in Europe for the American Friends Service Committee, 1947-1949, and presently member of Board of Directors of the American Friends Service Committee and chairman of the Executive Committee of its Foreign Service Section. Member of the Religious Society of Friends, Westbury, N. Y., Monthly Meeting. Chairman of Peace and Social Order Committee of Friends General Conference.

Two other crew members yet to be named.

"Golden Rule," a 30-foot ketch with 500 square feet of sail, a small 24-h.p. auxiliary motor, and bunks for four, is now being outfitted for the journey. It will sail from San Pedro, California, on or about February 10. It will touch at Hawaii and then proceed to the Marshall Islands. It will enter the designated danger area by April 1 and remain there in an effort to witness to all men that it is important that the race to extinction be stopped.

Chairman of "Non-Violent Action Against Nuclear Weapons" is George Willoughby; coordinator, Lawrence Scott. They as well as the two crew members so far appointed have notified the President, various officers of the United Nations, the Atomic Energy Commission, and other government officials of their intentions.

The office of the organization is located at 2006 Walnut Street, Philadelphia 3, Pa.

## Books

WAR COMES TO QUAKER PENNSYLVANIA, 1682-1756.

By ROBERT L. D. DAVIDSON. Published for Temple University Publications by Columbia University Press, New York, 1957. 245 pages. \$5.00

The years 1682 to 1756, like almost any other period of history, were difficult ones for a holy experiment in government based on peace and brotherhood. Warring empires, militant colonial neighbors, and Indians of dubious allegiance were ever-present problems to Pennsylvania's Quaker Assembly. The Assembly was also confronted with Proprietors, Governors,



Council members, new immigrants, and wavering Friends who were unsympathetic to the moral order it tried to establish.

Robert Davidson's theme is war and the rumors of war, reaching a climax in 1756 when Pennsylvania was committed to fight and when its Assembly, for the first time, met without a Quaker majority. Some had refused to enter the elections of that year and others resigned their seats. Only eight Friends in good standing remained, and only one fifth of the population was then of the Quaker faith. The Friendly dream had come to an end.

The material is well presented, and the tangled story of imperialism, misunderstanding, and greed becomes clear. The treatment of the Indians is particularly good. But the author too often suspects the motives of the Quaker Assembly, finding cynicism and insincerity in its decisions. He appreciates the fact that views which are thought of as those of a minority actually prevailed for a time in one American colony. But he seems to judge policy and action by a standard subscribed to by Sir Winston Churchill in writing of England in this period—"to conquer, to command, and never to count the cost."

GERALD D. McDONALD

**WHY WE BEHAVE LIKE AMERICANS.** By BRADFORD SMITH, assisted by Marion Collins Smith. J. B. Lippincott Company, Philadelphia, 1957. 322 pages. \$4.95

"We have created an open society . . . with a strength which is spiritual and mental, as well as physical and material." With this conclusion, Bradford Smith summarizes a comprehensive review of our national way of life. He has explored all of the aspects that contribute to such a conclusion, including politics, business, science, the arts, as well as our customs, manners, and morals.

The book reflects a truly amazing grasp of how we do behave like Americans. In several instances this reviewer was more impressed with the author's understanding of the American way of life than with his explanation for it. According to the dust jacket, the book fills a long-felt need for an explanation of America and the democratic method that can be presented to the world as a whole. It does not appear to be sufficiently precise or convincing for this purpose. However, the book is interesting and enjoyable reading. It presents some perceptive insights into the American character, and is recommended to those with an interest in this phenomenon.

HERBERT HUBBEN

**LET FREEDOM RING!: A BIOGRAPHY OF MOSES BROWN.** By ROBERT MORTON HAZELTON. With an Introduction by Rufus M. Jones. New Voices Publishing Company, New York, 1957. xx, 262 pages. \$3.95

The author of this book believes that the "period of quietism" in Quaker history, particularly in the latter part of the eighteenth and the beginning of the nineteenth century, was actually a time of intense creative activity, in public affairs and education as well as in the cultivation of mind and spirit. Moses Brown (1738-1836), he believes, illustrates the creative nature of the life of the Society of Friends during this period. He supports his belief with accounts of Moses Brown's efforts to prevent war with England, to secure the

adoption of the Constitution of the United States, to rouse opposition to slavery and bring about the abolition of the slave trade, to strengthen the economic framework of political freedom by developing industries rewarding to the efforts of free men, to carry on local government wisely and with forward-looking attention to hygiene and fire prevention, and to provide through adequate schools for the training of men and women mentally and morally competent to be responsible citizens.

Unfortunately, the portrait of Moses Brown and the account of his work are blurred by the author's tendency to write picturesquely, to venture into philosophical reflections not always clear to the reader, and to stray from accounts of incidents in Moses Brown's life to confusing comments about what he thinks are similar incidents in our times.

*Let Freedom Ring!* has behind it much research into the source material. The results of the research are not presented in a clearly discernible order.

RICHARD R. WOOD

**PATHS TO PEACE.** Edited by VICTOR H. WALLACE. Melbourne University Press; New York: Cambridge University Press, 1957. 397 pages. \$3.75

The editor of this timely volume has collected nineteen essays which deal with the many facets of the problem of war. Each author treats in his essay a subject in which he is an expert and the conclusions which each reach are based upon his professional knowledge and scientific study rather than upon his personal moral or religious predilections. The only exception to this might be the essay of Mr. Sharp, who writes from the point of view of Leninist Marxism. The result of the entire survey is that war in its modern context as a means of solving or adjusting international relations is roundly condemned from the point of view of all the various disciplines, among them, biology, history, economics, politics, sociology, cultural anthropology, geopolitics, and demography. To a Quaker reader this might seem to be an unnecessarily complex approach to the problem of war; however, it is probably the only basis upon which universal support for the abolition of war can be rallied.

The following titles are illustrative of the scope of the volume: "Historical Aspects of the Problem of Recurrent Wars"; "The Conflict of Ideologies"; "Culture Patterns and Social Tensions"; "Population and Food Production in Relation to World Peace"; "Universal Education and the Abolition of War"; "World Federal Government As a Means of Maintaining Peace"; and "What Can Each Citizen Do Individually to Promote Peace?"

Of particular interest is Mr. Elkin's essay on "War and the Biological Struggle for Existence," in which he shows that Darwin emphasized the interdependence of living beings on each other and demonstrates that survival of the fittest is defined to mean the ability to adapt to meet changing situations. Thus, with the overdevelopment of war in human society, survival of the fittest means man's ability to develop new institutions to replace war.

The main criticism of the volume is that in reading any

particular essay one has a tendency to lose sight of any over-all organization or logical sequence of presentation, if, in fact, any exists. However, this defect is largely remedied by a fascinating Foreword by Jawaharlal Nehru and a good summation by Mr. Sawyer. In the latter it is concluded that war is not an inescapable feature of human life, that historically wars have been caused by many different factors but conflicting ideologies have never been the most important factor, that modern war can never be regarded as a worth-while risk and that, though there are many specific steps which can be taken towards its elimination, war can never be ruled out as a possibility until some form of effective world government is established. In deciding which steps to take and what type of world government to organize it is appropriate to heed the words of Mr. Nehru that the paths of peace "demand, more than all, an equation of means and ends."

J. BARTON HARRISON

## Friends and Their Friends

From Ankara, Turkey, William L. Nute, Jr., writes on December 20, 1957:

Three or four times last year we held tiny meetings for worship in Friends' fashion. Besides ourselves Ankara then contained one other Quaker family, the Laurence Barbers, and there were one or two other couples who joined us. Laurence Barber's tour of duty here on a UN appointment has now ended, and so far this year we have not been able to hold another meeting for worship. Meanwhile we are helping in the activities of the community church, staffed by the Air Force chaplains but serving a large civilian foreign population as well as the military.

The Advancement Committee of Friends General Conference has published for the fourth time a 32-page leaflet on the principles and organization of the Society of Friends, entitled *Who Are the Friends?* by William Hubben. Some of the contents of the leaflet have been revised in order to bring the information up to date. Single copies are free from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. The quantity rate averages seven cents apiece.

Friends' Select School, Philadelphia, Pa., has set up a satellite-tracing station. Plans for sputnik-detection were completed with the arrival in the science department of a refracting telescope, lent to the school by the Franklin Institute. A short-wave radio, to be used in conjunction with the telescope, has been installed at the school by 11th-grader John Serkin. The radio is equipped to pick up the 108-megacycle beeps which U. S. satellites are expected to transmit, as well as signals on wavelengths used by the Russian "moons."

G. Laurence Blauvelt, headmaster of the school, announced that Dr. Levitt, director of the Fels Planetarium, has agreed to serve as adviser for the program. William Hodgson, head of the school's science and mathematics department, will administer the project.

It is heartening to know that many Friends are actively engaged in the continuous struggle to maintain and safeguard American civil liberties. One of them, Patrick M. Malin, a member of New York Yearly Meeting, is Executive Director of the American Civil Liberties Union (170 Fifth Avenue, New York 10, N. Y.), a position of enormous importance in educating public opinion and directing the militant energies in this field. The Civil Liberties Union has just published its 37th Annual Report. The 112 pages give detailed accounts of documentary value on the work in the fields of National Security; Equality Before the Law; Freedom of Belief, Expression, and Association; Justice under the Law; and International Civil Liberties. Patrick M. Malin's introduction, "Nor Speak With Double Tongue," highlights the outstanding phases of the work of the ACLU. The Union has now 40,000 members, as compared with 10,000 in 1949. It wants very soon to have 400,000.

A nationwide petition campaign asking President Eisenhower to cancel the U. S. nuclear tests now set for next April has entered its third week. The drive is sponsored by the American Friends Service Committee. The petition asks the United States government to take this first step in a program for world disarmament. The campaign will continue until the end of February.

An original printing of 50,000 petitions, each providing space for the names and addresses of fifteen citizens, was completely exhausted as soon as the campaign was announced. Additional printings have tripled the number of petitions now in the hands of Americans from every state in the Union. Before the campaign closes, as many as 200,000 petitions may be in circulation.

The petition asks the President to cancel the tests "as a first realistic step toward disarmament and peace." It emphasizes that "the testing of weapons of mass annihilation, by this country or any country, is biologically destructive and morally indefensible." The petition urges President Eisenhower to "break through the vicious circle of fear and distrust, challenge other nations to a like response, and make plain to the world's people our leadership for peace."

Among groups assisting the American Friends Service Committee in the petition drive are the Fellowship of Reconciliation, the Congregational Christian Pacifist Fellowship, the Methodist Board of World Peace, the Church of the Brethren, and the Baptist Peace Fellowship. Hundreds of local churches of many denominations are working on the campaign. The Friends Committee on National Legislation, the Women's International League for Peace and Freedom, and the War Resister's League are cooperating.

Petitions can be obtained from the American Friends Service Committee at 20 South 12th Street, Philadelphia 7, Pa., or any of its regional offices, as well as from the cooperating groups.

According to newspaper reports 9,235 scientists from 44 nations have petitioned the United Nations for an international agreement to stop nuclear bomb tests immediately.



The petition warned of the increasing dangers to health, especially to the health of children as yet unborn.

Linus Pauling, American Nobel prize winner who circulated the petition, feels that it "represents the opinion of a majority of the scientists of the world." The UN makes documents like this available to its 82 member nations on request but takes no action on them itself. Among the signers are 36 Nobel prize winners, 101 members of the U. S. National Academy of Sciences, 216 members of the Soviet Academy of Sciences, and 35 Fellows of the Royal Society in London.

From the 57th Street Meeting in Chicago comes word that participation in the Quaker Student Fellowship has increased over last year, with attendance at meetings ranging from ten to twenty-five and over a hundred on the mailing list. Several undergraduates are now active in the group. The Campus Outreach Committee has decided to cosponsor with the American Friends Service Committee a high school age discussion group, to meet at Quaker House about twice a month. Nita Hinely, active in the leadership of this group, is to provide liaison with the campus Outreach Committee.

The meeting house in Flushing, N. Y., had more than six hundred visitors during the Saturdays from April to October 19, 1957, that it was open.

The Clerk of Flushing Monthly Meeting received a copy of the open letter addressed to the clergy of Queens by the Honorable Charles S. Colden, LL.D., Honorary Vice-President of the Queens Federation of Churches; it recounted the history of the Flushing Remonstrance, its significance, and the presentation of the bronze Remonstrance plaque to Bowne House by the Quakers of New York State.

Among the several European young Friends who visited the United States a year ago was Peter Funke from Germany. He subsequently studied for a period of seven months in England. There he had an opportunity to visit the "Galilee of Quakerism" in northern England. A letter addressed to his Montclair, N. J., Friends echoes some of the thoughts which moved him on this visit to the historic places from which early Quakerism spread over England. He writes: "I went up to that part of northern England where George Fox traveled among early Friends and where in a group of European young Friends I visited a good many of the well-known places associated with early Friends, such as Swarthmoor Hall, Pendle Hill, Firbank Fells, Brigflatts, Colthouse, and other Friends meeting houses. Whereas in a city everything you see points—outwardly at least—to the glory of man, up there in that beautiful, wild country everything praises the glory of God. How much harder is it therefore for us to follow His way in a city, to learn to see His greatness and love in dirt and squalor, in haste and rush, in outward glitter and shining façade, amongst seemingly heartless, peaceless, and weary people!"

By action of the board of trustees of Wilmington College,

Wilmington, Ohio, the Wilmington faculty salary scale will be raised, the increase to be effective September, 1958. As a result of the action, tuition at the college will also be raised, from \$17 per hour to \$22 per hour, the new rate to be effective September, 1958.

The approved salary increase is \$1,000 for each faculty rank. Salaries for instructors, which this year were from \$3,000 to \$4,000, will be from \$4,000 to \$5,000 after September. Salaries for assistant professors, which have been from \$4,000 to \$5,000, will be increased to from \$5,000 to \$6,000. Associate professors, whose salaries have been from \$5,000 to \$6,000, will be raised to from \$6,000 to \$7,000, and full professors, who have been receiving between \$6,000 and \$7,000, will receive between \$7,000 and \$8,000.

*American Organ Music*, Volume I, compiled and edited by Leslie P. Spelman, has been released by Summy-Birchard Publishing Company (Evanston, Illinois; 38 pages; \$2.50). A second volume is in preparation. Dr. Spelman, F.A.G.O., a member of the Friends Meeting in Redlands, Calif., has done much to win a wider audience for the work of American composers. For the past twenty years he has been professor of organ at the University of Redlands, Calif., and since 1950 he has served as director of the School of Music and also of the Division of Arts. One of his innovations was the organization of an annual chamber music series with emphasis on contemporary works, several of which were commissioned for premières on the university campus.

This past summer Dr. Spelman was one of three Americans to lecture at the first International Congress of Organists held in London, where he spoke on "Organ Teaching Methods and Materials." Earlier he gave a recital by invitation of Lief Thybo, Royal Danish Academy, at St. Andreas Kirke, Copenhagen, and another for the European Friends Conference at the George Cadbury Hall, Birmingham, England. Following the Congress he went to Amsterdam for concerts under the auspices of Donemus, a foundation for the documentation of Netherlands music. In the course of his travels he distributed to European organists "A Selected List of Organ Compositions of the U.S.A.," which he and Carl L. Anderson had compiled.

For the past four years Dr. Spelman has been organist and director at the First Congregational Church, San Bernardino, Calif. In 1956 he was appointed chairman of the Far Western Region of the American Guild of Organists.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

I hope many of us were not only revolted, but stirred into action by Peter Hill's description of slaughtering pigs in your issue of December 28, 1957. When I wrote my Representative asking for a copy of the Poage Bill, HR 8308, and for his support, he answered that this was one of several bills before Congress. I wonder how many Friends are working on this problem and which are the best bills for us to support. Most of us feel far too ignorant to be effective. If Friends all over the country were to bring pressure on their Congressmen per-

haps we might, for a time, divert them from their merry game of blowing up the world.

*Philadelphia, Pa.*

NATALIE B. KIMBER

I thought Friends might be interested in the fact that the artist who designed the Tuberculosis Association Christmas stamp is G. Clinton Bradley; he lives at 311 West Second Street, Media, Pa. His wife, Beatrice Lloyd Bradley, is a member of Darby Meeting. His daughter, Roberta, presently in the ninth grade at the Ellis School for girls, was the inspiration for the girl in the Christmas Ball. The whole family are attenders at Providence First-day School.

The Tuberculosis Association asks artists each year to send in their suggestion for the stamp. "Clint" Bradley's idea was chosen from among 500 artists in this national competition.

*Philadelphia, Pa.*

G. BURTON PARSHALL

### BIRTHS

DE BLASIO—On October 11, 1957, to Robert Nicholas and Martha Parsons De Blasio of Garden City, N. Y., a daughter, ROBERTA DE BLASIO. The mother and grandparents M. Herschel and Katharine Turner Parsons are members of Westbury Monthly Meeting (Westbury Preparative), N. Y.

ROSSELLI—On January 7, 1958, to John and Eleanor Timbres Rosselli of London, England, a son, MARK CHARLES ROSSELLI. His mother is a member of Providence Monthly Meeting, Media, Pa. He is the first grandchild of Rebecca Janney Clark and the late Dr. Harry Garland Timbres, and a great-grandson of the late Ella Carter Timbres and of Dr. O. Edward and Anne Webb Janney of Baltimore, Md.

TURBERG—On January 1, 1958, to Phillip Albert and Ramsay Parsons Turberg of Glen Cove, N. Y., a son, THOMAS HENRY TURBERG. The mother and grandparents M. Herschel and Katharine Turner Parsons are members of Westbury Monthly Meeting (Westbury Preparative), N. Y.

WATERS—On January 9, 1958, to Rodney Topping and Ann Chapman Waters, of West Chester, Pa., a daughter, PAULA JANE WATERS. Her parents and grandparents George and Mary Chapman are members of the Abington Monthly Meeting, Pa.

### DEATHS

JENKINS—On December 30, 1957, at the Chester, Pa., Hospital, EDWARD ATKINSON JENKINS, husband of Ellen Atkinson Jenkins. He was a member of Swarthmore, Pa., Monthly Meeting for over fifty years. He is survived, in addition to his wife, by three children: Howard M. Jenkins of Swarthmore, Pa.; Miriam J. Elsbree (Mrs. W. H.) of Wallingford, Pa.; Barbara J. Blaisdell (Mrs. W. M.) of Arlington, Va.; a brother, Arthur H. Jenkins of Jenkintown, Pa.; a sister, Florence Jenkins of Norristown, Pa.; nine grandchildren; and eleven great-grandchildren. A memorial service was held in the Swarthmore Meeting House on January 5, 1958.

*Caroline Betts Heacock*

In quiet, serene dignity, Caroline Betts Heacock passed from our midst August 2, 1957. To all whose lives touched hers, she left a heritage rich in values—abiding values of daily living—kindness, sympathetic understanding, and worth-while endeavor. Gallantly, but gently, Caroline met and accepted her share of joy and sorrow. Loyally and with real conviction she served the interests of her beloved Society of Friends. Exemplifying the true Quaker spirit, she had

The might, the majesty of loveliness,  
The light of love, the purity of grace,  
The mind, the music breathing from her face,  
The heart whose softness harmonized the whole.

Her inward clarity shone through her eyes, the windows of her soul.

GREEN STREET MONTHLY MEETING  
Germantown, Philadelphia, Pa.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### JANUARY

26—Concord Quarterly Meeting on Worship and Ministry, at the Chestnut Street meeting house, West Chester, Pa., 2 p.m.

26—Philadelphia Young Friends Fellowship, for college age and older, at 1515 Cherry Street: 6 p.m., supper; 7:15, Lyle Tatum, American Friends Service Committee, "How Much Freedom?"

26—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: George Mohlenhoff, "I Was at the Moscow Youth Festival."

30—Indian Rights Association, Annual Meeting, in the Parish House of the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m.; speaker, Lee Metcalf, Member of Congress from Montana, "The Need for Revision of Federal Policy in Indian Affairs."

30—Pendle Hill Lecture, Wallingford, Pa., 8 p.m.: Willis Tabor, Chaplain to Migrant Workers in Chester County, Pa., "Home on Wheels" (illustrated). Open to nonresidents.

### FEBRUARY

1—Concord Quarterly Meeting, at the Wilmington, Del., Meeting House, 10:30 a.m.

1-2—Philadelphia Young Friends Midwinter Conference, high school and college age, at the Abington Meeting House, Greenwood Avenue and Meeting House Road, Jenkintown, Pa.: "Quaker Faith—A Basis for Action"; speakers, Allan Glatthorn, Norman Whitney, Dorothy Hutchinson, Levinus Painter, John Nicholson. Registration begins 9 a.m. Young Friends from nearby Yearly Meetings invited. Write Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

1-2—Southwest Half Yearly Meeting of Pacific Yearly Meeting at the University of Redlands, Redlands, Calif. Information and registration: Harriet Rietveld, 546 Bradford Court, Claremont, Calif.

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Juanita Morisey, "Ruth, Jonah, Esther."

2—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15, Peter T. De Groot, who has spent two years in Japan, will give an illustrated talk, "Japan: Problems and Possibilities." All invited.

2—Purchase Quarterly Meeting, at the meeting house, Purchase, N. Y.: 9:45 a.m., Bible study; 10:30, meeting for worship; High School Friends, discussion meeting; Junior Quarterly Meeting, "Needs of the American Indians"; 11:30, business session; 12:30 p.m., basket lunch (dessert and coffee served); 1:30, Jane Rittenhouse, former teacher in Friends Girls School, Tokyo, "Friends' Work in Japan" (colored slides); 2:30, completion of business.

2—Woodbury Friends Forum, in the meeting house, Woodbury, N. J., 8 p.m.: Earle Edwards, "Communist Poland's Year-old Revolution."

4—Friends Suburban Housing, Inc., Annual Meeting, at Whittier House, Swarthmore College, Swarthmore, Pa., 7:45 p.m.: brief business session with reports by C. H. Yarrow and Thomas B. Harvey; Roy J. McCorkel, "Who Is My Neighbor—A World View"; socio-drama, "Who Is My Neighbor?" given by a group of shareholders and several applicants for houses in the suburbs. All welcome.

6—Friends Council on Education, executive committee meeting



with the Quaker headmasters and the board of managers of the new Teacher Training Program, in the Library of Friends' Select School, 17th Street and the Parkway, Philadelphia, 3 p.m. There will be no midwinter meeting of the Friends Council on Education.

6—How Much Racial Discrimination on the Main Line? First forum, "What Are the Facts?" in the Fellowship Hall of the Central Baptist Church, Wayne, Pa., 8 p.m. Sponsored by committees of Valley and Radnor Monthly Meetings and of several local churches. Refreshments.

6—Pendle Hill Lecture, Wallingford, Pa., 8 p.m.: Ira De A. Reid, Professor of Sociology, Haverford College, "The Politics of Racial Integration." Open to nonresidents.

7—Flushing, N. Y., Meeting House, 8 p.m.: Ida Day will give

an illustrated talk on her trip to Japan with the Hiroshima Maidens. All welcome.

7-9—Green Pastures Quarterly Meeting, Midwinter Conference, in Ann Arbor, Mich.: Friday, in Rackham Building, 8 p.m., Norman Thomas, "Arms and the Economy"; Saturday, in Methodist Church, 9:30 a.m., Elton Atwater, Friends Representative at United Nations, "Prospects of Disarmament Through the UN"; 1:45 p.m., discussion, role of Friends working for disarmament; Sunday, in Friends Center, 10 a.m., meeting for worship.

8—Abington Quarterly Meeting, at the Norristown, Pa., Meeting House, 11 a.m.

8—Burlington Quarterly Meeting, at the meeting house, Montgomery and Hanover Streets, Trenton, N. J., 1:30 p.m.

## REGULAR MEETINGS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m., at the Meeting House, 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m., Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

**ST. LOUIS**—Meeting for worship, 10:30 a.m., 2539 Rockford Avenue, Rock Hill. For information call TA 2-0579.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House,

Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

### NEW MEXICO

**SANTA FE**—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**ALBANY**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**SCARSDALE**—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.



4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### PUERTO RICO

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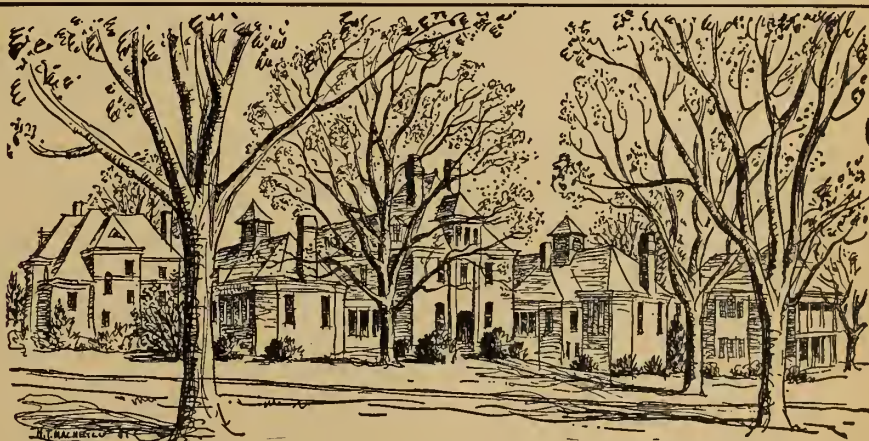
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# FRIENDS JOURNAL

*A Quaker Weekly*

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## IN THIS ISSUE

*THE wonder is not that there are many unbelievers in religion but that there are few. Religious unbelievers reject the claim of particular religious organizations that they speak infallibly for God. In this sense, God Himself is surely a religious unbeliever; He finds something of Himself in each religion; He finds Himself fully in none.*

—DR. DAVID WESLEY SOPER,  
*Epistle to the Skeptics*  
(Association Press)

### God and Three Human Conditions

. . . . . *by Ferner Nuhn*

### Opposed to Slavery, But . . .

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### Multiracial University: A Genuine Instrument of Partnership

. . . . . *by Douglas V. Steere*

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. . . . . *by Richard R. Wood*

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## Editorial Comments

### *From Behind the Iron Curtain*

A LITTLE over ten years ago a Czech professor teaching theology at the Princeton Theological Seminary, N. J., decided to return to his native country to accept the chair of systematic theology at the Prague John Hus Theological Faculty. He was Joseph L. Hromádka, who had taught theology at Princeton from 1934 to 1947. In Prague he became Dean of the Comenius Faculty of Theology in 1950. He is now a member of the Central Committee of the World Council of Churches and Vice-President of the World Presbyterian Alliance. In 1956 he was invited by Knox College, Toronto, Canada, to give the Laidlaw Lectures which have now been published under the title of *Theology Between Yesterday and Tomorrow* (The Westminster Press, Philadelphia; 106 pages; \$2.75).

His book makes exciting reading. Seldom have we found between the covers of so slender a volume so many revealing hints for a new appraisal of the East-West conflict as in this book. Hromádka is a dedicated Christian whose theological convictions ring true, although we do not share them ourselves. He speaks from behind the Iron Curtain to his Western fellow Christians with a candor possible only between loyal Christians who will not doubt each other's sincerity. He also expresses some self-criticism of the Church under communism, although the Western Church, primarily European Christendom, comes in for a much more severe attack.

Briefly, his thoughts run as follows: Events of our time demonstrate that the formerly uncontested leadership of the Christian nations is gone; that many Christian nations have become new mission fields for non-Christian ideas, and that the strategy of foreign missions has profoundly changed. The classes hitherto considered leading in Europe are gradually losing their monopoly of influence. The working class is assuming increasing influence in Europe (perhaps also in the United States?), and non-Christian nations may, possibly within one generation, reshape modern civilization. The revolutionary events of the last forty years could come about because the Christian churches did not speak up when they should have protested against social or racial evils or such flagrant cases of international injustice as the inva-

sion of Czechoslovakia and Ethiopia. Large segments of the Church are still living in self-assured adjustment to their surrounding society and are, or were, satisfied with dispensing moral advice, indulging in a serene existence, and escaping into theological self-righteousness.

### *A Christian Civilization?*

For Mr. Hromádka there is no question that a European Christian civilization has ceased to exist. "We, Christian nations, are responsible for the death of ten million men in World War I and for the death of possibly millions of men, women, and children, for many millions of tortured and exterminated Jews during World War II" (p. 51). Hromádka thinks that traditional Western democracy no longer can cope with modern problems (this was written before Sputnik appeared!), and that the peoples of Asia and Africa are interested in political systems that help society "from the bottom" by liberating the very poor and exploited strata of society. Western Christianity, as Fulton J. Sheen once said, has the truth but no zeal; it has the light, but no heat; the ideal, but not the passion. Sheen, whom the author quotes, also questions the existence of love in the heart of modern educated and civilized Christians. Hromádka attaches to these remarks his own observation behind the Iron Curtain that "the more we go East . . . , the more we are confronted with passionate convictions, warmth of heart, and joyful hope" (p. 57).

### *Religious Aspects of the Problem*

Hromádka believes that events of our time have a profound religious meaning and indicate that we are under severe divine judgment. But he also believes that we are in an era of divine grace and promise. We must no longer interpret vast contemporary historical contexts with the social and political patterns to which we were accustomed in the past. Our changes are global, all-comprehensive, and represent something entirely new in the structure of human society. We must guard against thinking that these events are a deviation from the "normal" course of history. We also must not interpret changes involving far over a billion people as the machinations of political propaganda, intrigue, or the ambitions of a

clique of selfish conspirators. Religiously speaking the situation calls for repentance, that is, for recognition of our own and our forefathers' shortcomings.

Hromádka admits that many of the recent changes have come about with suffering, violence, and hardships. He frequently preaches the gospel under communism in contradiction to much of what is happening behind the Iron Curtain. But as a Christian minister he sees the dividing line as running, not between Communists and non-Communists, but between the Lord of Glory and Mercy on the one hand and human sinners on the other hand. Ecumenical Christianity must preserve this crucial solidarity of thought and not attempt to reverse history.

Fortunately much of what the author says about the social and political conditions of Europe does not pertain to the United States, or—perhaps we should say—does not yet pertain to us. Some aspects of his severe criticism

of the "nominally Christian nations" should, nevertheless, give us pause, especially when we remember our racial problems. But all of his thoughts are of great importance to anyone trying to understand contemporary history and the psychology of some of our leaders who suffer from anti-Russian and anti-Chinese obsessions. One regrets that Hromádka says nothing about the new classes of ruling officials or middle-class functionaries in the supposedly classless new society. There are other gaps one would like to see filled. Yet within the short compass of one hundred pages we cannot expect answers to all our questions.

Hromádka's book ought to appeal to readers who are not satisfied with purely political interpretations and who believe, as we do, that God's spirit transcends man-made curtains, theological systems, and any other devices of our own making.

## God and Three Human Conditions

By FERNER NUHN

**G**OD is that power for good which is available to us in our every condition—if we can recognize the state we are in as it may be related to God. What are some of the more recognizable states in which, as human beings, we find ourselves?

One is a state of well-being, perhaps even of real happiness! Oddly enough, this favored state is one which seems both to bring us close to the divine and to put us in danger of alienation from God. I remember a dear old lady of a most selfless and dedicated life who, after a delightful evening with congenial companions, said, "Oh, I feel *guilty*, I've enjoyed myself so much!" Did she mean that joy or fun is itself ungodly? I think not. I imagine she meant only that it seemed wrong for a person to be enjoying herself so much while there is so much misery in the world. But is even this feeling the best or truest one, religiously speaking?

Surely joy is one of the great ends and signs of the really good life. The greatest saints, most deeply concerned with human misery, show the keenest sense of fun in their daily lives. Even that temporary euphoria which sweeps in upon ordinary people when they meet good fortune, which causes big sweaty men who have won a ball game to embrace each other with bear hugs and hoist one another aloft, brings with it a measure of true bliss and enlightenment. At such moments, and even more so in quieter moments of happiness, we aren't mad at anybody. Love and generosity well up in us; we

have insights and inspirations which, if heeded, might recast our lives on bolder and greater lines. John Masefield sums up this truth in the line, "The days that make us happy make us wise."

And yet, there is a warning in that nudging of fear or guilt which we sometimes feel in the very moment of happiness. The danger is we may try to hoard our favors, gifts, blessings, in which case they are sure to bless us no more. The clue, then, is clear as to the way we should respond to a favored or happy state: instant gratitude to God, and to our fellow human beings too, for all those circumstances which surround our well-being, and the fullest readiness to put all our gifts and resources into the service of God and men.

But there is the opposite condition: misfortune, privation, suffering, even despair. Anyone may find himself in this state. Can God reach us in this condition?

Some of God's greatest responses have been to men and women who have sought Him from the depths of this state. Yet the very essence of this condition is the feeling of separation from both God and men. We are stricken by puzzling ills. Trusted persons prove untrustworthy. Worst of all, we seem to fail ourselves. In the very act of trying to do right, somehow we bring troubles on ourselves and others. We try this way and that to get out of our predicament, but each path seems blocked. No one, not the person closest to us, seems to understand what is troubling us. We have a terrible feeling that if there is a divine being in the universe, He has no use for us.

Ferner Nuhn, West Coast correspondent for FRIENDS JOURNAL, is active in Pacific Yearly Meeting.



In such a state, George Fox found that "there was none among them all who could answer to my condition." Jesus himself, on the cross, cried out in the words of the psalmist, "My God, my God, why hast thou forsaken me?"

What is the response appropriate to this state? It is somehow to be true even without the assurance of truth. It is to wait for God even though there is not now, and may not be for a long time, any sensible feeling of His presence. This is the very nature of this ordeal.

Albert Schweitzer, who had already given up a brilliant European career for his humble work in Africa, found that even this sacrifice did not bring an answer to his search for the meaning of life. For months, he tells us, he struggled in darkness, pushing at what seemed an "iron door." Finally, "unforeseen and unsought," during a long river journey, the answer came, the door yielded—with the phrase "reverence for life."

Deeply disappointed at the ending of his public career with but one term in Congress, Abraham Lincoln lived for six years in private life in Springfield, Illinois, puzzling in gloom over his apparent rejection by men and God. Anxious to serve his country, keenly aware of the ominous forces at work in it, Lincoln was not wanted, it seemed, either by his country or by God. No answer, no light, for six years. When events at last brought a new opportunity, it was just such a man as Lincoln now was, chastened by the hand of God, stripped of every shred of merely personal ambition, who could come forward and serve as the instrument of God and history in the nation's greatest crisis.

In time we see that only by our meeting up flat against the blank wall of our earlier limitations could there be opened up to us a new dimension of the knowledge of God. We may even learn, in time, how to deal with serious things with a certain lightness: to "strive and not to strive," to say in Emerson's words, "Go thou, sweet Heaven, or at thy pleasure stay!" assured that "Already Heaven with thee its lot has cast. . . ."

Man is made for joy and woe,  
And when this we rightly know:  
Through the world we safely go

wrote the flashing William Blake.

But so much of our life is neither joy nor woe! So much of our life, the greatest part of it, is a kind of low, undulating plateau of routine daily living.

We do the same apparently trivial tasks over and over again. We are pressed continually by small and large urgencies. Our surroundings become so familiar to us that we know every plate and saucer in the cupboard, and we hear our neighbor's car when it leaves at just the same time early every morning. We have an occasional

sense of the wonder of the universe and of the divine life within us, but it is faint and quickly gone.

Is God content with this state of things? Is there any appeal from this condition to the freshness and joy of which life is capable? God, who can deal with great things, is surely not incapable of dealing with smaller things. The gnawing sense of unfulfillment that we have is a sign of the divine distaste for the lukewarm and the mediocre.

Nor is our recourse necessarily a matter of finding new and dramatic tasks to take on: leaving wife or husband or children and going to India, or into a monastery. This may be the time, rather, to look freshly at our lives, where and as they are.

God is not limited by our limitations. "What seems trivial to us," said Meister Eckhart, "is more important to God than what we think important. Therefore, we ought to take everything God puts upon us evenly, not comparing and wondering which is more important, or highest, or best. . . . If we do that, God gives us his greatest in our least, and never fails."

In this light we may re-examine our daily hours and habits and see where we have fallen into cheap moods of grumbling, irritation, resentment, envy. We can study the myriad and amazing shapes that pride, the ever resurgent ego, can take in any life, resisting every truth that might renew and enlarge our lives, hanging us about with self-imposed burdens that keep us from enjoying the fun of living. We can note the false positions which we have somehow passively accepted, which insulate us from our real selves. We can set up some new standards, new disciplines, for ourselves, perhaps finding the fifteen minutes or half-hour a day for the deliberate cultivation of our inner selves and the infinite being of God. This door of routine too, will yield.

There is no place or phase of our lives which cannot be reached and redeemed, or at least made sufferable through "sufficient grace," by that Spirit which "makes all things new." God is He who, in truth and love, can answer (if not necessarily at once) our *every* human condition.

## Internationally Speaking

### Friends and a New Disarmament Effort

TASKER H. BLISS, major general, U. S. A., United States representative on the Supreme War Council in World War I, in his chapter "The Problem of Disarmament" in *What Really Happened at Paris* (edited by Seymour and House, New York, 1923) pointed out that armaments accumulated in one nation inspire the accumulation of arms by its rival; each seeks allies; the nations tend to become aligned in two hostile groups.

At last, if nothing has happened to precipitate the disaster earlier, one side demonstrates its ability to pile up more armed strength than the other; it achieves a "position of strength." Then, according to General Bliss, the stronger side is not safe. On the contrary, it is in very great danger. For the potentially weaker side, he believes, is likely to take the desperate gamble of a surprise attack rather than admit inferiority and accept the domination of the other side.

This considered judgment, by an experienced soldier of high rank, of the danger in arms rivalry and the fatality inherent in arms rivalry carried out to the bitter end is a weighty argument for regulation, limitation, and reduction of armaments by international agreement and under international supervision. Even those who believe that effective armed force, destructive as it has become, is now necessary as a deterrent, insist that that alone is not enough and that a more stable foundation for national safety is needed than competing deterrents can possibly provide.

The Sputnik seems to have roused the people of the United States to fresh enthusiasm for deterrents. This enthusiasm may in the end destroy the safety of the United States, unless it is accompanied, supplemented, and offset by acceptance of the idea of arrangements for regulating armaments under international supervision and for putting an end to the use of armed force by any nation to impose its will on others.

Hence the importance of the conference on Friends and Disarmament, to be held March 13 to 16 at Camp Miami, Germantown, Ohio, under the sponsorship of Friends General Conference, American Friends Service Committee, Friends Committee on National Legislation, Board on Peace and Social Concerns of the Five Years Meeting, and Friends Peace Committee of the Philadelphia Yearly Meeting. The outgrowth of a year's careful planning, it is to be a working conference with about 125 participants invited from all the Yearly Meetings in the United States and Canada. Its aim is to help Friends prepare themselves to work effectively for the development of an adequate disarmament system.

President Eisenhower has suggested to Marshal Bulganin that steps be taken (a) to develop such control of outer space as will make sure that it is used for peaceful purposes only; (b) to end the unrestrained production of nuclear weapons; (c) to stop the testing of nuclear weapons; and (d) to begin the controlled reduction of conventional weapons and military manpower. Secretary of State Dulles has supported these suggestions in his speech of January 16 to the National Press Club. They cannot be realized merely by stating them. They demand patient negotiation and the development of inter-

national agencies for supervision. They require painstaking study of the technical, legal and political problems involved, by private students as well as by government officials. Above all, they need support of informed public opinion—aware of the difficulties, fully appreciating the contributions that must be made by each nation and the obligations it must accept, and alive to the importance of making a start before our defense efforts destroy us and all that we value.

Friends have a new opportunity to help develop in this country the necessary understanding and support for the much-needed next steps toward disarmament.

January 19, 1958

RICHARD R. WOOD

### "Opposed to Slavery, But . . ."

IN the year 1834 one John J. Shipherd was sent east from the newly formed coeducational school known as Oberlin College. His mission was to find teachers. Under the date of December 15, 1834, he wrote to the trustees at Oberlin urging them to appoint Asa Mahan and John Morgan. He also wrote that he desired them to adopt a resolution, to wit: "That students shall be received into this Institution irrespective of color." He further indicated that Mahan and Morgan would not accept appointment unless this principle was accepted.

This remarkable request and the subsequent discussion and action I found detailed in *Oberlin: The Colony and the College*, by James H. Fairchild (a former President of the college), printed in Oberlin, Ohio, in 1883. So closely do they follow, in the language of their own day, present patterns of vision, resistance, emotion, confusion, and ultimately (it is to be hoped), resolution that they seem worth reproducing at some length.

"The idea of receiving colored students was a new one, and the people of Oberlin were not prepared to embrace it at once. . . . They knew no precedents in its favor. No such thing, so far as they knew, had been heard of in the land, or in any land. There was earnest discussion and intense excitement. It was believed by many that the place would be at once overwhelmed with colored students, and the mischiefs that would follow were frightful in the extreme.

"Men . . . were alarmed in view of the unknown and undefined evil which threatened. Young ladies who had come from New England to the school in the wilderness—young ladies of unquestioned refinement and goodness—declared that if colored students were admitted to equal privileges in the Institution they would return to their homes if they had to 'wade Lake Erie' to accomplish it. . . . The record reads as follows:

"Whereas, information has been received from Rev.



J. J. Shipherd, expressing a wish that students may be received into this Institution irrespective of color; therefore, resolved, that this Board do not feel prepared, till they have more definite information on the subject, to give a pledge respecting the course they will pursue in regard to the education of the people of color, wishing that this Institution should be on the same ground, in respect to the admission of students, with other similar institutions of our land."

When the report of this failure of the trustees to take the action he desired reached Shipherd, he was grieved but not cast down. He wrote again to the trustees and sent an epistle to the people of Oberlin "overflowing with faithful love to all, reviewing the way the Lord had led them, exhorting them to patient continuance in well doing, and warning them against yielding to a worldly spirit and worldly principles." And he enumerated some twenty reasons for admitting students to Oberlin according to character, not color. Some of these reasons were:

"1. They are needed as ministers, missionaries, and teachers for the land of their fathers, and for their untaught, injured, perishing brethren of our country."

"3. They will be elevated far more rapidly if taught with whites, hitherto far more favored, than if educated separately."

"11. None of you will be compelled to receive them into your families, unless, like Christ, the love of your neighbor compels you to."

"14. They will doubtless be received to all such institutions by and by; and why should beloved Oberlin wait to do justice and show mercy till all others have done it?"

"19. If you suffer expediency and prejudice to pervert justice in this case you will in another."

"The trustees and the colonists to whom these appeals of Mr. Shipherd were addressed, were earnest Christian men and women. All their instincts and convictions were opposed to slavery, but they had given little consideration to their own practical relations to the subject. Slavery they regarded as a great evil—a curse; but the idea that they had anything to do about it, had not entered their minds. . . .

"These good people would not have hesitated a moment to go as missionaries to Africa, if such a duty had been made clear to them; but all their social prepossessions, not to say prejudices, were against the idea of a mingling of the two races in society here. It required time and consideration to make the thought acceptable. . . .

"According to Mr. Shipherd's request, another meeting of the trustees was held at Oberlin, February 9, at the house of Mr. Shipherd. . . . Many of the good people

had by this time become deeply interested in favor of the movement, and the results of this meeting were looked for with intense interest. Rev. John Keep, then of Ohio City, was at the time president of the Board. . . .

"The trustees convened in the morning, nine members being present, and the discussion was warm and long. Mrs. Shipherd was occupied with her household duties, but in her anxiety she often passed the door, which was ajar, and at length stood before it. Father Keep comprehended the case, and stepped out to inform her that the result of the deliberation was very doubtful. He greatly feared that the opposition would prevail. Mrs. Shipherd dropped her work at once, gathered her praying sisters in the neighborhood, and spent the time with them in prayer until the decision was announced.

"When the question was finally taken, the division of the Board was equal, and Father Keep, as the presiding officer, gave the casting vote in favor of the admission of colored students. The resolution which at length passed was not simple and direct, like the one proposed originally by Mr. Shipherd, but it seems the expression of timid men who were afraid to say precisely what they meant. It is as follows:

"Whereas, there does exist in our country an excitement in respect to our colored population, and fears are entertained that on the one hand they will be left unprovided for as to the means of a proper education, and on the other that they will in unsuitable numbers be introduced into our schools, and thus in effect forced into society of the whites, and the state of public sentiment is such as to require from the Board some definite expression on the subject; therefore, resolved, that the education of the people of color is a matter of great interest, and should be encouraged and sustained in this institution."

"The logic of the resolution is not very luminous, nor is the conclusion entirely unambiguous, but the effect was decisive. It determined the policy of the institution . . . and no other action has been needed on the subject from that day to this."

WILLIAM M. ALEXANDER

### Annual Report of the American Friends Service Committee

THE American Friends Service Committee, in its fortieth year, reached new frontiers and tried new programs to ease the tensions of a cold war on both national and international levels. In its annual report Henry J. Cadbury, chairman and one of the founders, said that from its forty-year heritage the Committee is convinced that "love and goodwill, expressed in deeds as well as words, still can drive out hatred and can help men to see more sanely the answers to the urgent ques-

tions of races and nations." The Committee approached many of the world's problems through programs which increased East-West contacts, emphasized disarmament and peace, met refugee needs, broadened social and economic opportunity for many people, and created significant work and study experiences for young people.

In support of its work the Committee received a total of \$6,425,189 in cash and material contributions. Beyond the regular staff of about 420 persons the organization received volunteer assistance from nearly 100,000 persons of many faiths and races who participated as project workers, committee members, clothing workroom helpers, and contributors.

An eight-member international team visited Poland to renew associations and observe current conditions. The first international student seminar in Poland was held, and young Poles attended three other seminars in Europe. Two Polish students came to the United States for seminars and travel. One Yugoslav student came to this country for a seminar.

Twenty-six lawmakers from twelve countries of Western Europe and the United States attended the first conference for parliamentarians held by the Service Committee in Switzerland last summer. The project extended a pattern of the conferences for diplomats held in Switzerland and Ceylon.

The Committee sent its first representative to the Federation of Rhodesia and Nyasaland, in Central Africa, where a new multiracial university is developing.

Hungarian refugee relief work, which continues in Austria, expanded to Yugoslavia. The Service Committee was the only agency which concentrated on refugee camp welfare services for Hungarians in that country.

An emergency relief project assisted persons in the Suez Canal Zone.

The installation of 70 pump wells in Indian villages (more than twice the previous year) demonstrated the growth of the fifth year of social and technical work in the area. Over 60 Western and Indian workers extended development projects to 44 villages.

The AFSC's peace efforts tried to reach alert citizens and their voluntary organizations. Peace institutes and conferences, youth caravans, and world affairs camps, petitions and literature focused on disarmament efforts and the moral implications of nuclear tests.

Working on the frontiers of freedom in this country a school program in North Carolina helped communities prepare for and make the transition to desegregated schools. Through its housing and rights of conscience programs the Committee worked to resolve the crisis created when a Negro family moved into Levittown, Pa.

The AFSC programs with American Indians expanded with the assignment of a staff member to the San Carlos Apache Reservation and another to reservations in Southern California. It added an additional worker at the Intertribal Friendship House in Oakland, California, to provide family counseling.

About a thousand high school and college young people participated in AFSC projects in this country and abroad. Weekend mental hospital units enrolled over 400 volunteers, and there were about 75 work camps.

## Multiracial University: A Genuine Instrument of Partnership

*Extract from a Letter of Douglas V. Steere*

TO turn . . . to the more encouraging factors in the Federation [of Rhodesia and Nyasaland] that buttress one's faith in the future of this great experiment in human relations, I think that the most heartening of all is the progress of the new multiracial university that opened its doors in Salisbury [Rhodesia] in March of this year and began its career with just over seventy students, seven men and one woman of whom were Africans. I found the students that I talked with more than satisfied with the academic diet, and very proud of the new institution of which they were charter members. In the total situation in the Federation, perhaps quite as important as the university's obvious contribution of the academic training of its students is the bringing into the public life of the capital of the Federation, some twenty-five first-class minds in a wide variety of fields. This university faculty, who are almost to a man people of liberal views, may, over the years, be expected to be of no small influence on the governing community with whom they will be thrown in frequent social contact. They will almost certainly be asked to serve on commissions, to assist legislators in consultative capacities, and in dozens of ways to make their weight felt in the fiber of the whole community. This weight thrown in the delicately balanced Federation scale pan is no small item on the constructive side.

When I talked with the then Acting Governor-General, Sir Robert Tredgold, he suggested that his greatest ground of hope for the Federation was in the attitude of the young people on race. He said that you might not be able greatly to change the older minds, but that he had often been walking in the country in the late afternoon and usually stopped on his way home to sit with white farm owners and their families, and almost invariably he found the young people on the right side on these issues of race. He told me of a white woman who noticed two African university students striding along the edge of the college grounds and she remarked somewhat bitterly to her unusually able African servant, "Look at them. They walk as though they owned the place." He replied courteously, "Madam, they do," and explained that in his own case he had stopped his education and given up, but that these fellows had persevered and now were in the university that had been set up to include them.

There is a good deal of evidence that when let alone, the university students of both races get on admirably with each other. I have dined in hall with them several times and found Africans and whites talking gaily to each other as they sat together at meals. I have gone to a student political club where three of the African students were present and found that these chaps took their share in the discussion without being either patronized or treated in any way different from the white students. A professor told me that in his principal class, his top and his bottom student happened to be an African. Asked by a visitor whether he had any white friends



in the university, an African student replied, "Of course."

The British Carr-Saunders Commission, which set up the lines along which the new university has been laid out, recommended that in the beginning the residences for European and non-European students should be separate, but that they should be of equal quality and equally close to the university. This recommendation has been carried out, but with only one African girl attending and the prospects for African women students in the near future inevitably small, it seemed best to the university authorities to put this African girl in a suite of her own at one end of the white girls' dormitory. The mother of one of the white girls made an issue of this, and a petition was signed by some of the girls asking for her removal from the white women's dormitory. Walter Adams, the Principal, and the University Council were firm in their rejection of this request, and the men students were contemptuous of what this group of girls had done under the older woman's instigation. The whole affair faded out just as we arrived in the Federation. At a meeting of the Empire Loyalists, the offended mother of this girl complained that the Principal had threatened her that her daughter would be asked to withdraw from the university if there was any more of this nonsense, since the university was completely devoted to a multiracial principle. It is apparent that the university official's stand on the matter was quite unequivocal.

A further step is being taken next March when the second class is received into the university. Because there is only one hall for European men and the hall for African men is not yet anything like full, the university authorities after all-round consultation with students, staff, and Council have announced that white students will be housed in one wing of this African men students' hostel in preference to compelling them to be put up in housing outside the university. All of this represents the university's impact on the total situation and confirms the view that young Rhodesians of different colors are growing up to another slant than their parents traditionally held.

The applications for next year's admission to the university indicate that the second year class may be from a fifth to a fourth African, although at this early stage one can only estimate the numbers that will survive the exacting examinations which they still face. Apparently up to now the prospects of getting financial aid from the Federal and territorial government grants available to Africans seem to be sufficient to care for this side of the matter, but this may be a place where later, as the numbers of Africans increase, some foreign help in terms of providing either full or supplementary African scholarships will be of great assistance. The number of African girls who are willing to take the long preparatory work for entrance into the university is very small as yet, but the first one who is in the opening class is a superb person who is universally appreciated. It is impressive that a number of the girls who were persuaded to sign the petition for her removal from their dormitory have since made their amends with her, and it is generally felt that it would not be easy to have a repetition of this kind of incident.

Basil Fletcher, an English Quaker who was a Professor of

Education from Bristol University, has been appointed by the Carnegie Institute to set up an Institute of Education at the University and to help with educational problems in the whole Federation. He has made a splendid start and is also the Deputy-Principal of the university. Professor and Mrs. W. Lonsdale Taylor of Dickinson College in Carlisle, Pennsylvania, where he is head of the Political Science Department, are the first couple to be appointed by the U. S. Department of State on its leadership program to augment the university staff. They have set up an American seminar that meets each week at the university during term time and have had a most gratifying response from the students. Channing Richardson, who is Associate Professor of Political Science at Hamilton College, and Comfort Cary Richardson [members of Germantown Monthly Meeting, Pa.] and their family have just arrived to spend a year attached to the university on a Ford Foundation grant. All of these visitors play their part in helping along the cultural processes of the university and assist the crossing of academic traditions and the exchange of ideas that enriches the life there. For Americans who have political, anthropological, or sociological interests, the Federation is a most fascinating place to be at just this time. The evolution of a new state and the hammering out of a new pattern of social relationships is going on at every moment of the day and is a process that is completely unconcealed.

## A Christian Voice from China

JOSEPH PLATT, Kirkridge, Bangor, Pa., keeps alive his interest in China, where he and his family spent a period of active Christian work many years ago. He mailed us the following letter from a Chinese Christian physician who with her doctor husband went back into Communist China to practice medicine and assist in the appalling need for medical care existing in their homeland. She works in a Chinese hospital and writes as follows:

As you can imagine, the new way of life and the new social setup here have been very hard to swallow. Being in China, naturally, we want to belong in with the other citizens. . . . We have learned a lot. . . . Our government is truly doing great things for our people. China is a great deal better off. . . . To my great joy, the government has set aside four hours on Friday for all the nation to "discuss problems." It is a means of educating the people in the ways of communism. Whenever a problem is brought out in the purpose of establishing the Communist outlook on life, if there are parts that I agree with (which are very many), then I stand up for them and help to stress their importance. But it always follows that my ideas differ from theirs in basic concepts and value. Mine is Christian, theirs is Communist; so right then and there I explain where and why my viewpoint differs from theirs. This always arouses great discussion, debate, etc. But some of my viewpoints get across, I am sure. . . . However, we must all get to a point where we can really feel the pressure of our duty as Christians. The road is a hard and narrow path. If we don't feel the stones cut our feet and

brs prick our flesh, we must be on the wrong road. . . . We have our old friends and new ones and family around us. God has been very good to us. Happiness is in the wind. . . . My brother is much like me. He defends his faith at all costs and gave up his one and only love because she wanted him to give up his God. Do help me pray for his happiness and peace of heart.

The rectification campaign is on in full swing and everyone can criticize anyone else. In case a party member is found who does not show efforts to correct his fault, he is relieved of his post. . . . I have found it very interesting. Many people are still calculating their own interests instead of the interests of our country's progress. This sounds "Red" to you, I know, but believe me it is actually part of our basic Christian principle—to think and act not for one's own benefit but for the benefit of the majority of the people. The only trouble so far is the dogmatic insistence that communism is the only correct way for the world. That I cannot see. Thank goodness, a person is judged more on his ability to sacrifice self for the people than his ability to embrace communism as his religion.

## Friends and Their Friends

Friends in Japan published in November, 1957, at the time of their Yearly Meeting, a 150-page history of seventy years of Friends work in Japan. The book, published in the Japanese language, had been authorized by the 1956 Yearly Meeting and supplements a similar history comprising the first fifty years of Japanese Quakerism, written twenty years ago. The new volume contains a picture of the 1957 Japan Yearly Meeting.

Kiyoshi Ukaji and Ichiro Koizuma are the authors and editors of the new volume. At his recent visit in Philadelphia Kiyoshi Ukaji informed us that most Japanese Meetings are now unprogramed. At present Japan Yearly Meeting has 220 members, organized in four Monthly Meetings and two Preparative Meetings. There is an average annual increase of 10 to 20 per cent in membership. Most Friends live in Tokyo.

Last fall Douglas and Dorothy Steere had an opportunity for a prolonged visit with Friends in Salisbury, Southern Rhodesia, a group which received much attention in the United States and England when it published plans for the erection of a meeting house to serve as an interracial center. By now Friends expect to be in possession of the land and hope to complete the building shortly after Easter. They are meeting at present in the Church of the Seventh Day Adventists and in private homes. In the near future Salisbury Friends hope to have visits from several Friends from the Philadelphia region. The arrival of the Lofts and Richardsons, each with three children, was a great strength to the group.

Friends in Bulawayo, about 250 miles from Salisbury, have plans for the building of a similar center and have already collected a substantial sum for the project from their membership.

After reading our comments on the United Nations Meditation Room (FRIENDS JOURNAL, December 28, 1957, p. 839), a Friend mailed us the text of the prayer which the Friends of the Meditation Room distribute. It reads as follows:

O God, Creator of the Universe, who hast given to man as a home this world of law and order, we ask forgiveness for all we have done to create lawlessness and disorder. Take from us, men and nations, the selfishness and pride that beget strife and stifle love. Rouse us to pray and work for that unity of mankind that rises above all nations to world brotherhood. And, especially we pray for the Delegates of the United Nations. Give to these men and women a sense of Thy Providence and a knowledge that the good of all people must come before the good of any single person, race, or nation. Amen.

From *The Reporter for Conscience's Sake*, December, 1957, comes interesting information about an American citizen in Ghana:

William H. Southerland, personal secretary to Finance Minister K. A. Gbedemah of Ghana who recently breakfasted with President Eisenhower as a result of an American restaurant's refusal to serve him because of his color, is a native American and a conscientious objector.

He grew up in this country; is a graduate of Bates College, Maine; served all but four months of a four-year sentence to the federal penitentiary at Lewisburg, Pa., for religiously based refusal to register for the draft; and has been connected with the New York Executive Council for a permanent Fair Employment Practices Commission, Church World Service, and CARE. He met his Ghanaian wife in the United States; they were married in 1954, have three children, and live in Accra. William Southerland retains his U. S. citizenship. He has been Mr. Gbedemah's secretary since August, 1956.

Howard Brinton, Director Emeritus of Pendle Hill, will give a series of lectures on "The Christian Content of Quakerism" at the forthcoming Friends General Conference at Cape May, June 23 to 30. The titles for his lectures are "New Testament Christianity and Quakerism," "Christian Mysticism and Quakerism," "Differences between Quakerism and the Christianity of Seventeenth-Century England," "Influence of Christian Movements in the Eighteenth and Nineteenth Centuries on Quakerism," and "The Approach of Quakerism to the Non-Christian World."

The January Pacific Southwest *Regional Newsletter* of the AFSC informs us that Kirby Page died on December 16, 1957, at La Habra, Calif., at the age of 67. His many books and pamphlets had passed the million mark years ago. A memorial note in the *Christian Century* concluded:

The effectiveness of Kirby Page as a campaigner for peace was shown by the lengths to which local patrioteers would often go to keep him from speaking. He practiced as well as preached nonviolence, and in all sorts of circumstances he witnessed to his faith, now victorious.



Margaret M. Harvey, English Friend and author who spent several months at Pendle Hill in 1956-57, wrote in *The Friend* (London) at the occasion of the 150th anniversary of Whittier's birth last December 7 a thoughtful and appreciative study of the Quaker poet in which we find the following remarks:

Whatever we may decide about his status as an artist, Whittier was a great Quaker and a very sensitive spirit—the very rarity of this conjunction in these days entitles him to an appreciative examination—for, although his generous campaigning for the antislavery cause by pen and by the spoken word is what he is best remembered for, he made a very great contribution to the development of present-day Quakerism by the remarkable balance he kept between Christian essentials and their expression in Quakerly emphases.

And further:

Tales told of him in old age are most endearing. A legendary national character he may have become, but he never acquired the trappings that usually accompany such a figure; he remained human, shrewd, and utterly without pomposity. Let us then salute him as a great Quaker and a most lovable old saint.

The next Friends Family Work and Play Camp sponsored by the Social Order Committee of Philadelphia Yearly Meeting will be held at Cheyney State Teachers College, about three miles from Westtown, Pa., for a month this summer. The work project is development of a much-needed picnic area for children in nearby institutions. For all ages a varied program is being planned of worship, work, play, and discussion, the four facets of camp life. The cost will be about \$2.50 a day per person; \$1.00 a day per child under twelve years of age. Families will be accommodated in the college dormitory. The committee wants to get some idea of how many Friends families might wish to participate, serving as a sort of Quaker core. Write Gordon C. Lange, Work Camps Subcommittee, Social Order Committee, 1515 Cherry Street, Philadelphia 2, Pa.

### ***Vital Statistics***

*A number of new subscribers to the FRIENDS JOURNAL are likely to be unfamiliar with our policies regarding vital statistics. We publish notices of births, marriages, and deaths only when the family concerned or the Meeting transmits such announcements to us. Please type or print names and places in such letters. Because of our chronic lack of space we shall appreciate it if Friends will limit announcements, especially obituaries, to the necessary minimum number of words.*

*There is no charge for these announcements. We are reluctant to accept news of this kind over the telephone and shall appreciate it if Friends will send such announcements to us in writing.*



MEETING HOUSE AT 316 EAST MARKS STREET  
ORLANDO, FLORIDA

The Southern Friends Conference will be held on March 7 to 9 in the meeting house at 316 East Marks Street, Orlando, Fla. This new meeting house of Orlando Monthly Meeting was dedicated on February 3, 1957.

Earlham College, Richmond, Ind., this year has an enrollment of 848 students, the largest in its history. Of these 611 are residents on the campus. The student body represents 36 states and 16 foreign nations, with 31 foreign students enrolled. About 70 students are from Friends preparatory schools. Altogether 32 denominations are represented, with 236 Friends leading the list. Methodists (118) and Presbyterians (97) are the next larger groups.

On March 10 to 12, 1958, immediately preceding the United Nations Conference being sponsored by Friends General Conference, there will be the National Workshop for Religious Liberals in Washington, D. C., sponsored by the Unitarian Fellowship for Social Justice. Speakers will include Herbert Block, the *Washington Post* cartoonist, Senators Joseph Clark, Richard L. Neuberger, Paul H. Douglas, and Jacob K. Javits, and other Washington leaders. Friends planning to come from a distance to the United Nations Conference on March 13-14 might want to include in the same trip attendance at this Workshop. The program is available from the Friends General Conference office.

### ***Conference on Issues Before the United Nations***

Under the auspices of the United Nations Subcommittee of the Friends General Conference's Peace and Social Order Committee, a special conference will be held at the United Nations on March 13 and 14, 1958, to provide Friends with many opportunities for understanding the continuing work of the United Nations. The Trusteeship Council and the Commission on Human Rights will be meeting at that time. There will be briefings by members of delegations and the Secretariat.

The conference is open to all Friends who wish to attend; Meetings have been asked to send delegates. The estimated cost, including board and room in New York City for the two

days, is about \$15. A copy of the program, with detailed information about the arrangements for the conference and reservations, can be obtained from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

### DEATHS

**BYE**—On January 8, 1958, in Media, Pa., **ISABELL P. BYE**, widow of Calvin T. Bye, in her 100th year. She is survived by a daughter, Helen B. McNees of Media, Pa., four granddaughters, and thirteen great-grandchildren. Until recent years her home was in Wilmington, Del.

**CLARK**—On December 22, 1957, **ARABEL WILSON CLARK, Ph.D.**, member of West Chester, Pa., Monthly Meeting since her retirement in 1945 as science teacher in the Philadelphia public school system. Throughout her life a Quaker in action.

**DARLINGTON**—On January 10, **NORMAN S. DARLINGTON** of West Chester, Pa., aged 71. He was a member of West Chester Monthly Meeting. He is survived by his wife, Irene H. Darlington, a daughter, Mildred Slack, and three grandchildren.

*Edward Atkinson Jenkins*

When I first came to the Friends Historical Library Edward Jenkins was at work arranging and cataloguing thousands of pictures of Friends and Quaker meeting houses—a task to which he gave many years of devoted and valuable volunteer service after his retirement from business. He was one of the first of the older Friends, deeply rooted by birth and long family tradition in the Quaker community, whom I came to know. The Quaker way of life, which for the convinced Friend is inevitably something acquired or not quite acquired, was for him, it seemed, as natural as breathing. He embodied what I think of as the best qualities in the Quaker tradition—a gentleness, a certain simplicity and sweetness of spirit. Yet there was nothing self-conscious or solemn about his Quakerism. There was always a twinkle of humor, always an apt and amusing Quaker story for every occasion. So steeped was he in the Quaker tradition that we turned to him constantly for information that was not in any of the histories. I count it great good fortune that I had such an introduction to the Quaker community. There was something rare and precious in his spirit that we all knew and loved.

FREDERICK B. TOLLES

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### FEBRUARY

1-2—Philadelphia Young Friends Midwinter Conference, high school and college age, at the Abington Meeting House, Greenwood Avenue and Meeting House Road, Jenkintown, Pa. See issue of January 25.

1-2—Southwest Half Yearly Meeting of Pacific Yearly Meeting at the University of Redlands, Redlands, Calif. Information and registration: Harriet Rietveld, 546 Bradford Court, Claremont, Calif.

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Juanita Morisey, "Ruth, Jonah, Esther."

2—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15, Peter T. De Groot, who has spent two years in Japan, will give an illustrated talk, "Japan: Problems and Possibilities." All invited.

2—Purchase Quarterly Meeting, at the meeting house, Purchase, N. Y. See issue of January 25.

2—Woodbury Friends Forum, in the meeting house, Woodbury, N. J., 8 p.m.: Earle Edwards, "Communist Poland's Year-old Revolution."

4—Friends Suburban Housing, Inc., Annual Meeting, at Whittier House, Swarthmore College, Swarthmore, Pa., 7:45 p.m. See issue of January 25.

6—Friends Council on Education, executive committee meeting with the Quaker headmasters and the board of managers of the new Teacher Training Program, in the Library of Friends' Select School, 17th Street and the Parkway, Philadelphia, 3 p.m. There will be no midwinter meeting of the Friends Council on Education.

6—How Much Racial Discrimination on the Main Line? First forum, "What Are the Facts?" in the Fellowship Hall of the Central Baptist Church, Wayne, Pa., 8 p.m. Sponsored by committees of Valley and Radnor Monthly Meetings and of several local churches.

6—Pendle Hill Lecture, Wallingford, Pa., 8 p.m.: Ira De A. Reid, Professor of Sociology, Haverford College, "The Politics of Racial Integration." Open to nonresidents.

7—Flushing, N. Y., Meeting House, 8 p.m.: Ida Day will give an illustrated talk on her trip to Japan with the Hiroshima Maidens. All welcome.

7-9—Green Pastures Quarterly Meeting, Midwinter Conference, in Ann Arbor, Mich.: Friday, in Rackham Building, 8 p.m., Norman Thomas, "Arms and the Economy"; Saturday, in Methodist Church, 9:30 a.m., Elton Atwater, Friends Representative at United Nations, "Prospects of Disarmament Through the UN"; 1:45 p.m., discussion, role of Friends working for disarmament; Sunday, in Friends Center, 10 a.m., meeting for worship.

8—Abington Quarterly Meeting, at the meeting house, Norristown, Pa.: 10 a.m., Meeting on Worship and Ministry; 11, meeting for worship, followed by business; 12:30 p.m., lunch served; 1:45, business session (report of Meeting on Worship and Ministry; reports of Executive and Nominating Committees; annual reports from Monthly Meetings). Indicate lunch acceptance and number of children to be supervised to Mrs. Melvin Weand, 25 Evergreen Road, Norristown, Pa.; phone, Broadway 5-0945.

8—Burlington Quarterly Meeting, at the meeting house, Montgomery and Hanover Streets, Trenton, N. J., beginning 10:30 a.m.

9—Baltimore Quarterly Meeting, at the Stony Run Meeting House, 5116 North Charles Street, Baltimore 10, Md.: 9:45 a.m., Ministry and Counsel considering Friends' relationship with the National Council of Churches of Christ in America; 11, meeting for worship; dinner. In the afternoon works of Quaker artists will be on display and Bliss Forbush will speak on Charles Yardley Turner. Program for Young Friends and younger children.

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "The Book of Job."

9—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Harold Taylor, President of Sarah Lawrence College, "Education and the Individual." Open to the public.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: George E. Otto, "What Can One Quaker Do?"

9—Haverford College, celebration of John Greenleaf Whittier anniversary, in the Treasure Room of the college library, Haverford, Pa.: 4 p.m., Edward D. Snyder, Professor of English, emeritus, "Whittier—Some Little-known Paradoxes" (Shipley lecture); 5, tea served by the Library Associates.

9—Minneapolis, Minn., Friends Meeting, 44th and York Avenue South, 11 a.m. and 8 p.m.: Russell E. Rees, "The Quaker Message for Today's World."

11—Atlantic City, N. J., Meeting House, 8:15 p.m.: Esther Holmes Jones, "How the United Nations Is Meeting the Challenge of Today." The public is welcome.

13—How Much Racial Discrimination on the Main Line? Second forum, "Toward Peaceful Integration in Our Neighborhoods," in the Fellowship Hall of the Central Baptist Church, Wayne, Pa., 8 p.m. Sponsored by committees of Valley and Radnor Monthly Meetings and of several local churches. Refreshments.

14—Nottingham Meeting, in the meeting house, South 3rd Street, Oxford, Pa., Brotherhood Meeting, 8 p.m.: Ralph A. Rose, "The Unexplored Depths of Human Brotherhood."

14—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: A. J. Muste, "World—At Peace or in Pieces."



## REGULAR MEETINGS

## ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

## CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

## COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

## DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

## FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

## INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation, call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

## KENTUCKY

**LOUISVILLE**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

## MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for

worship each First-day, 11 a.m. Telephone PL 4-3887.

## MICHIGAN

**ANN ARBOR**—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

## MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

## NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

## NEW YORK

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

**Manhattan**—United meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

## OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

## PENNSYLVANIA

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Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

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## TENNESSEE

**CHATTANOOGA**—Meeting for worship, Sunday at 10:30 a.m. Telephone Taylor 1-2879 or OXford 8-1613.

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACkson 5-5705.

## TEXAS

**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACkson 8-6413.

## UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

## VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

## WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

FEBRUARY 8, 1958

NUMBER 6

*ALL the strength and force of a man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clear, deep, living convictions rule the world.*

—JAMES FREEMAN CLARKE

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### First Quakers in Pennsylvania and New Jersey, 1658

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### Still the Refugees

. . . . . *by Margaret E. Jones*

### Quakerism and the Therapeutic Community

. . . . . *by Andrew Billingsley*

*Letter from the Past: "My father's gentler than thine!"*

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## Facing "Facts"

FRIENDS and others must realistically face . . . facts" of the staggering problem of Negro crime in Philadelphia: so we are urged in the letter from Thomas P. Monahan in the January 18 FRIENDS JOURNAL. I agree entirely, and I should like to explore further what it means to "face facts."

A fact one has to "face" is usually unpleasant. Once one has faced it, what next? To face a problem is simply to state it, not to solve it. If many of our Negro citizens in an urban area commit crimes—particularly our young citizens—why is this so? What can you—not we—what can you do about this? Do you flee when Negroes move near your area? Do you give any assistance to Negroes trying to move into a pleasant neighborhood that has always been "white"? Do you tell yourself that you have "many friends in other ethnic groups" and let it go at that? The daughter of the Negro doctor and the son of the Negro lawyer may not need your "help" so much as the children of the junk collector and the local drunk. The solution of the "Negro crime problem"—and is the crime problem racial or socioeconomic?—lies in the areas where crimes are born.

Negro leaders in Philadelphia are working very hard on this problem. They are neither minimizing the seriousness of it nor asking for special help. It seems to me, however, that there is a staggering problem of white prejudice, and what is infinitely worse, white indifference. There are countless groups in Philadelphia working on this situation, from church and community groups which grow up from one person's concern to the professional groups, always eager to train volunteers or give guidance and resource material.

Yes, Friends and others must face facts, unpleasant facts. We must learn where we have been ineffective, inactive, sometimes, some of us, even partially prejudiced. We must learn that we must accept some risks, perhaps, if we work in some areas of crime prevention. Many of us know these things; not all of us do.

Let us never forget that our Christian and Quaker heritage is based on the "grace and reality" that came to all men through the life and witness of Jesus. Jesus had neither moral nor physical fear in his ministry, nor did any of those who truly followed him. Certainly George Fox feared neither "unpopularity," community pressures, nor real physical suffering and possible death. When we seek to learn what we can do to prevent crime—and specifically Negro crime—let us do it in deep humility, knowing our own sins; in fearlessness, relying on God's grace and truth; in openhearted, unreserved love, as children of a common Father. Let us all begin today to face facts!

BARBARA HINCHCLIFFE

## Not One Alone

By SUSAN DOROTHEA KEENEY

Earth fashions every man and bird and flower  
And all must breathe the same, the common air  
And all depend on earth's supporting power,  
The seed, the man, the forest, and the stone—  
Not one of all earth's children stands alone.



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, FEBRUARY 8, 1958

VOL. 4—No. 6

## Editorial Comments

### *The Annual Heifer Project Ark*

AS every year during the last fourteen years, Heifer Project, Inc., the church-supported relief agency at New Windsor, Maryland, has again in 1957 shipped a mammoth barnyard of animals and fowl out of the United States to twenty-five agriculturally underdeveloped countries. Of the 115 shipments made, the smallest one, which, however, the report calls the "most potential," were four rabbits going to Bolivia. A "first" was also scored when four Angus cattle arrived in Greece, where the people had never seen beef cattle before and crowded around the newly arrived stock at an agricultural exhibit in Salonika. Transportation remains one of the toughest problems. Since there is less United States help available to defray shipping cost, private sources have helped in financing deliveries. Germany, Japan, Turkey, Ecuador, and Puerto Rico have provided all or part of the shipping funds for livestock and poultry received.

Twelve denominations and interdenominational relief agencies, including Church World Service of the National Council of Churches, are cooperating in the Project that shipped over a period of fourteen years 10,112 cattle, 7,744 goats, 1,124 sheep, 1,523 pigs, 47 horses, and 25 burros. In addition, 358,162 chickens, 3,000 turkey poults, 500 ducklings, and 310,657 hatching eggs were delivered, not to mention hundreds of rabbits and beehives.

### *Cold War of Religion in Africa*

Protestant and Catholic missions in Africa and Asia reveal the increasing pressure of Islam against Christianity. To the awakening Africans and Asians Christians are the remnants of an outdated colonialism. Nasser, for example, is unfriendly not only to European missions but also to the native members of the Coptic Church. The Arabian university Al Azhar in Cairo gives free training as Islamic missionaries to hundreds of Negroes. Instruction in Mohammedanism there is coupled with racial hatred against the white colonial man. Modern Islam organizes Mohammedan schools and hospitals as formerly did the Christian churches, a campaign which the recently deceased Agar Khan strongly supported

financially. Ghana is a field of active operation for such missionary work against the "white God." Rome has 90,000 priests and nuns in these strategic areas of Africa and Asia; Protestant missions have 40,000 missionaries there. There are 16 African Catholic bishops and 2,000 African priests. Mohammedan missions frequently fuse Communist propaganda and religious work. The poor industrial Negro population seems receptive for such a message, and French West Africa already has a Communist-controlled labor union. African intellectuals also show some interest in Marxism. Moscow's training schools have always some Africans enrolled. Algiers and Morocco are training grounds for agitators. Islam has traditionally paid little attention to social problems and is, therefore, open to the teachings of Marxism. The conduct of some white people living in splendor and social exclusiveness unwittingly supports the social criticism which communism is spreading.

### *In Brief*

During 1956 about 45,000 legal sterilizations were reported in Japan. But the actual figure is estimated to be about five times that number.

Switzerland has more divorces than any other Western country. The tremendous number of triangle situations (in which either the wife or the husband has been unfaithful) are indications of an enormous psychological stress.

A new thirty-volume complete edition of the works of Charles Dickens, translated into Russian, is to be published in a first edition of more than half a million copies. New and improved translations will be included, and the books will be illustrated by prominent British artists.

Negro enrollment in U.S. colleges is increasing six times as fast as white enrollment. Since 1930, Negro students in colleges have increased from 27,000 to 196,000. There are nearly two hundred Negro professors on faculties that have predominantly white enrollments. Of all employees of federal, state, and local government, 9.7 per cent are Negroes compared with 5.6 per cent in 1940.

## Quaker Worship

By EDWARD BEALS

A UNIQUE attribute of the Society of Friends has been its method of public worship. In the many Meetings whose gatherings are still based upon silence, it is painfully evident to those who have traveled among them that the significance of the silence is interpreted in many different ways.

In some Meetings the weekly meeting for worship is centered around the vocal ministry, and the meeting is judged by the quality of the speaking on that particular day. These Meetings, whether theologically liberal or conservative, share the weakness of Protestantism. When a group or individuals within the group become dependent on the vocal ministry for their worship, they have lost the essence of a Quaker meeting.

In some meetings the silence is a time of seeking—intellectual or spiritual. Before the ministry of George Fox, there were widespread groups of seekers in England. Many groups of Friends today identify themselves with this pre-Quaker movement.

Search is unquestionably an integral part of the Friends meeting. But there is no real search without discovery! Some people are so busy seeking that they have no time to find; some are too proud of their seeking or too afraid to find. Search alone, however, is not the goal of a Friends meeting.

In worship Friends are traditionally much more Catholic than Protestant. The hunger after righteousness permeates the meeting, but if the worship is in the Life the attenders will be fed on the spiritual food. In terms of inner aspiration the holy mass and the silent meeting are one. The outward manifestation in the sanctuary is bread and wine, while in the meeting house it is silence, but both the inward food and drink and the inward silence are necessary for the holy feast.

If the meeting is to be such a feast, thorough preparation before meeting is especially required in Friends' worship, since all members are acting priests for the celebration. No one can evade this responsibility. Our individual preparations must begin long before we enter the meeting house, and meeting time should be reserved for group preparation and the feast itself.

Traditionally the meeting house is simple and austere. I wonder whether those who want flowers or a fireplace in the meeting house, or who would prefer to worship out-of-doors in nature, aren't missing the point

of Friendly austerity. We must not deny that flowers or fireplaces or stained-glass windows or vaulted arches or liturgies or incense or all the beauties of nature can be meaningful spiritual expressions, but early Friends were aware that all too often men stop at the symbol and the beauty and fail to reach beyond toward the Creator of that beauty. Therefore they wanted nothing that might possibly interfere with their contact with God, not even God's own creation. The austerity of our meeting house and of our meeting silence symbolizes our dependence on God beyond any dependence on beauty.

Friends believe in direct communication with God, but this does not alter the almightiness of God. The meeting will be an awesome experience if we are truly visited with revelation. A cozy circle of chairs for public worship invites a casualness that seriously hinders our intimate relationship with the Omnipotent.

There may be a danger in entire families or in young couples sitting together. Close ties between people may inhibit close ties between them and the rest of the community. The ties that bind the meeting for worship into one cannot be stronger in some parts of the room than in other parts. When Friends separated men and women they split the families and enabled a stronger group unity to occur than often exists where the church is divided into family groups. Of course the Friends Meeting assumes that all its "priests" worship daily, alone and in the family. If family ties are strong, they can afford to be dissolved in the ties of the meeting. Then the single members of the community could better be a part of the experience.

The early part of worship should be a time of prayer and devotion. Search alone is not preparation, for God is reaching out to us far more than we to Him, and the most we can do is prepare ourselves through penitence and prayer to receive Him.

If the meeting for worship is primarily a time of holy communion, vocal ministry and prayer are important not in themselves but as they point beyond themselves to the fellowship of the Eucharist. Friendly ministry is traditionally of a prophetic nature. It is not our own ideas that are to be expressed, even with a little divine guidance thrown in for good measure. It is the word of God Himself expressed through our heart, mind, and vocal organs. We are his instruments, and the calling is not to be taken lightly. Where ministers speak while seated, casualness and personalness are apt to frustrate the word of God. We cannot let ourselves interfere, we must keep free from personal references,

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Edward Beals, a research assistant in the Department of Botany of the University of Wisconsin, is a member of West Branch, Iowa, Monthly Meeting (Iowa Conservative).



except as they relate to the prophetic message itself. How can we remain seated when God Himself chooses us to speak the truth!

Vocal prayer is seldom heard in many meetings, but it is of great importance. Ministry symbolizes the inward communication of God to us, vocal prayer the inward communication of us to God. It too is not to be taken casually. At one time when a Friend knelt in supplication, other Friends in the meeting all arose. It reminded them of the importance and power of this kind of communication.

Of course there are no absolute rules for the conduct of a Friends meeting. Men may sit, stand, kneel; speak, read, pray, sing; search, repent, wait, or think. The foundation of our worship is the guidance of the Holy Spirit, and each "priest" must be sensitive to that Spirit and follow Him if we are to participate in the feast prepared for us.

We are to experience over and over again the birth, the temptations, the ministry, the trial, the crucifixion, and the resurrection of our Lord, by partaking of his body and blood—the spiritual food—by sharing the love that was expressed so vividly in those historical events nearly two thousand years ago. So let us enter our meetings, their ministry, their prayer, with heavenly awe and holy expectancy, to receive the nourishment He seeks to give us and strength for the tasks we will face after we leave the meeting.

### "My father's gentler than thine!"

#### Letter from the Past—169

I HAVE been chuckling over a picture with the above legend in a recent *New Yorker*. That is partly because it is, I think consciously, a dig at Quakerism, and partly because it fits, I think unconsciously, a conspicuous feature of the cold war.

In the picture two boys in old-fashioned clothes and broad-brimmed hats stand glowering at each other. The only other object shown is a spinning wheel, which helps date the scene. The quoted remark is evidently an alternate version of juvenile boasts like, "My sled is better than yours," or, "My big brother can lick your big brother." It is humorously altered to suit the Quakerlike standard of values.

Yet the whole cartoon fits admirably the contemporary altercation between two countries at the very time it is published. Correspondence has been going on, some of it "at the summit," in which one recurrent characteristic is the hostile mutual claim, "My government is more peace-loving than yours!"

We Friends can easily laugh at the original cartoon, but the mutual armed vaunting of peaceful intentions is

less innocent than the juvenilia of jest. Each side in the cold war "doth protest too much." Peace is too delicate and too important a matter to be a subject of mere rival propaganda. Probably both sides are, according to their



Drawing by B. Wiseman  
© 1958 The New Yorker Magazine, Inc.

lights, earnest in the matter, but we have seen other virtues claimed or even practiced "out of envy and strife," as Paul says, and we find it hard to share Paul's tolerance of it.

It has been a heartbreaking experience for Friends to observe how forms of disinterested service in which we have been engaged can become for others tools for sinister objectives. War relief is promoted to call attention to enemy atrocities. Refugees are exploited to perpetuate hatred or to claim *Lebensraum*. Technical assistance and civilian aid are used not so much to help the needy as to buy military allies for each side against the other. The good means no more sanctify the end than a good end justifies the means.

Perhaps I am wrong in connecting the quaint Quaker satire with the current unlovely situation. But, as often in these letters, the archaic mingles with the dreadfully contemporary. I recall a teasshop that I saw near Oxford in 1952. The little cottage was called "Ye Olde Spinning Wheel," but above its thatched roof rose a large TV aerial.

NOW AND THEN

## First Quakers in Pennsylvania and New Jersey, 1658

By EDMUND GOERKE

ONE of the most remarkable episodes in the history of Quakers in America was the journey on foot through the dark and unexplored territory between Virginia and New England by two English Quakers, Josiah Cole and Thomas Thurston, in 1658. It was at a time when persecution in New England was intolerable, and Friends were forbidden to enter the country under cruel and merciless penalties. Shipmasters feared the severity of the Boston laws and were unwilling to carry any Quakers to their ports. As the only known way to get to New England was by sea, the authorities believed they had closed all entrances to these unwanted people by the enforcing of these laws.

Josiah Cole and Thomas Thurston were engaged in religious labors among the Indians and colonists of Virginia and Maryland. However, in 1658 these two Friends, perhaps accompanied part of the way by a third, Thomas Chapman, started on the long and dangerous journey through the unknown forests and wilds between Virginia and the Dutch Plantations around New Amsterdam. They intended to go by an inland route and come into New England through the back entrance, something that had never before been done by white men. By doing so they wanted to show that it was impossible to keep the Quakers out of New England no matter what measures were taken by the authorities.

In the area which is now Pennsylvania and New Jersey, except for a few isolated communities of Dutch and Swedish settlers, there were no permanent colonists. The Indians who inhabited this wilderness had been greatly abused by the Europeans, and in 1644 and 1655 bloody and vicious wars developed. The Indians were particularly hostile to the Dutch, and in sudden onslaughts in northern New Jersey whole areas had been laid waste. In the aftermath of these recent wars and in the bitter tensions that followed, these unarmed and defenseless Quakers ventured to go forth in their mission.

With the information available, it is difficult to follow the exact path of their travels, but in all probability they came up from Virginia to the area which is now Pennsylvania by foot and boat on the western side of the Chesapeake Bay. The Indians they encountered were the Sus-

quehanna or the Conestoga, who were members of the Iroquois family, and were of an entirely different family from the Indians with whom William Penn made the treaty at Shackamaxon in 1682. The Susquehannas were a powerful people when Europeans first came into this section, but by 1682, as a result of intertribal wars with their neighbors from the north, very few of them were left. Later they were all massacred by a mob of white men.

Where in Pennsylvania these Friends came is not known, and where they crossed into New Jersey and New York is hard to ascertain. They probably went by known Indian trails, and there were two important ones that crossed over into New Jersey. The Minisink Trail came from the Delaware Water Gap in northern New Jersey into the area west of Staten Island. Another came from "the falls" around Trenton to the mouth of the Raritan River, near what is now Perth Amboy. This latter path was used by William Edmondson and George Fox over a decade later and is the trail which would have been the most logical to take.

Josiah Cole wrote in a letter to George Bishop (quoted in Bowden's *History of Friends in America*) that they left Virginia on the 2nd of Sixth month in 1658 and traveled about a hundred miles by land and water until they came among the Susquehanna Indians, who treated them very well and entertained them in their huts.

After being there 2 or 3 days [he continued] several of them accompanied us 200 miles further through the wilderness, for there were no inhabitants neither knew we any part of the way through which the Lord required us to travel. For outward substance we knew not how to supply ourselves but without questioning or doubting gave up freely to the Lord. . . . The hearts of those poor Indians were opened so that at all times of need they were helpful, both to carry us through the rivers and to supply us with food. After this travel we came to a place where more of them inhabited and they also very kindly entertained us in their houses where we remained about 16 days, Thomas Thurston being weak of body through sickness and lameness. The Indians showed very much respect to us, for they gave us freely of the best they could get. Being somewhat recovered after this stay, we passed on towards the Dutch Plantations, to which one of them accompanied us about 100 miles further.

From here they went to Martha's Vineyard and New England, where they found much kindness and openness with the Indians but were badly treated by the English,

Edmund Goerke is a member of Shrewsbury, N. J., Meeting. He gleaned the material for this paper from a large variety of sources which include Josiah Cole's *Works*; the journals of George Fox, William Edmondson, and John Burnyeat; William Sewel's *The History of the Rise, Increase, and Progress of the People Called Quakers*; Rufus M. Jones's *The Quakers in the American Colonies*; and miscellaneous studies of the history of the American Indians.



who imprisoned them. Josiah Cole was deeply moved by the love he found among the Indians and wrote, "Through the goodness of the Lord we found these Indians more sober and Christianlike than the so-called Christians." An Indian King told him, "The Englishman did not love the Quakers, but the Quakers are honest men and do no harm, and as this is not the Englishman's country or sea, the Quakers shall come here and be welcome." Some years later when Thomas Thurston was in prison in Virginia, a few of the Susquehanna Indians came to visit him, thus expressing their continued love and concern.

Little is known of the early history of Thomas Thurston, who was the older of the two, his age being about thirty-six. He became a Quaker in England and was one of the eight Friends who came to Boston in 1656 but was expelled. He lived to a ripe old age in Virginia and Maryland, and although he was of great service to Friends in his early years, he came under the influence of John Perrot, the Quaker Apostate, and in the words of George Fox became "a very wrong spirited man with a devouring wolf like spirit." Josiah Cole, who was only twenty-four at the time of this journey, was one of the most useful Friends in that era. He was convinced by the powerful ministry of John Audland in Bristol in 1655, and throughout the remainder of his life labored in the ministry in England, Holland, the Low Countries, Barbadoes, and America. He died in 1668 in London in the arms of George Fox and Stephen Crisp.

This incident in the lives of these two men, which occurred three hundred years ago this year, was the very beginning of the breaking forth of a new day. Although permanent Quaker settlements were not established in Pennsylvania and New Jersey until years later, these valiant Friends were as the first gleams of morning light before the rising of the sun.

## Quakerism and the Therapeutic Community

By ANDREW BILLINGSLEY

THIS young man is sitting now in a large ward with 17 beds lined in a row along each side. In the group are almost all the patients and professional people he will see during the day. The group is quiet—for ten minutes no one speaks. It brings to mind a Quaker meeting. People are very much aware of people."

This is the setting for a type of "Therapeutic Community" program in a mental hospital as described by Dr. Harry A. Wilmer in the April, 1957, issue of *Mental Hygiene*, the quarterly journal of the National Association of Mental Health. Friends interested in the treatment of the mentally ill and other institutionalized per-

sons will find more than a casual similarity between the Therapeutic Community approach and the Quaker meeting. Dr. Wilmer continues his description:

They have gathered for their daily community meeting—a special kind of group therapy—a meeting that lasts 45 minutes and is held at the same time six days a week. On one occasion the entire time passed in total silence. Usually the sessions are quite lively and often follow the threads of ideas from day to day.

The particular group described above operated in a Navy hospital. In recent years, however, this approach to treatment has been used in slight variations in a number of state mental hospitals. At the hospital where I work we have had some limited experience with a type of Therapeutic Community very similar to the one described above.

These open, unstructured group discussions involving all the patients and staff of a given ward are chaired by one of the professional staff. The leader says very little, but encourages maximum interaction between and among patients and staff. The focus is on the total group as members of the same "community," whose mutual goal is to interact with each other in ways which will provide a "therapeutic" atmosphere on the ward. In these meetings they think about and discuss problems of individual patients, groups of patients, ward behavior, ward management, treatment programs, and any other aspect of their life together that seems pertinent to any member of the group. Sometimes the leader clarifies and focuses the discussion. Often other participants do this.

Writing in the March and April, 1957, issues of *Mental Hospitals*, a monthly journal of the American Psychiatric Association, Dr. John A. Klotes, clinical director of a state hospital in Pennsylvania, suggests that the Therapeutic Community approach "implies a leveling of status and roles so that the patients become active participants with the staff" in their own treatment.

These community meetings are followed by short staff meetings at which group behavior and comments are analyzed and any changes in patients are noted. In addition to these meetings all the standard forms of psychiatric treatment are utilized. Often, however, these community meetings seem to set the tone and atmosphere for the entire day. Many experiences with this approach report a greater sense of trust among patients and employees, less disturbed behavior, more constructive joint planning and participation in ward activity, and less

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Andrew Billingsley, formerly director of Work and Study Projects in the Chicago Regional Office of the American Friends Service Committee, is now a social worker in the Wisconsin Department of Public Welfare. He is a member and Recording Clerk of the Madison, Wis., Monthly Meeting.

need for physical isolation and medical sedation of patients. Commenting further on this approach Dr. Wilmer writes:

Its simple premise is that in order to live a good life people need people; that in order to recover from mental illness, people need people even more; that the good in a man must be encouraged, fostered and approved, or else someone will exploit the bad.

From this material, three observations concerning the program can be made. The first is that nothing basically new is embodied in this Therapeutic Community approach. It merely gives new emphasis to the importance of simple, human respect and care of patients and encourages positive changes in their behavior. This concern was no doubt uppermost in the minds of Friends as long ago as 1794 when the York Retreat was established.

The second observation which seems clear is that the applicability of the Therapeutic Community approach is not limited to mental hospitals. In fact, all the above discussion is based heavily on direct observation by the physicians quoted of the work of Dr. Maxwell Jones at the Social Rehabilitation Unit of the Belmont Hospital in England. This Social Rehabilitation Unit operates as a Therapeutic Community for social deviants. According to Dr. Klotes its primary function is "the rehabilitation of social deviants, especially the long-term unemployed." Patients remain for from four months to a year; during this time much emphasis is placed on group living, group meetings, and meaningful work. A good share of these people, including delinquents and criminals who have been chronically unemployed, return to society to hold steady jobs.

Finally, the resemblance of the Therapeutic Community to the Quaker meeting is marked. The Therapeutic Community aims to give respect and psychological support to disturbed and unhappy people. It aims to instill a sense of their personal worth and their personal responsibility—shared with each other and the staff—for their improvement. It seeks to encourage the kind of living relationships among patients and staff which will be therapeutic—relationships which are helpful and creative and which enable the patients to gain strength from their surroundings and from other forms of treatment.

The Quaker meeting aims to give respect and spiritual support to its participants. It aims to instill a sense of personal worth and personal responsibility mutually shared for the welfare of mankind. It encourages the kind of living relationships among people which will be at once sane and creative and which tend toward the development of the "Blessed Community." More-

over, the Quaker meeting has opened doors for more than a few persons which led to a kind of personal integration with distinct therapeutic overtones.

## Australia General Meeting

AUSTRALIA General Meeting was held this year at a youth camp among the trees at Mt. Lofty, near Adelaide in South Australia, between January 12 and 17. A group of Young Friends had camped together for the previous week and moved in to join with older members for a weekend summer school in advance of the business sessions. The total attendance was slightly over a hundred, including a large proportion of children from most parts of the country.

The increased interest in our younger people was reflected in careful consideration of new provisions for children's membership. A final draft was approved for a book, *The Quaker Way*, designed to introduce our way of worship and our thinking on social concerns to children of high school age.

In addition to the ministry of the spoken word, our gathering has been enriched by members' gifts for expression in art, music, and drama. Especial interest was expressed in exhibits of paintings of native wild flowers by Alison Ashby, and in the work of Forest River Aboriginal Mission (near Wyndham, W. A.) through the colored slides taken by Sally Gare while teaching the small children there. Concern to assist in the progress of our native peoples toward full citizenship has gripped the imagination of groups of Friends in each state.

A. Sydney Wright presented the final report of his travels in the ministry with his wife, Violet, which led them to nearly three hundred homes to meet with most Friends in Australia. During the past year and a half they have covered 14,276 miles in their devoted service to bring into fellowship our scattered members. We have been led to rethink very deeply how we can give our message fresh life in outreach to other seekers.

As part of a widely felt concern for this more vital spiritual sharing in our Meetings, many Friends took part in a half-day silent retreat on the Sunday before General Meeting. During the year a worshiping group at Parramatta (an outer suburb of Sydney) became a regular Allowed Meeting. Canberra Friends have launched an initial local fund toward building a meeting house in our national capital. Hobart Meeting has taken a bold step of faith in buying land for a new meeting house adjacent to the Friends' Junior School, where the adults and children's classes can be reunited in worship.

An increase of 2½ per cent in membership over all Australia was reported, gained mostly by immigration. Concern was expressed at the fewness of convincements.

The Friends' School, Hobart, reported good progress with the new thirteen-acre sports ground and the acquisition of five and one-half acres adjoining, possibly a new senior school site. Consent was given to turn the school into an "Association, not for profit," under Tasmanian law.

David K. R. Hodgkin of Canberra was Clerk of General Meeting for the first time, while Ruth M. Darby, after seven years, retires from the position of Assistant Clerk.

BILL BUSCOMBE



## Still the Refugees

By MARGARET E. JONES

THE refugee camp at Friedland, almost on the border between Western Germany and the East Zone, was gay with gardens of flowers. The barracks, painted yellow, stretched in all directions. The recently built Catholic church rose above the camp.

In the Red Cross office several volunteers were making last-minute preparations to take care of the refugees arriving by train in a short time. Men, women, and children had finally got permission to leave their homes in Silesia (Poland) and journey to the West. These *Aussiedler*, as they are known, are among the thousands of persons of German ethnic origin whose homes for generations have been in Silesia. Now they are coming into Western Germany to start life over in a free world.

Soon all of us—Red Cross nurses and workers, people hoping to find relatives among the refugees, Catholic priests and Protestant ministers—were going down a short incline to the railroad station. The train from the East pulled slowly in. Windows jammed with people waving to us on the long platform; young men and women, children, old people, leaning out to catch the welcoming gestures.

The train stopped. And as the people got off, the church bells in the camp began to ring. In this transport were 585 persons. One young girl rushed into the arms of an older woman, both sobbing; apart from this little emotion was shown. The crowds waited; the ambulance moved along the platform and nurses helped the very old into it. Then quietly and slowly the refugees walked up the little path to the camp and in about ten minutes all of them were seated in a large hall. Red Cross nurses had taken the babies and the small children to the nearby kindergarten, where the infants were bathed and the older children looked after by young girls from nearby towns.

In the hall we sat facing the crowd of people. The camp director announced that there would be music, and for five minutes the people had a chance to relax while familiar music was played over the loudspeaker. Then a Red Cross worker, a woman who had lost vast estates in the East, spoke to the new arrivals, welcoming them to Western Germany. She was followed by the Protestant pastor. We watched the faces of as many as we could see. Some wept quietly. The majority seemed to be steeling themselves, to be trying to realize that at last they had crossed the border and were again free people. All must have known what problems they were facing—finding jobs, finding homes, making the great readjustments now necessary. The services closed with a prayer and a hymn.

Then the people were sent off to their various barracks. In rooms for eight and ten persons they would live for a few days. The rooms were bare and clean. In a huge warehouse not far

away all of the luggage had been collected, and soon men and women were seeking out their own. A little later the announcement came over the loudspeaker that lunch was ready, and the people streamed towards the dining hall.

The Red Cross office was already crowded with refugees wanting to send telegrams to relatives in the West saying they had arrived. Other Red Cross staff were getting ready for the long periods of questioning . . . questioning the refugees about still missing persons. Had they seen any graves? Had they known anything about these people? From every transport sufficient information is screened to clear up questions about at least thirty missing people.

Three times a week the transports arrive. At least five hundred persons on every train. This has been going on for ten years. Germany is absorbing thousands of refugees this year. They come from the East Zone. The day before this I had lunched at the airport in Hanover with fifty-five boys and young men flown there from Berlin. They had left their homes all over the East Zone, without permission, to escape to the West. Again the Red Cross was feeding them and routing them to camps from which they would soon go to jobs. From fifty to two hundred young men are flown into Hanover every day. These two programs where the German Red Cross is giving such valiant service were a part of the two weeks' schedule I have lately completed, during which I visited thirty different Red Cross projects. Homes for old people, homes for children, dining rooms for the old, apprentice homes for boys, hospitals—in all of these and to individual homes of very needy people, the Red Cross distributes the U. S. surplus food. In the two areas where I have been, because they are border sections there are thousands of refugees. Many are old and alone. Of the younger people a number have employment but are forced to live in crowded conditions. Many of the refugees need no welfare, but for the many others who need help the Red Cross is carrying on a well-organized program with a staff of dedicated, skilled people.

The thanks of countless thousands of persons goes to the United States for the flour and dried milk and cheese which we are sending out of our abundance to these needy people. The thanks of thousands—people in homes for the aged, children getting a much-needed holiday, mothers struggling to care for their families, refugees just reaching Red Cross border stations. It has been a moving experience to see this distribution program in action.

## Fisherman

By ELIZABETH COX

When you are in need of a good round man  
go to one who fishes the sea.  
His chest is broad and his hand is wide.  
In his eyes are sharpness and peace.  
He sees more than he knows  
and he knows more than he speaks.  
With wisdom enough to fear God,  
courage enough to live in peril,  
his habits are toil and joy.

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Margaret E. Jones is on the staff of the American Friends Service Committee, working in both Austria and Germany. For some years the AFSC has been distributing surplus food from the U. S. government to needy persons in these countries. Tons of food—dried milk, flour, and cheese—are given to the German Red Cross and to the *Arbeiterwohlfahrt* for their welfare work throughout Western Germany.

## Friends and Their Friends

In the library of Haverford College, Pa., an exhibition of Whittier manuscripts and memorabilia will be on view from February 8 to 28.

The American Committee on United Europe is offering a scholarship for the academic year 1958-59 in the College of Europe, a graduate institute in Bruges, Belgium, with an international faculty and student body, which seeks to train a nucleus of European-minded leaders. For details of scholarship application, which must be completed by March 8, write American Committee on United Europe, 120 East 56th Street, New York 22, N. Y.

Friends World Committee for Consultation announces the publication of the Calendar of Yearly Meetings around the world for 1958. Free copies may be secured from its offices, 20 South 12th Street, Philadelphia 7, Pa., and Wilmington College, Wilmington, Ohio. This handy 8-page leaflet, which besides giving place and date of Yearly Meetings and name and address of their Clerks has a list of Friends Centers, should be a boon to traveling Friends and stay-at-home Friendly editors, Clerks, secretaries, and such.

Thomas E. Jones, who will retire as president of Earlham College, Ind., in July, has been named for a service of one and a half years consultant to American colleges under the auspices of the Association of American Colleges, which is made up of about 750 independent colleges. Serving with him will be Goodrich C. White, retiring president of Emory University, Atlanta, Ga.

The Young Friends Committee responsible for making arrangements for college age Friends attending Friends General Conference at Cape May from June 23 to 30 have again secured the Sea Crest Inn for their headquarters. Other nearby rooming houses will be cooperating with the Inn to supply additional rooms. Some of the principal speakers, including Martin Luther King and Charles C. Price, 3rd, are being invited to informal discussions at the Young Friends' headquarters. A special worship-fellowship group for young Friends is being organized.

Even those of us who are reluctant to attach any sort of propaganda material to friendly notes or letters might well be glad when paying bills to affix a sticker which reads, "I am a customer who would welcome being served by those whose race, creed, or color may be different from my own." The January issue of *Four Lights*, organ of the Women's International League for Peace and Freedom, reports that an "action arm" of the Denver, Colo., Council on Human Relations has produced this clever device by which people who don't write letters to the newspapers, businesses, or their government can record their convictions with a minimum of effort.

*The Draft Law and Your Choices*, a pamphlet published last year by the Friends Peace Committee, Philadelphia, has been so popular it has already been reprinted. Over 30,000 copies were sold during the first six months. In addition, a special edition was prepared for the National Board of the YMCA, for inclusion in their study packet on pre-induction education. (Single copies free, \$3 per hundred, from FPC, 1520 Race St., Philadelphia 2, Pa.)

An idea worthy of imitation was one recently carried out by members of Southampton, Pa., Meeting. William Tennent High School, the local public school, had its annual "Career Night" on January 22. One of the topics discussed was "What Effect Has the Draft or Military Service on the Future Plans of High School Youth—Young Men and Women?" After a combined introductory gathering, the audience was divided into small discussion groups and met separately in accordance with their interests. Representatives of the Navy, the Army, the Marine Corps, and the Air Force presented their story, and in another room Geoffrey H. Steere, as a representative of the Central Philadelphia Committee for Conscientious Objectors, presented a fifth choice—that of the C.O. Although his group was the smallest, and some of the attenders seemed hostile, it provided an orderly discussion of the usually overlooked choice open to our youth.

Perhaps Friends elsewhere might be successful in making this point of view part of the program on "Career Night" at their local high school.

Edith R. Solenberger, of Lansdowne, Pa., Meeting, was one of forty-two members of the fourth annual "Advanced Seminar on International Affairs" arranged by the Church Peace Union, a Carnegie endowment, and held at the Union's building, 170 East 64th Street, New York City, from January 6 to 10, 1958. This year's seminar was held in cooperation with the Catholic Association for International Peace, whose president was a member, the Department of International Affairs of the National Council of Churches (Protestant), and the International Affairs Commission of the Synagogue Council of America.

The over-all subject of the seminar was "International Responsibility and Our Religious Heritage." The political and social aspects of the dilemma were ably presented by persons from the Department of State and the United States Mission to the United Nations, representatives of foundations, university professors, a publisher, and the Director of the Department of Social Action of the National Catholic Welfare Conference. Seminar members came from eighteen states, Washington, D. C., and Canada. Protestant clergymen were from many denominations. The only women present this year, besides our Friend, were editors of three denominational journals. Several men editors of religious journals and church executives were in the group.

Friends in the South Bay area of Los Angeles, Calif., began February 2 to meet every two weeks at the home of Ragnar Thorenson, 204 Vista de Parque, Hollywood Riviera, at 9:30 a.m. They invite interested persons to join them.



The following observation taken from a letter by Denis P. Barritt, Assistant Clerk of Ireland Yearly Meeting, will interest Friends in general:

We share with Germany Yearly Meeting the interesting position of being a Yearly Meeting that stretches over a political border, and we mirror some of their problems, some with less intensity, others with deeper divisions. Thus the Dublin Monthly Meeting Peace Committee recently came to Belfast to meet with the Ulster Quarterly Meeting Peace Committee to talk about the recent border outbreaks of violence and what we could do to mitigate bitterness generally. It is a vast and agelong problem, but we thought out one or two small practical steps that we might take to draw Protestants and Catholics together in the North, where the division in religious and social life is very deep. This conference was followed by a larger one organized by the Irish Pacifist Movement (the branch in the Republic of Ireland of the War Resisters International) and in the North by the Fellowship of Reconciliation. We met at the newly sponsored eighteenth-century Grammar School at Drogheda, and managed to get Protestants and Catholics from both sides of the border to spend a weekend together and to discuss their differences. Usually this subject is so charged with emotion—like your color problem—that it often generates more heat than light. This time, however, folk spoke out very clearly yet always in the light of seeking for a constructive answer. The sponsoring bodies were asked to consider holding another such conference and to invite some who held more intransigent views. It was altogether a very encouraging time.

Albert Bigelow, of Cos Cob, Conn., left New York City on January 27 for Los Angeles, Calif., on the first leg of the projected 6,500-mile journey to Eniwetok Island, site of the Atomic Energy Commission's announced April series of nuclear weapons tests, which we reported in our January 25 issue (p. 56). He is captain of the 30-foot ketch *Golden Rule*, now berthed at San Pedro, Calif., scheduled to sail for Eniwetok about February 9. With William R. Huntington, of St. James, N. Y., and two others who share their deep concern over the nuclear arms race he will sail on or about April 1 into the bomb-test area and remain there, come what may, as a challenge to the conscience of the American people.

The voyage is sponsored by Non-Violent Action Against Nuclear Weapons, a committee of leaders of American pacifist organizations. On August 6-7, 1957, the twelfth anniversary of the bombing of Hiroshima, the same group sponsored a nonviolent challenge to nuclear bomb explosions at the AEC's Nevada test site. Bigelow and ten others were arrested at that time for attempting to enter the test area.

Of the 15,000 troops which the Brooke Army Medical Training Center at San Antonio, Tex., turns out annually, about 10 per cent are conscientious objectors. U. S. army officials speak highly of the service of these C.O.'s in the army medical services. Colonel J. C. Cocke, in charge of the training program, states, "They are quick to volunteer on work

details. They seem appreciative of the recognition that has been given to their beliefs and try to reciprocate." Disciplinary problems in the companies that include C.O.'s are the lowest of any on the post. Venereal diseases, court martials, or disciplinary measures are negligible among them.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

A new breakthrough in the battle for world peace has just been launched which will be of great interest to Friends. A new series, "The Search for Peace," is now being broadcast nightly over Station WIP in Philadelphia. (Check your newspaper for the time, since it varies.)

Leading figures such as Paul Hoffman, Marian Anderson, and Bertrand Russell have thus far contributed their thoughts on how the present reign of terror can be transformed into world peace.

I encourage Friends not only to listen to this new series, but to send their support and suggestions to Varner Paulssen, Program Director, Station WIP, Philadelphia.

*Philadelphia, Pa.*

THOMAS T. TAYLOR, JR.

As one who put too much time and effort into obtaining a master's degree in education I want to express my approval of the "Teacher Training Project" outlined in the January 11 FRIENDS JOURNAL. It sounds as though this project might be an effective way to train better teachers and build better schools. Perhaps this project would have been better received if less Quaker control had been suggested. Some feel that Friends schools, along with all others that base their admission on membership or money, are unavoidably divisive no matter how superior they may be in other ways.

I was rather disturbed to note in the reports of the several Friends schools that so much emphasis was placed on material improvements. It seems to me that another stress would be more in keeping with our testimonies, and certainly the teachers are more important than the buildings.

Personally, I wish that more of our effort could go into the education of the whole community through the public schools.

*Mickleton, N. J.*

HENRY W. RIDGWAY

I sincerely hope our Quaker colleges will not be carried away by the hysteria caused by the publication of certain Russian scientific accomplishments to the extent of over-developing that portion of scientific study which deals primarily with nuclear reactions, jet propulsion and space navigation. Let us keep a balance with elementary mechanical engineering, electronics, biology, psychology, political science, economics and the humanities, with due regard for athletics.

We Friends must not let our educational institutions be stampeded by fear into a one-sided system. We believe God created and rules the universe, that man is slowly finding out God's laws. Of late man has learned more of the laws of destruction than he has of human cooperation. It is in this field of better understanding of God's laws for living together

that we Friends have the greatest responsibilities because we believe we can commune directly with God.

*Lake Wales, Fla.*

ARTHUR C. JACKSON

### BIRTHS

**DAJANI**—On January 8, to Eleanor Knauer and Ali M. Dajani, a daughter, **JIHAN ALI DAJANI**. Her mother, formerly a member of Yardley, Pa., Monthly Meeting, is now a member of Los Angeles Meeting, Calif. Her grandmother is Margaret Pharo Knauer.

**EVANS**—On January 16, to William E. and Lucretia Wood Evans of Crossville, Tenn., their second daughter and third child, **REBECCA RHOADS EVANS**. All are members of Germantown Monthly Meeting, Philadelphia, Pa.

**FORBUSH**—On November 22, 1957, to William Byron Forbush II and Ann Farquhar Forbush of Friends Academy, Locust Valley, N. Y., a son, **WILLIAM BYRON FORBUSH III**. His sister, Marjorie, and his parents are members of Matinecock Preparative Meeting, N. Y. His maternal grandparents, Douglas and Helen Farquhar, are members of Sandy Spring Monthly Meeting, Md. His paternal grandparents, Bliss and LaVerne Forbush, are members of Baltimore Monthly Meeting, Stony Run.

**GARRETT**—On December 30, 1957, at Abington Memorial Hospital, Pa., to Edythe Carter and Daniel T. Garrett, a son, **DANIEL T. GARRETT, JR.** The mother is a member of Mickleton Monthly Meeting, N. J., and the father and grandfather, Sylvester S. Garrett, are members of Abington Monthly Meeting, Jenkintown, Pa.

**GOETZ**—On January 13, to Jennifer Post and Elmer Goetz, Jr., a daughter, **MARTHA FELICITY GOETZ**. Her parents and paternal grandparents, Elmer and Marie Wagner Goetz, are members of Germantown Monthly Meeting, Philadelphia, Pa. The maternal grandparents, L. Arnold and Grace H. Post, are members of Haverford, Pa., Monthly Meeting. Associate membership in Germantown Monthly Meeting has been requested.

**KIETZMAN**—On January 19, in Abington Memorial Hospital, Pa., to James and Martha Kietzman, a daughter, **SARA KIETZMAN**. The parents are members of Lansdowne Monthly Meeting, Pa.

**MUELLER**—On January 20, to Manfred and Melva Long Mueller, a son, **JONATHAN DAVID MUELLER**. His parents and brother Timothy are members of Westtown, Pa., Monthly Meeting.

**SEXTON**—On January 16, to John Montgomery and Lois Forbes Sexton of Baltimore, Md., a daughter, **JOAN SEXTON**.

### MARRIAGE

**WIRES-HOHWALD**—On November 23, 1957, in the new meeting house at 224 Highwood Avenue, Ridgewood, N. J., **RUTH ELIZABETH HOHWALD**, member of Ridgewood Monthly Meeting, and **JOHN STANLEY WIRES**. The couple reside at 107 Woodland Avenue, New Rochelle, N. Y.

### DEATHS

**DIVER**—On January 4, **MARY W. DIVER**, aged 87. She was a member of Woodstown Monthly Meeting, N. J.

**MATTHEWS**—On January 15, suddenly, at his home in Ellicott City, Md., **T. STOCKTON MATTHEWS**, aged 76 years, a lifelong member, and at one time a Clerk, of Baltimore Monthly Meeting, Stony Run. At a memorial service, held January 18, his friends and business associates spoke feelingly of his unflinching wisdom, loyalty, and kindness in all his relationships. He was a trustee of the Sheppard and Enoch Pratt Hospital and a valued member of the Board of Trustees of Swarthmore College, Pa., of which he was an alumnus. He is survived by his sister, Marjory M. Lamb, and two nieces, Margaret L. Lynch and Elizabeth L. Buck.

**PAGE**—On January 7, after a long illness, **CHARLES THORNDIKE PAGE**, a birthright member of Chappaqua Monthly Meeting, N. Y. He was an elder, overseer, and trustee and was very active in the Meeting and community. He is survived by his wife, Helen H. Page of 148 Orchard Ridge Road, Chappaqua, a son, Dr. Richard W. Page, and a daughter, Virginia Page Quinby.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### FEBRUARY

7-9—Green Pastures Quarterly Meeting, Midwinter Conference, in Ann Arbor, Mich. See issue of February 1 or January 25.

8—Burlington Quarterly Meeting, at the meeting house, Trenton, N. J.: 10:30 a.m., Meeting on Worship and Ministry and meeting for worship; 12:30 p.m., lunch; 1:30, meeting for business.

9—Baltimore Quarterly Meeting, at the Stony Run Meeting House, 5116 North Charles Street, Baltimore 10, Md.: 9:45 a.m., Ministry and Counsel considering Friends' relationship with the National Council of Churches of Christ in America; 11, meeting for worship; dinner. In the afternoon works of Quaker artists will be on display and Bliss Forbush will speak on Charles Yardley Turner. Program for Young Friends and younger children.

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "The Book of Job."

9—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Harold Taylor, President of Sarah Lawrence College, "Education and the Individual." Open to the public.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: George E. Otto, "What Can One Quaker Do?"

9—Haverford College, celebration of John Greenleaf Whittier anniversary, in the Treasure Room of the college library, Haverford, Pa.: 4 p.m., Edward D. Snyder, Professor of English, emeritus, "Whittier—Some Little-known Paradoxes" (Shipley lecture); 5, tea served by the Library Associates.

9—Minneapolis, Minn., Friends Meeting, 44th and York Avenue South, 11 a.m. and 8 p.m.: Russell E. Rees, "The Quaker Message for Today's World."

11—Atlantic City, N. J., Meeting House, 8:15 p.m.: Esther Holmes Jones, "How the United Nations Is Meeting the Challenge of Today." The public is welcome.

13—How Much Racial Discrimination on the Main Line? Second forum, "Toward Peaceful Integration in Our Neighborhoods," in the Fellowship Hall of the Central Baptist Church, Wayne, Pa., 8 p.m. Sponsored by committees of Valley and Radnor Monthly Meetings and of several local churches. Refreshments.

14—Nottingham Meeting, in the meeting house, South 3rd Street, Oxford, Pa., Brotherhood Meeting, 8 p.m.: Ralph A. Rose, "The Unexplored Depths of Human Brotherhood."

14—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: A. J. Muste, "World—At Peace or in Pieces."

15—Caln Quarterly Meeting, at the Reading, Pa., Meeting House, 108 North 6th Street, 10:30 a.m., followed by lunch. Quarterly Meeting on Worship and Ministry, 1:30 p.m. *on the same day*.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "The Song of Songs; the Psalms."

16—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Jacob Klein, Dean of St. John's College, "The Idea of a Liberal Education." Open to the public.

16—Minneapolis, Minn., Friends Meeting, 44th and York Avenue South, 11 a.m. and 8 p.m., D. Elton Trueblood, guest speaker.

16—West Chester, Pa., High Street Meeting House, 8 p.m.: Boutros Khoury, illustrated lecture on the Daniel Oliver School in Lebanon.

19—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Israel and Egypt*.

19—New York Friends Center, 144 East 20th Street, 8:15 p.m.: Boutros Khoury, Superintendent of the Daniel and Emily Oliver Orphanages and schools in Ras-el-Metn, Lebanon, "An Arab



Quaker in the New Middle East" (colored slides). The public is invited.

21—Bucks Quarterly Meeting on Worship and Ministry, at the Newtown, Pa., Meeting House: 6:30 p.m., covered dish supper (extras provided by Newtown Meeting); 8, meeting.

22—Bucks Quarterly Meeting, at the Wrightstown, Pa., Meeting House: 10 a.m., meeting for worship; 11 a.m., business meeting; 12:30 p.m., box lunch (tea, coffee, and dessert provided); 2 p.m., Forum—John C. Wynn, consultant of the Yearly Meeting Committee on Family Relations, "Factor X in Counseling."

## REGULAR MEETINGS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### HAWAII

**HONOLULU**—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 984447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUtterfield 8-3066.

**URBANA-CHAMPAIGN**—First-day school, 10 a.m., worship, 11 a.m., 714 West Green, Urbana. Clerk, Elwood Reber, 77285.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

**ST. LOUIS**—Meeting for worship, 10:30 a.m., 2539 Rockford Avenue, Rock Hill. For information call TA 2-0579.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

### NEW MEXICO

**SANTA FE**—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**ALBANY**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8015 for First-day school and meeting information.

Manhattan—United meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**SCARSDALE**—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2895.

### PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### PUERTO RICO

**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

### TENNESSEE

**CHATTANOOGA**—Meeting for worship,



Sunday at 10:30 a.m. Telephone TAYLOR 1-2879 or OXFORD 8-1613.

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACKSON 5-5705.

### TEXAS

**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

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**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

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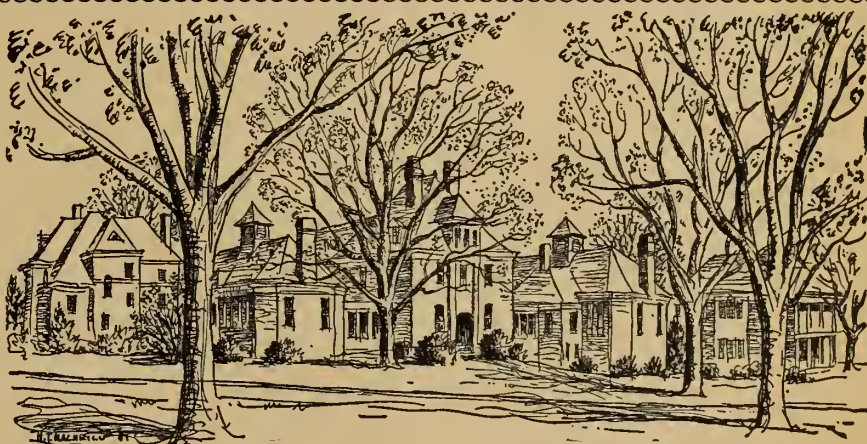
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4 .

FEBRUARY 15, 1958

NUMBER 7

*I*f any man would learn God's name, let him join the kinship of God's concern, infinite and infinitesimal, that cares for the plight of a lonely man and a fallen sparrow. The God within us is compassion; the one valid communion with him is through the sacrament of devotion to some love beyond our own small sphere. The living bread of his desire is the touch of quiet tenderness and silent reassurance. More precious to the heart of God than wine in a jeweled chalice is a single tear in secret shed for another creature's sorrow.

—RUTH E. DURR

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### Are We Losing the Power of Silent Worship?

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### Letter from Geneva

. . . . . *by Robert J. Leach*

### Has Ghana Gone Totalitarian?

. . . . . *by Douglas V. Steere*

*Extracts from Epistles — Visiting Meeting by Air*

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## Books

YARDLEY WARNER: THE FREEDMAN'S FRIEND. By STAFFORD ALLEN WARNER. The Wessex Press, Didcot, Berks, England, 1957. 342 pages; illustrated. 25s. (\$5.00 at Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.)

"They set the slave free, striking off his chains. . . .  
He was still bound by fear and superstition,  
By ignorance, suspicion, and savagery. . . .  
His slavery was not in his chains,  
But in himself. . . ."

JAMES OPPENHEIM

This second freedom was not to be won at the stroke of an executive's pen, but rather by the tireless labor of committed men and women working over a long period of time against all but unsurmountable odds. Yardley Warner was such a man. He founded schools in North Carolina and in Tennessee and is best known as an educator, but his most original contribution was the development of an all-Negro community which changed land laws so that Negroes could own rather than lease property. He brought to his task a deep concern, much common sense, an ability to handle details, and a capacity to raise considerable sums of money. This book, written by a son who knew him only as a small child, is the result of a recent search for every available detail regarding his father's work.

Unfortunately all the details are here. The book reads like a preliminary set of notes out of which a fascinating study might have been made. Chronology is poorly handled. There is too much extraneous material. Yardley Warner's letters and the selections from his journals are the best part of the book, but they are all printed in the fine type usually reserved for footnotes. Would that the book had been pruned to half its length and that all of it had been set in readable type. Yardley Warner must have been an interesting and valuable person. I wonder what his children must have thought as they grew up and saw so little of him.

EMMA R. SIDLE

## Pamphlets Received

*Essentials of Quakerism.* By George H. Gorman. Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, 1957. 8 pages. 6d.

*The (Old) Farmer's Almanack, 1958.* By Robert B. Thomas. Yankee, Inc., Dublin, N. H., 1957. 112 pages. 35 cents

*Journey Into Mission.* By Philip Williams. Friendship Press, New York, 1957. 180 pages. \$1.25

*Story-Telling for You.* By Ruby Ethel Cundiff and Barbara Webb. The Antioch Press, Yellow Springs, Ohio, 1957. 103 pages. \$1.00 (paperbound); \$2.00 (cloth)

*R.E.M.P. Bulletin* (Research Group for European Migration Problems), January/March, 1957. Editor, G. Beijer, 17 Pauwenlaan, The Hague, Netherlands; publisher and printer, Albani, The Hague. Annual subscription through booksellers or direct to the Editor, \$1.50

*Don't Let Smoking Kill You.* By Clarence W. Lieb, M.D. Bonus Books, Inc., 122 East 42nd Street, New York 17, 1957. 128 pages. 75 cents



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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## Editorial Comments

### *Crisis in Communication*

THAT the interchange of essential thoughts is becoming difficult is by now common knowledge. We are in the midst of a new Babel of tongues from which only musicians and the scientists who can read the universal language of mathematical symbols escape. Political rivals may use identical terms, yet they often give them different content, as in the case of "democracy" or "freedom," used by Western democracies and Communists alike. Our religious vocabulary is in no wise spared this malice of changing tastes or the oddities of fashion. It, too, is rapidly losing its former universal meaning, and once more it is becoming clear that words are living beings when they attempt to articulate a living faith; they change and age, and after a while their former identity seems lost. Terms like "conversion," "piety," or "repentance," once ranking high in Christian parlance, are now acquiring a slightly embarrassing or sectarian flavor, as does a useful term like "tract." Are the floodlights of modern evangelism creating a new opposition in us? Who of us still appreciates (or should we say "appreciates again?") the rich theological implications of a term like "God's grace"? Words like "sin" and "morality" have lost their broad meaning in the wake of the Puritan tradition and now seem to hint almost exclusively at sex whereas their original impact pertained to any willful infraction of God's commandments. These terms are disappearing also from the vocabulary of some Quaker groups, and it is still more than instructive to collect and compare definitions of "sin" from Friends of various age groups. Aren't we also a little too facile in employing terms like "the priesthood of all believers," "our sacramental way of life," "our mystical faith," and our "lay ministry" without knowing of their origin in Bible and church history and searching for their right application? Most of these terms have caused serious controversies in the history of the Christian Church. Our ecumenical interest imposes caution and tact upon anyone using them.

### *The New Realities of Life*

Changes in the meaning of language are the result of changing life conditions and they lead, in turn, to

further rifts and conflicts. Those engaged in Christian ministry, whether clergy or laymen, must attempt to listen and learn from conditions that bring about such changes. Certain churches still include in their public prayers a quaint petition for "seafarers and travelers" as though no industrial revolution had ever occurred creating jobs of infinitely greater hazards than these two. Ministry, including our prayers, ought to encompass the entire structure of man's social and spiritual condition in order to remain true to life. The ministry of the word that loses contact with the changing realities of life becomes hollow, outdated, and pious; it is apt to repel a word-weary generation like ours. What are the reactions of the coal miner, the "grease monkey," the harassed housewife and mother, and the overloaded executive when the stentorian reiteration greets them at the Sunday morning service that they are unworthy sinners? "Uplifting" ministers or lay preachers—including Friends—whose position happens to be one of financial independence (a minority among the clergy) ought to realize how precarious their particular ministry might be in view of the utterly different circumstances in which some of their audience are likely to live day in and day out. The life of the spirit cannot be detached from the emotional and moral stresses and strains which our soul-killing industry and city life impose on many of us. An imperturbable religious conviction is a rare asset in the second half of our century and is usually accompanied by a sense of acute discomfort or creative insecurity.

### *The Letter and the Life*

Ours is a word-weary generation; we are suspicious of the professional peddler of words who continues with increasing gusto to pour rivers of manufactured style over us. Many in our generation have also become reticent about their emotions, considering it distasteful to display publicly their religious enthusiasm, remorse, or intensity of any sort. The center of true religious experience is personal and private, even when it finds expression in communal worship. We are a bit like Nicodemus, ashamed of being seen or heard, and, like him, often seek the intimate dialogue at a late moment in life.

"You will know them by their fruits" (Mt. 7:16)

proves again a verdict of eternal truth. To those attempting a quiet discipleship and lacking the skills of verbal

communication, it holds a blessing of majestic charity and justice.

## Is Friends Worship Existential?

By HOWARD HAYES

NOW and then a member will overhear other members whispering among themselves something to this effect: "We should try to have a good meeting this morning so as to interest the attenders and visitors. Let us try to say something that will induce them to return."

This is a praiseworthy ambition. The desire to build up the meeting is a most natural one. Who does not wish to reach out in one way or another toward the attender, the casual visitor, the stranger? The extension of "good will" of this kind is the most normal thing in the world. Everyone should practice it at every available opportunity.

But does it make for a genuine Quaker meeting? Probably not, though a real Quaker meeting may take place anyway. Two opposed views are here involved. Let us examine what takes place in the mind of the person who wishes "to say a few words to the visitors." What must he do in preparation? First, he must abstract himself from the meeting, become, as it were, a spectator, and then prepare his little message on the basis of what he judges to be "suitable" for the persons present. He may consider their ages, and whether they appear to be "sophisticated" or otherwise. He may decide to draw upon Quaker history and practice or he may choose some little story or anecdote which he deems "the right thing" for the occasion. Many successful Protestant ministers are highly adept at this, and it would be unfair to maintain that it is not effective for their purposes. Such "sermon material" is readily available for all who wish to use it. Often it is used wisely and well.

Now what is the other view? What is the opposite of the idea of "working up a message" as just described? This is where the word "existential" comes in. The Friend who abstracts himself for the conscious purpose of preparing a message has put himself outside "the existential situation." He has refused involvement in the immediate spiritual condition of the meeting in favor of his own idea concerning a "message." He has taken a stand of spiritual superiority and has thus stepped outside the actual situation. He is no longer related to the meeting in the way that the attentive "listener" is.

It is possible, of course, that as he speaks he may suddenly find himself "related," swept up and deeply

and wholly involved in the "existential situation" of the meeting. Then he will forget his previously prepared message, his special position in the meeting if he has one, and will speak "straight through himself" and straight to old friends, young friends, men and women, attenders and strangers, without thought of distinction. With or against his will he will be personally and wholly involved. He will no longer be "outside and above," but "in the midst."

Quite naturally this may be a rather fearful thing. Most of us do not feel secure unless cool reason and what we call "reality" are sitting safe in the tops of our heads. We would rather plan and prepare than lay ourselves open to complete involvement in anything as queer as an "existential situation."

One might note, at this point, that the usual completely planned Protestant church service seems to exist for the purpose of *avoiding* this very existential situation. Why? Because of its uncertainty, the odds are against its success. Direct contact with the Spirit can be a frightening business.

But it is also the business of the Quaker meeting for worship. Traditionally, Friends have been able, eager, and willing to face this complete personal involvement in a public meeting despite its dangers and failures, its lack of props and guides.

All are fully involved, all speak (or listen) through themselves and for themselves; there is no "giving" of messages; for from the existential point of view messages work both ways; they react as strongly upon the sender as upon the receiver. The giver of a message is not "outside" his message, nor is the receiver lacking in response. The whole man is penetrated, and repenetrated again and again.

This is, of course, a way of saying that the meeting "deepens." The spectator forgets his position and is drawn in; the Elder, the weighty Friend who thought "to say a few words to the visitors" has forgotten himself and comes up with a message which is as surprising (and refreshing) to himself as it is to the old friends who thought they knew him. The attenders and visitors are glad they came and will look forward to coming again. No plan brought it about, and no plan can bring it back.

There is a "rhyme and reason" to the Quaker way, and the Quakers' view of themselves and their ways of worship and their activities in the world does have a



recognizable and teachable shape. The "existential situation" which prevails in their unprogramed meetings—so bewildering to the casual visitor—is not a recent fad or novelty. It far antedates the word "existential" which has been used here.

Friends have changed their dress and will change their dress again; they have suffered under various types of conformity and the revolt from conformity, and will do so again. They have suffered under the weight of the past, short as theirs is, and still suffer. But their simple and fearless approach to the movements of the Spirit stands as fresh and clear in today's world as it ever did.

### Letter from Geneva

I SUPPOSE nothing has shaken British nerves more severely, at least in recent years, than the current acknowledgment by an American army general that European skies are continuously patrolled by American airplanes carrying atom and hydrogen bombs. The *London Friend* has recently been full of the horrible consequences to Europe and the world if a too drunk or too trigger-happy pilot should release controls. The possibility of misunderstood codes and of accidental crashes have likewise received attention, and the old neutralist fable regarding a civilized Europe, caught between the barbarian rivalries of the United States and the Soviet Union, has received at least cursory airing in British Quaker and other European periodicals.

Personally I am troubled at the neutralist tinge which afflicts Quaker thinking in such circumstances. I had hoped that Howard Brinton's *Pendle Hill Bulletin*, appearing some fifteen years ago on the true status of the pacifist as a particular kind of interventionist, had put to flight all further expression of Quaker neutralism. One learns, however, to accept certain compartmentalizations of Quaker thinking. How many American Friends, for instance, read the *London Friend* as a matter of course? How many European and British Friends read *FRIENDS JOURNAL* as a normal weekly procedure?

No doubt certain British Quakers may be reassured by the very recent news that several planes loaded with atom and hydrogen bombs have crashed in the States without detonating their lethal cargoes. Curiously

enough, living in neutral Switzerland offers a different approach to the realities of our world. Recently we spent a fortnight at Montana, 4,500 feet up on a sun plateau, where the exquisite beauty of sun, sky, snow, and the pure pleasure of winter sports contrasted daily with the grim fact we were meeting within the outer bastions of the greatest military fortress the world has ever known.

A recent *Manchester Guardian Weekly* states, "Switzerland has no army. It is an army." Foreigners, Quakers or otherwise, who live in this elegant, highly prosperous country tend to forget that each residence is an arsenal and that the Swiss heartland is an alpine fortress, equipped to hold out a decade or longer against atomic attack.

American dismay and near panic (as it looks to us over here) in the light of sputniks incorporated and British dismay at atom-bomb-patrolled European skies seem to reflect two sides of the same coin. Each reflects the neutralist illusion so paradoxically absent in this (supposedly) most neutralist of countries. The Swiss know our modern world may well explode and they will at least try to outride the cataclysm in their mountain fastness. There is, however, no need to get excited over the prospect.

Thomas Kelly warned us nearly twenty years ago that there is absolutely no worldly security left anywhere, nor had there ever been, despite our illusions. We have been, he said, in the hands of the Living God and still are. Perhaps this is the only really useful starting point for Quaker effectiveness in the present situation. That the majority of men approach the ultimate reality of our existence only slowly is, of course, a truism. That the majority of men are, in extremity, given to defending themselves by whatever arms are available is also a truism. The ultimate stripping away of the illusion of defense (even in alpine fortresses), brings men to the razor's edge of conscience, beyond which they may slip into the living death so vividly and accurately described in Simone Weil's *Pendle Hill Pamphlet The Iliad or, The Poem of Force*. It also brings them to what George Fox described as the flaming sword by which he ascended to the place where Adam was before he fell (that is, to pure dependence upon God for defense). This ultimate choice is beyond question the greatest opportunity for

---

*WHENEVER the going is rough, read about a few of the rough spots in the career of Abraham Lincoln: 1831, Lincoln failed in business; 1832, defeated for state legislature; 1833, again failed in business; 1834, elected to state legislature; 1835, his sweetheart died; 1836, suffered nervous breakdown; 1838, defeated for speaker; 1840, defeated for Electors; 1843, defeated for Congress; 1846, elected to Congress; 1848, defeated for Congress; 1855, defeated for Senate; 1856, defeated for Vice-President; 1858, defeated for Senate; 1860, elected to Presidency. —Lansdowne Meeting Newsletter (Lansdowne, Pa.), January, 1958.*

the sons of God to prove our involvement in man's predicament. Our sanctified intervention, rightly directed, can be one of God's ways to turn the ultimate despair of men to those ways of living which effectively undercut violence.

Here in Geneva the exercise of imaginative ingenuity in developing practical ways to release violent tensions has led Quakers into international fields. For example, until this autumn Geneva had been host to the Quaker office managing the young diplomats seminars. In an atmosphere freed of the baneful influence of open agreements openly arrived at, and openly propagandized, in an atmosphere free of the baneful effect of cocktail fumes and ever louder shouted conversations, men from the highest echelons of government, men of every possible political alignment, have for the last five years quietly considered in a Swiss and Quaker atmosphere what is most needful for the welfare of mankind.

Geneva has been till this autumn host to the International Student Seminars program which seeks a similar end among a European university clientele. This program, and that of the young diplomats, will be henceforward administered by the Quaker House in Paris, as a result of budgetary considerations—which for us, sadly enough, have cost us our renowned Château Banquet.

Geneva does, however, retain its function of official representation to the European office of the United Nations; and the local Quaker center, which in its smaller location nearer the university should find increasing usefulness in doing locally what the other three programs envisage.

Perhaps I might digress for a moment to mention still another Quaker-inspired international effort, which has served an educational purpose each autumn for five years now. This program personally sponsored by your correspondent, under the patronage of Dag Hammarskjöld himself, consists of the Students United Nations General Assembly (SUN). Each year this body composed of students of the International School of Geneva (where your correspondent is head of the History Department) meets in the International Labor Organization Governing Body's room to discuss (under rules of procedure formulated by themselves) current international problems. SUN this year voted formally that the UN should banish all atomic tests, reasoning that the force of public opinion would be sufficient moral pressure to prevent any nation from continuing such tests. This resolution was made, not without calling into play a certain ingenuous practicability.

Attention in closing might well be focused upon current developments between the Geneva Meeting and the Swiss scene. One influential Swiss Quaker attender, Dr.

Max Habicht, has drawn the attention of authorities in Bern to the legality and wisdom of providing civilian alternative service to the present ubiquitous military duty. That some favorable response has been elicited could mean that the most hardheaded of Rousseau's disciples is now responding to the Anglo-Saxon ideal that "every nation is judged by the quality of its treatment of its dissident minorities." It could also mean that the Quaker understanding of the true nature of our situation is somewhat acceptable even here in the Alps.

ROBERT J. LEACH

## Has Ghana Gone Totalitarian?

*Extract from a Letter of Douglas V. Steere*

WE did not find Ghana turned totalitarian or under siege. The action of the Prime Minister, Kwame Nkrumah, in putting his likeness on the postage stamps and in moving into the old Danish castle which the British Governor had formerly occupied may well have been a little swift and in poor taste. It is also true that the walls around the castle grounds are being increased in height, although in the end I doubt if they will have reached the height of the fence around the White House, at least as I remember it. Still more serious was his action in pressing for the expulsion of the British journalists and two Moslem critics who apparently did not have Ghana citizenship. This move indicated a lack of restraint and trust in the democratic freedoms which is alarming when it appears so soon after Ghana's independence. Yet we could not read this as a clear sign of the laying down of a totalitarian policy for the future, for we found all of the correctional processes that one expects in such a situation in a democratic country to be in full operation.

The courts threw out the government's libel suit against the second journalist and rebuffed the government, indicating that the courts in Ghana are not at the beck and call of the head of the reigning political party. The Ghana press, as well as the international press, were sharp in their criticism of Nkrumah, and he is not insensitive to this spotlight on what he has done. The action of Nkrumah has also consolidated the new opposition party, which was publicly brought into being while we were there. This party dissolved the old Liberation party that was so largely on a territorial basis, with the Ashanti playing a dominating role, and formed the United party in which all three regions of Ghana are strongly represented. It could take over the government and administer it as a real alternative to the existing Convention party. Professor K. A. Busia, who seems to be the head of the new party, is in many ways one of the two or three most brilliant men in the country, but he is a donnish sort without much political appeal and he may have to stand behind some more glamorous political figure for the new party to win an election. Nevertheless, the appearance of a strong, well-organized opposition, pledged to the upholding of the processes of the courts of law and to personal and traditional rights, shows the existence of a powerful correctional force which Nkrumah's action has set off.



A further corrective is the growing strength and pressure upon Nkrumah of the civil service or permanent government staff. Still others come from the independent voluntary associations in the new state: the university, which reacted strongly to Nkrumah's action and was articulate about it, and the church, which in Ghana is well organized to register its protests and in this case did so most vigorously. There is also the economic reaction, and while this has not yet made itself felt in this instance, the government has had a most painful experience in seeing how the international capital market and the international industrial community react to signs of internal instability and lack of clear intention in the matter of the Volta River Dam project, which four years ago they thought they were practically ready to build but which today, they have had to admit, they have little or no prospect of interesting foreign capital to assist them in beginning.

It is because these checks and balances are so actively operating in Ghana today that I think those who have already written Ghana off as having shown its rejection of the democratic pattern of society had better withhold their judgment for a while. There are far too many people who have only been waiting to say "I told you so" about the African capacity to run effectively a modern state who have secretly rejoiced at these recent events. The Western world and those who long for a peaceful solution to Africa's problems have far too much at stake in Ghana's making a success in her great experiment to treat hastily what is taking place there. For if this promise of an orderly experiment in transition fails, the alternatives are not happy ones to contemplate. On the other hand, Ghana needs sane criticism of her mistakes and can only profit in the long run by receiving it. All of us, however, take best the criticism that comes from those who still believe in us and have not written us off.

## *Are We Losing the Power of Silent Worship?*

By MIRIAM MULFORD THRALL

IN the early days of our movement long periods of communal silence were habitual, a necessary part of communal worship. But today the question sometimes arises as to whether or not Quakers through lack of practice are losing the habit, and consequently the power, of sustained silent worship—that deep, living silence which unites those present with each other and with God. In too many meetings for worship periods of prolonged, deep silence seldom, if ever, occur. Other meetings during prolonged periods too often become unfocused and ill at ease, as if the newcomers had never learned what living silence is and the older ones had lost or perhaps had never themselves acquired the habit of this essentially Quaker form of devotion and could not experience the comfort of this ministering.

It is a truism that sustained practice is needed not only for the formation but for the continuation of any habit, whether involving physical or mental activity. A scant half hour once a week is all too short for adequate cultivation of the habit of communal silent worship. Yet this brief period is usually further curtailed, and in occasional instances even cut down to the opening moments when late-comers are arriving.

Once the meeting for worship has begun, silence is defenseless against those who infringe upon its share of the precious hour.

Those of us who are inclined to speak either at length or frequently should remind ourselves that inspired messages are not limited to spoken words. In the course of

a meeting, provided the worship is living and not merely nominal, flood after flood of messages constantly descend upon the gathering. All of these need not be uttered, as we will realize when we recall how often we ourselves have felt urged to speak two or even three times during the same hour of worship. But if there are periods of sustained silence, each message can become effective since each enriches the silence, and healing and strength come to those who participate.

We should also remember that for many attenders a message, especially when protracted, is dulled if it is delivered by someone who regularly addresses them month after month. Rarely can the person resist developing a customary manner and even a customary approach to subject matter; rarely can he throughout the weeks resist repeating himself. An ordained minister or priest usually recognizes the dangers of monotony and repetition and makes special effort to avoid them. It is particularly unfortunate that they should appear in a Friends meeting, which traditionally follows a freer and more personal form of worship than is provided by the regularized sermon—indeed, it is partly to escape the latter that many prefer to attend our meetings. The spirit of the Monthly Meeting itself can be harmed if the same person habitually over the years continues to speak at length and to appropriate the time during which the gathering should have become united in silent worship or more hesitant speakers should have learned under God's guidance to give their messages.

A talk does not necessarily show evidence of divine guidance merely because delivered in a meeting for worship. When a speaker departs from what is perhaps

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Miriam Thrall, a member of Green Street Monthly Meeting, Germantown, Pa., is Clerk of Philadelphia Quarterly Meeting on Worship and Ministry.

an initial inspiration and overlays his point with distracting and more or less irrelevant material it is as if he were following the line of least resistance by which the human brain works purely associatively, one thought suggesting another. By his lack of conciseness and coherence he not only lessens the force of his original point but runs the risk of giving the impression that he is speaking according to his own desires rather than at God's bidding.

It should never be forgotten that the speeches of Jesus were all brief. Not one of them takes more than two minutes to read, yet their influence throughout the centuries has been beyond man's power to estimate. Nor should it be forgotten that the most clearly God-inspired public address ever given in America was the briefest ever given. Had Lincoln elaborated his theme its impact would not have been as great nor as abiding.

Before we allow our meetings to become rostra let us remember that many of our members feel a deep need for more communal silent worship. Let us also remember that those who are now depending especially upon the spoken message may in the course of time, if opportunity for practice is provided, come to know the power and blessedness that is waiting for them in the silence of joined prayer and uplifted meditation.

Such worship is possible only in a group which has had sustained experience and has not neglected the habit of united concentration. No other religious observance can take the place of this unique form of union. Music and speech even when equally powerful are not the equivalent, nor is the silence of solitude. Experience of profound and moving silence was at the base of early Quaker stalwartness and integrity. We can never with safety to ourselves place it in jeopardy.

### Visiting Meeting by Air

KEITH SMILEY of Mohonk Lake, New York, a frequent attender of New Paltz Meeting, recently mailed to the Visiting Committee of the Friends World Committee a report describing a weekend flight to Elmira, New York, Friends which he undertook with Don Westlake of Cornwall, New York, Meeting, who owns a private airplane. His interesting account may well assume some historic value in view of future developments and attain the mark of an "early" document in the story of Quaker aviation yet to evolve in the years to come.

Keith Smiley's report follows in part:

There was plenty of chance to be alone with one's thoughts, and for me to enjoy the thrills of a first trip in a small plane. The absence of traffic and diversion by advertising signs and other highway distractions allowed for an attitude conducive to "preparation for meeting." One was impressed by a feeling of challenge and of the wide stretches of open country—even in New York State. . . .

Ray Garner, Clerk of Elmira Meeting, met us at the air-

port. . . . As Ray drove us about on a few errands, we learned about each other's families and occupations. With Ray and Mary Garner and another couple we had dinner and spent the evening and probed rather deeply into several areas of human life. (I mention this in a visitation report because such informal visits are also "preparation for meeting" where one has not been previously acquainted—a quick trip by air rather than a tedious auto drive left us fresher for this visiting.)

Don and I "bunked in" at the Garners' home and were up in time for the leisurely family breakfast the next morning. Soon it was time to start for Clara Austin's home where meeting was held. On that morning meeting was small in number but we felt it was a good meeting. A number of those who usually attend were out of town. There were only six of us. An expressed concern about prayer and its proper and improper use took hold of us.

A buffet lunch was served at the home of another Friend, Dorothy Anderson. Here we enjoyed the company of the Andersons and Clara Austin and Ray Garner.

Before long it was time to return to the airport, where Don and I "unleashed" the plane and made ready for the return flight. As soon as the control tower, via Don's radio, cleared us for take-off, we were in the air again. That Sunday afternoon it was clearer than Saturday; we flew higher (5,000 to 6,000 ft.) with the wind helping us and the late afternoon sunlight behind us. The landscape altered with the higher altitude and stronger light—less detail immediately below but wider sweeps of land stretching far away. A broader viewpoint we had, and an equal footing with patches of drifting fleecy cloud.

The comparison of the going flight and the return strikes us as a parable of a good meeting, or a good visitation—as we came back elevated in spirit above that with which we went out.

Just as the shades of night were falling we came in from the west toward the Hudson and were thrilled by the sparkling lights of Newburgh. We looked directly down upon the lines of cars moving along the New York Thruway and pitied their occupants in their restricted earth-view. Don reported his flight's end by radio to the Civil Aeronautics Administration communications at Poughkeepsie airport and came down in the dusk for a perfect landing on his airstrip. His father was there waiting with his car headlights marking the edge of the field. We tucked the little plane under cover in the barn.

### Must We Be Helpless?

THE following appeal has been mailed to the citizens of Spokane, Washington, over the signature of Lester J. Scott, Acting Chairman of Citizens for Decent Literature (1327 N. Superior, Spokane, Wash.). It will undoubtedly express a concern of many citizens everywhere.

Must Spokane be helpless against the flood of indecency found on so many of its magazine stands?

At about 30 of the approximately 115 magazine stands in Spokane, homosexuality, nymphomania, lesbianism,



fetishism, obscenity and bestiality are common theme subjects of the literature on sale. Many of the other stands aren't much better. Some of the worst of these magazine stands are located close to grade and high schools. The impact that this sort of reading material makes on impressionable adolescents can't be "appreciated," by someone unfamiliar with this kind of filth. . . . But the effect is unquestionably very serious and a proven factor in present juvenile delinquency. It is most apparent, not in the increasing number of juvenile crimes, but in the greater violence of the crimes and the lower ages of the children committing crimes of violence.

"Sex mad magazines are creating criminals faster than jails can be built," is the way F.B.I. Chief J. Edgar Hoover summarized his view.

In an article in the last month's issue of Parent magazine the women of the Coral Gables Womens Club state, "We were appalled and angered to find that any youth, by reading magazines and books sold on the newsstands of our community could learn the art of seduction, how to rape a girl, how to assault with a deadly weapon and the

techniques of sadistic torture." Written by a former congressman, the article tells how the aroused citizens of this Florida town cleaned up its magazine stands and sparked a drive that resulted in the state legislature passing a law with teeth in it—barring obscene magazines from the state.

No longer can the citizens and particularly the parents afford to sit back and wait for state legislation or someone else to do the job. The present virtually unfettered publicizing of evil to which children are subjected is destroying them both directly and indirectly. By deadening or dulling the moral fiber of youth it is destroying family stability which is the basis of our nation's strength.

Encouraged by the success of different citizens organizations throughout the country and armed with information compiled by months of extensive inquiry I am extending an invitation to all who believe that something needs to be done to protect our children to attend and take part in the formation of a "Citizens for Decent Literature" organization. (There follow the date and place of the proposed meeting.)

## Extracts from Epistles

*The following extracts from the Epistles of various Yearly Meetings give some insight into the major interests and concerns of Friends in many areas. We hope that they may prove helpful in preparing for the coming sessions of Philadelphia Yearly Meeting and for the sessions of other Yearly Meetings taking place in the spring and summer. Except where otherwise noted, these Epistles were sent out by Yearly Meetings which met in 1957.—EDITORS*

### *Australia General Meeting*

We have become more deeply aware of our responsibilities to each other. There is need for greater activity in pastoral work among our own members; in preparing our children for Quaker worship; in care and guidance for the adolescents; in providing some form of helpful counsel where needed for those thinking of marriage.

If our meetings for worship are to provide the spiritual food sought by those present, if the joy and peace and strength of God are to be shared by all, it will only be by the daily communion of each of us with our Heavenly Father.

### *Baltimore Yearly Meeting, Homewood*

Only too truly we seem to be living in a world delicately balanced on the edge of an abyss. We find a deep and continuing concern for our testimonies in the familiar fields—missions, peace, the brotherhood of all men. We are called to bring justice to all, food to the hungry, refreshment to the spirit. Our caring for all men influences us as we consider the dangers inherent in nuclear testing and all it involves. We are disheartened that these concerns lie heavily on so few of us and that we are sharing ourselves and our means in such a small degree. In speaking to the world's needs, let us be a voice, not an echo. Our leadership must be in life, not just in words. "We show what we are by what we do with what we have."

### *Baltimore Yearly Meeting, Stony Run*

We tend to sit in judgment, but in great things and small, only He can judge. Let there be in our hearts humility, simplicity, and compassion. Let us get rid of smugness and

bigotry. We know so little; we pretend to know so much. Let us seek, question, look. As we seek, we shall find.

We need to assess anew and constantly our attitudes and our actions concerning our testimonies as to social and economic justice, education, public life and morale. Our historic attitude against the use of force must go beyond opposition to war. Let us renew our efforts for peace on a creative basis, never forgetting that hate, ignorance, fear, anger, threats, and arrogance in the minds of men breed dissension and war. In our work for a peaceful world, the words and deeds and beliefs of each one of us count.

### *California Yearly Meeting*

We would express our conviction that evangelism combined with Christian living will provide the best formula for real success in the work of the Kingdom.

In our program there has been a well-balanced mixture of attention to social concerns, missionary endeavor, organizational work, and inspirational messages. The story of the early Friends, as presented by Edwin Bronner and others, was an item of real challenge. Moses Bailey brought a very helpful message on the work of Friends in the Middle East.

### *Cuba Yearly Meeting*

The Cuban Friends recognize with humility that we have not attained the height of God's love nor the ideal of Christian brotherhood and in regard to this we resolve: to be careful to love one another in our congregations and Monthly Meetings, to cultivate love more deeply in the integration of our Yearly Meeting, to enlarge our hearts to embrace with a more intimate sense of brotherhood our Quaker brothers and sisters

throughout the world, and to reach out with a higher spirit of service to our neighbors without restrictions of any kind.

#### *Denmark Yearly Meeting*

Our Yearly Meeting this year has been marked by the joy of fellowship and of progress during the past year. On the other hand grave thoughts and problems were aroused in our sessions from the insecurity of a world in which the development of the atom bomb has predominance over striving for peace.

We were strengthened in the belief of the personal experience of God and in the conviction that for all sincere religious people life is a whole, and that they form one fellowship.

#### *East Africa Yearly Meeting*

Throughout the sessions our thoughts have centered around the theme "In Christ there is no East or West" (Gal. 3:28). We have been constantly reminded of those things, in our country and elsewhere, which separate men from one another and have been brought face to face with the challenge to find ways and means of removing the causes of strife. We must, as individuals and as Meetings, be channels for harmonious living and working together, features which the world so much needs today.

#### *France Yearly Meeting*

We have been concerned about the thermonuclear perils and our Yearly Meeting has decided to send a petition to each of the three governments engaged in nuclear experiments.

As all the nations desire that these experiments should cease, we are suggesting to each of the three governments concerned that they should take the first step by making a solemn promise to give up the experiments, without awaiting the decision of the other two governments.

We are convinced that public opinion the whole world over would hail the country which made this decision as a champion of peace, thus conferring on it such moral prestige that the other two governments would be constrained to adopt the same course.

*(To be continued)*

## **Friends and Their Friends**

The Friends General Conference office at 1515 Cherry Street, Philadelphia, has two sets of color slides available for use by Meetings: "Housing for the Quaker Spirit," showing meeting houses in eastern and middle western United States and in Canada, and "The Story of 1652," showing historic Quaker sites and buildings in northwest England. Scripts are available for both sets, and a long-playing record is available with "The Story of 1652."

In the past two years, five hundred Reading Kits for New Members and Kits for Seekers have been distributed by the Religious Education Committee of Philadelphia Yearly Meeting. They have gone to about sixty Meetings, located all over the United States. The kits contain printed material, in small leaflet or pamphlet form, which describes the basic tenets of our Society. Kits may be obtained through the Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2, Pa.; Kit for Seekers, 75 cents; Kit for New Members, \$1.00.

An article on the international work camps of the American Friends Service Committee in Israel and their contribution to intergroup understanding in the Middle East, written by Michael Wright of the AFSC project in Acre, Israel, appears in the January, 1958, issue of *New Outlook: Middle East Monthly*. This periodical is sponsored by the year-old Jewish Arab Association in Israel and is available at 55 cents a copy, \$5.50 a year, from 1 Union Square, New York 3, N. Y.

Philip and Susie Frazier, former Friends workers at Hominy, Okla., and well known among Friends at large, are now at work among Indians in the Dakotas. They have the care of six Congregational churches on Standing Rock Reservation, and a recent letter tells of classes in religious education in three Indian day schools and two groups of high school youngsters meeting every week, one at Fort Yates and the other in their home at McLaughlin, S. D. Susie Frazier is a member of the Sac and Fox tribe; Philip is a Sioux; and both have been active in Indian affairs.

Two Earlham College professors will be enabled to complete their doctoral degrees through a \$10,000 grant the college has received from Lilly Endowment, Inc., of Indianapolis, Ind. Nominated by Earlham to do the advanced study and writing are Leigh T. Gibby, Assistant Professor of English, and Claude L. Stinneford, head of the Earlham Economics Department. Both are candidates for the doctor of philosophy degree at the University of Chicago. Professor Gibby's thesis will deal with the work of one of the world's greatest satirists, the eighteenth-century English writer Jonathan Swift, churchman and author of *Gulliver's Travels*.

Plans for the coming Friends Conference on Disarmament, to be held March 13 to 16 at Camp Miami, Germantown, Ohio, are going ahead, and Yearly Meetings have been asked to appoint Friends who can be of assistance in planning the technique of Friends' contribution to world peace through disarmament.

Leadership expected to be present at the Conference on Disarmament includes Samuel Levering, Sydney Bailey, Kenneth Boulding, Raymond Wilson, Stuart Innerst, Wilmer Cooper, Laurence Strong, Edward Snyder, Emile Benoit, Norman Whitney, George Hardin, Miriam Levering, Stephen Cary, Warren Griffith, Ben Seaver, William Edgerton, and Lyle Tatum.

Glenn Bartoo, a Friend who has worked with the American Friends Service Committee offices in Des Moines, Iowa, and Columbus, Ohio, has recently been employed by the Psychology Department at the State Penitentiary in Columbus, Ohio. He interviews men for work and those applying for parole.

A small group of interested meeting attenders are gathering each Sunday at 11 a.m. for meeting for worship in San Luis Obispo, Calif. Helen Bruner, 1480 Mill Street, San Luis Obispo, is the correspondent.



Leonard Kenworthy, professor of education at Brooklyn College, Brooklyn, N. Y., is at present traveling in Africa, where he has had unusual opportunities to interview leaders like the Prime Ministers of Nigeria and Ghana, Mohammed V, King of Morocco, and the Asantehene, king of the Ashantis, several mayors of large cities, and a number of leading college teachers. We quote from one of his letters a passage dealing with the type of leaders he met:

At the risk of oversimplification I will say that there are three types of top leaders in Africa that I have met so far. One is the foreign-trained person who is in a hurry, wants to get things done, and has tremendous dreams for his country, is usually an impassioned orator and the type who can set the people on fire for independence—like Nkrumah of Ghana and Azikiwe of Nigeria. Whether they can also organize a new government and not alienate the chiefs and tribal leaders remains to be seen. The second type is self-educated or educated at home, is a better balancer, moves more cautiously—such as Mohammed V of Morocco, William Tubman of Liberia, and Balewa of Nigeria. The third type is the intellectual like Dike [history professor in Nigeria] or Gardiner [head of the civil service in Ghana] who provides the brains for the civil service or for general planning. A fourth type might be the young lieutenants—too many of whom are disillusioned already here in Nigeria by the intraparty fights of Azikiwe's party.

The International Quaker Center in Paris is undergoing changes in function and emphasis. Offices have now been provided for additional Quaker programs and staff members, and the Center can no longer serve as a hostel, with rooms available for many Quaker visitors as in the past.

In addition to the local program of the Center itself—counseling refugees, administering surplus food distribution, dinners for diplomats, etc.—there are offices for the School Affiliation Service, Overseas Work Camps, and International Student Seminars. According to present plans, a Quaker International Affairs Representative will arrive in the spring, and the Conferences for Diplomats program, now located in Geneva, will have its office in Paris by late summer.

There will therefore not be accommodations available for guests who, as in recent years, have enjoyed so much their stay at 110 avenue Mozart in Paris. During the year 1956-57 there were nearly five hundred different persons who spent a night, a few days, or weeks at the Center.

However, Charles and Edris Cooper, who are beginning their services as co-secretaries in charge of the Center and its local program, have indicated that the welcoming of traveling Friends is a pleasant part of their work. They will gladly send lists of nearby and inexpensive hotels if requested, and will provide sightseeing suggestions on arrival.

The Center is open on weekdays from 9:30 a.m. to 12:30 p.m. and 2 to 5:30 p.m. and on Saturday mornings. Meeting for worship is held daily at 9 a.m. and on the second and fourth Sundays at 11 a.m. Tea at four o'clock weekdays provides a pleasant chance to meet various staff members, and visitors will be most welcome.

Friends in Norway have informed the Norwegian parliament and the government of their concern about the fact that Norway has accepted the offer to receive guided missiles as a means of strengthening its military defenses. Friends pointed out that to describe guided missiles as "defensive weapons" was stretching the term "defensive" further than was reasonable and good.

The Seventh Annual Radnor Retreat will be held this year on February 22 as a joint gathering for all of Haverford Quarter. At 10:30 a.m. Mildred Binns Young, the leader, will introduce the topic for discussion, "The Kneeling Man." A period for reading and meditation will follow. Some books will be available in the meeting house; Friends are encouraged also to bring their own. Following the luncheon hour, 12:30-1:30 p.m., members of the Retreat will reassemble for a second discussion period, followed by a time for worship. At 3:30 tea will be served by Radnor Friends. The Retreat will be held in the Radnor Meeting House, Ithaca, Pa., and all who are interested will be welcome. Attenders are asked to bring their own box lunch and beverage.

Mildred Young is author of the Pendle Hill pamphlet *Insured by Hope*. For twenty years she and her husband, Wilmer Young, worked with sharecroppers and tenant farmers in the South.

The February 5 issue of the *Christian Century* contains an article by Henry J. Cadbury entitled "Whittier's Religion."

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

I recommend that all those Friends who desire information on the subject of humane slaughter contact the Humane Society of the United States, 1111 E Street, N. W., Washington 4, D. C. This organization offered a compact but complete pamphlet last year, when it worked for passage of bills on humane slaughter. It is now compiling information to distribute this year. It is also interested in counteracting the publicity of groups who apparently would like to see bull fighting as a "sport" in this country.

The only way animals in this country will be treated more humanely will be for more people to give a few minutes of their time, when necessary, to write or speak on behalf of God's creatures who are solely dependent upon humans for their lot in life.

Seaside Heights, N. J.

JOAN FOGARTY

I believe some amplification is necessary of the statement attributed to Dr. Luther Evans, Director of UNESCO, in your editorial of January 25; namely, that 44 per cent of the world's population over 15 years of age are illiterate. I do not question the figures; I only question the inference that many Westerners will draw from them; namely, that people who are illiterate are also ignorant.

In civilizations having long traditions, notably those of India and China, a great deal of wisdom—beyond mere knowl-

edge of facts—is transmitted verbally in the family, by example, by drama, by art, and especially by proverbs which crystallize the deepest intuitions of a people. Persons so trained are not necessarily ignorant. Indeed some of them have a knowledge of first principles which millions who *can* read do not possess. The same is true of many pioneers who opened up our West: they were educated in the act of living, by conversations with those who could read, and by the sermons they heard preached.

The ability to read is good. But by much reading we also forget—forget what is often most worth remembering. On this important topic I can recommend a little book by the late Ananda Coomaraswamy, *The Bugbear of Literacy*. First published in England, it was reprinted in this country by The John Day Company under the title *Am I My Brother's Keeper?*

Washington, D. C.

ARTHUR W. HUMMEL

### BIRTHS

**EAST**—On January 22, at Pennsylvania Hospital, Philadelphia, Pa., to Nathaniel S. and Laura Garratt East, their first child, KRISTAL CELESTA EAST. The parents are members of Lansdowne Monthly Meeting, Lansdowne, Pa.

**POWELL**—On January 30, to J. Lewis and Elizabeth Le P. Powell of West Grove, Pa., their fourth child, a son, WILLIAM PUSEY POWELL. He is a birthright member of London Grove Monthly Meeting, Pa., of which his maternal and paternal grandparents are also members.

**WERT**—On January 18, to Don and Sue Furnas Wert of Wilmington, Ohio, a daughter, MARY BETH WERT. The mother and maternal grandfather, Eli Furnas, are members of Miami Monthly Meeting, Waynesville, Ohio.

**YEARSLEY**—On January 19, to Lawrence A. and Ruth F. Yearsley of Coatesville, Pa., their fourth child, a daughter, DANA RALSTON YEARSLEY. She is a birthright member of London Grove Yearly Meeting, Pa.

### MARRIAGES

**FURNAS-OGLESBEE**—On January 18, in St. Peter's Lutheran Church, New Lebanon, Ohio, LUCILE OGLESBEE and ELI K. FURNAS of Waynesville, Ohio. The groom is a member of Miami Monthly Meeting, Waynesville, Ohio.

**RAND-HORNUNG**—On December 21, 1957, in the Birmingham Meeting House, near West Chester, Pa., PATRICIA HADLEY HORNUNG, daughter of Charles F. and Elizabeth S. Hornung, West Chester, and HENRY THAWLEY RAND, son of Dr. and Mrs. Lester R. Mellott, of Oak Lane, Philadelphia, Pa. The bride is a member of Birmingham Monthly Meeting at Birmingham, Pa., and the marriage was under the care of the Monthly Meeting. The couple will reside at State College, Pa.

### DEATHS

**BASSETT**—On January 28, in Hahnemann Hospital, Philadelphia, after a short illness, DOROTHY M. BASSETT, a member of Woodstown, N. J., Meeting. A native of New Bedford, Mass., she had worked as a psychologist in New Jersey for over twenty years. She is survived by a sister, Irene Bassett of New Bedford.

**PANCOAST**—On January 30, at the home of her son, Samuel Pancoast, Jr., of Woodbury Heights, N. J., MARIAN C. PANCOAST, aged 87. She was a member of Woodstown, N. J., Monthly Meeting and lived most of her life in that area. She is survived by two sons, Samuel Pancoast, Jr., and Dudley C. Pancoast; a daughter, Hallie J. Stewart of Paulsboro, N. J.; ten grandchildren; and fourteen great-grandchildren.

**SMEDLEY**—On February 3, THOMAS D. SMEDLEY of Willistown, Pa., a birthright member of Willistown Monthly Meeting, aged 70. As a Trustee of the Meeting for many years, he gave untiring

service and generous material aid to making and maintaining the quiet and refined beauty of the Meeting property. Through his leadership and training he created interest and vision in younger Trustees, who must now carry on his work. Education for younger members and a nurturing of the spiritual life of Willistown Meeting were deep concerns which he laid upon its members. He is survived by his widow, Jane J. Smedley, of Goshen Monthly Meeting, Pa.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### FEBRUARY

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "The Song of Songs; the Psalms."

16—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Jacob Klein, Dean of St. John's College, "The Idea of a Liberal Education." Open to the public.

16—Forum, at the Montclair, N. J., Meeting House, 289 Park Street: 5:30 p.m., tea; 7:00, panel discussion, "Some Pathways to Understanding the Nuclear Age and Its Patterns of Development." Open to the public.

16—Minneapolis, Minn., Friends Meeting, 44th and York Avenue South, 11 a.m. and 8 p.m., D. Elton Trueblood, guest speaker.

16—West Chester, Pa., High Street Meeting House, 8 p.m.: Boutros Khoury, illustrated lecture on the Daniel Oliver School in Lebanon.

19—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Israel and Egypt*.

19—New York Friends Center, 144 East 20th Street, 8:15 p.m. See issue of February 8.

21—Bucks Quarterly Meeting on Worship and Ministry, at the Newtown, Pa., Meeting House: 6:30 p.m., covered dish supper (extras provided by Newtown Meeting); 8, meeting.

21—Friendship Party for New Americans and Visitors from Abroad, at the Whittier, 140 North 15th Street, Philadelphia, 8 p.m. All welcome.

22—All Friends Quarterly Meeting at Montclair, N. J., Meeting House, 289 Park Street: 4 p.m., committees; 5, business meeting; 6, supper; 7, John Ayres, Summit Monthly Meeting study group, "Deepening the Spiritual Life." All welcome.

22—Bucks Quarterly Meeting, at the Wrightstown, Pa., Meeting House. See issue of February 8.

22—Haverford Quarterly Meeting Retreat, at the Radnor Meeting House, Ithan, Pa., topic, "The Kneeling Man," leader, Mildred Binns Young of Pendle Hill: 10:30 a.m., opening of discussion, followed by reading and meditation; 12:30 p.m., lunch (bring box lunch and hot drink); 1:30, discussion, followed by worship period; 3:30, tea served by Radnor Friends. All welcome.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Howard H. Brinton, "The Proverbial Wisdom of Israel."

23—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Richard Sullivan, President of Reed College, Oreg., "Who Should Go to College." Open to the public.

23—Westchester Peace Workshop, at the Purchase Meeting House, Purchase and Lake Streets, White Plains, N. Y., 2:30 p.m.: theme, "What can the individual do now towards a sane nuclear policy?"

25—Women's Problems Group, at the meeting house, 1515 Cherry Street, Philadelphia, 10:45 a.m.: Margaret Henrickson, author of *Seven Steeples*, "Keeping Centered in a Busy Life."

28—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: E. Raymond Wilson, "Dulles and the Far East."



## REGULAR MEETINGS

## ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

## CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

## COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

## DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

## FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 11th S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-8629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

## INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

## MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for

worship each First-day, 11 a.m. Telephone PL 4-3887.

## MICHIGAN

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4036.

## MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

## NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

## NEW YORK

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

## OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2895.

## PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

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**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

## TENNESSEE

**CHATTANOOGA**—Meeting for worship, Sunday at 10:30 a.m. Telephone TAYLOR 1-2879 or OXFORD 8-1613.

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACKSON 5-5705.

## TEXAS

**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

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**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

FEBRUARY 22, 1958

NUMBER 8

## IN THIS ISSUE

***S**O far as true love influences our minds, so far we become interested in God's workmanship and feel a desire to make use of every opportunity to lessen distress and increase the happiness of creation. Here we have a prospect of one common interest from which our own is inseparable, so that to turn all we possess into the channel of universal love becomes the business of our lives.*

—JOHN WOOLMAN

### Science and Religion

. . . . . *by D. Elton Trueblood*

### India: Government, Gandhi, and Marian Anderson

. . . . . *by Horace Alexander*

### The Problem Is Living Together

. . . . . *by Stewart Meacham*

### Extracts from Epistles

*Friends to Resume Work Camps in Poland*

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## Books

THE COMMUNITY OF THE FUTURE. By ARTHUR E. MORGAN. Community Service, Inc. Yellow Springs, Ohio, 1957. 166 pages. \$3.00

Toward the end of the book, Arthur Morgan says: "The essence of community is fulness and fineness of life, in which the motives men live by are those which have our deepest respect, and in which the physical and social setting is most favorable to enduring values. . . . Wherever men associate, they begin to create communities with characteristics of intimate acquaintance, mutual confidence, cooperation, and a spirit of brotherhood. . . . A good community seeks not only balance and proportion within itself, but it will seek to be an effective element in a larger society." He feels that the quality of community, of which love or affection is an essential element, is not primarily a product of intelligence but is a combination of inborn impulses and of cultural inheritance.

Mr. Morgan fully describes the qualities needed for the community of the future: physical setting, local government, economic life, education, religion, and recreation. He feels that probably in no other way than through communities can the fundamental goodness of life be preserved and promoted.

MILDRED KAHOE

## Book Survey

*Adult Guide on Japan.* By Ada P. Stearns. Friendship Press, New York, 1957. 48 pages. 50 cents

*Suddenly the Sun.* By Eleanor Hull. Friendship Press, New York, 1957. \$2.75 and \$1.50

*This Is Japan.* By William Axling. Friendship Press, New York, 1957. 24 pages. 50 cents

Ada P. Stearn's *Adult Guide on Japan* is a detailed study course with well-planned lessons and resource materials. To Quakers, the second book, *Suddenly the Sun*, will be of particular interest, as it is the true story of one of the first graduates of the Friends Girls School in Tokyo, which this year celebrates its seventieth anniversary. The girl becomes a Christian against her family's wishes, marries, and comes to the United States, where all the trials and frustrations of race prejudice confront her and her children, climaxing in the evacuation. Both teen-agers and adults will find breathless interest here. Dr. William Axling's 24-page illustrated pamphlet *This Is Japan* is a "lively capsule view" of Japan today from the viewpoint of a sensitive friend of the country.

*The Trail of the Black Walnut.* By G. Elmore Reaman. Herald Press, Scottdale, Pa., 1957. 256 pages. \$5.00

This book contains the history of the migration of groups like the Friends, Mennonites, Schwenkfelders, Brethren, and several others to settlements in America and Upper Canada. The author treats the contribution of the Pennsylvania Germans to the cultural and agricultural life of Ontario with special love and care. This is a study of more than ordinary interest to Friends. It makes pleasant reading also because of numerous biographical details and a rich sampling of proverbs and folk wisdom.



# FRIENDS JOURNAL

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## Editorial Comments

### *The Explorer*

THE American public has accepted the successful launching of our Explorer with much greater non-chalance than was to be expected after the fits of hysterical self-accusation which Sputnik had released in our nation. This relative calm was the result of our innate and justified self-confidence. We never doubted our extraordinary scientific and technical abilities that now have sent off a satellite likely to circle the globe for at least one year, if not longer. It will provide more information about the shape of the earth than Sputnik, and certain feats of "miniaturization" have supplied it with remarkably useful apparatus. Sputnik, however, will produce essential information on the composition of cosmic rays that the Explorer cannot deliver. It is, therefore, to be hoped that the two competing nations will exchange such information to confirm the purposes of the Geophysical Year.

The excitement of the last few months had some unexpected side results. For some time, as we all know, the intellectual had been subjected to ridicule for the indecent exposure of his forehead. But now the egghead has quietly, as behooves his eminence, accepted our rather hasty invitation to return to his rightful seat of respect from which the resolutely practical or patriotic mind had so noisily removed him. Now we seem no longer to remember how readily some citizens suspected him of disloyalty. Erratic as we can be, we ask at this moment nothing short of a miracle from our educators. They are to produce in their schools and colleges epic quantities of scientists and mathematicians in a hurry. And practical as we flatter ourselves to be, many of us think the solution to our predicament lies in spending more money for our military budget or general research. To be sure, our schools and colleges need more funds, but the raising of our educational standards is a much more complex problem, not primarily to be solved by greater funds.

Meanwhile, the military mind, trained to see more clearly at moments of confusion, has succeeded in focusing our attention on the need for higher military budgets. Appropriations to the Department of Defense for the current budget year, ending June 30, 1958, amount to \$35,317,000,000. In January the Department requested

another 1.3 billion dollars, and another demand for 1.5 billion is in the offing. For the next budget year, ending June 30, 1959, the request is \$39,587,000,000. Foreign military assistance and foreign defense support are not part of these figures. The need for a tax support of our economy will in all likelihood render Congress ready to accede to such demands.

It is as encouraging to hear increasingly the call for international cooperation for peaceful scientific purposes as to read of the need for greater emphasis on cultural and humanistic studies. These are to balance and enrich the scientist's mind and raise the level of all education above mechanical and exclusively scientific pursuits. The study of religion, literature, history, language, philosophy, and the arts will make a whole generation worthy of the name which our first satellite now carries.

### *Eight Years of Angry Exile*

Dr. Elfan Rees, Adviser on Refugees to the World Council of Churches, said in the summer of 1957 at the Geneva Conference of Non-Governmental Organizations that as long as the refugee problem in the Middle East remains unsolved there can be no peace. His statistics and personal impressions, derived from prolonged study of the problem in the Middle East, inform us that over 900,000 Arab refugees have now been for more than eight years in Syria, Lebanon, Jordan, and Gaza. In Syria and Lebanon they amount to less than 10 per cent of the native population. But in Jordan they are 56.3 per cent of the population, slightly more than half. In Gaza there are about two and a quarter times as many refugees as native inhabitants, an overwhelming number. During these years of exile 200,000 children were born as refugees.

Mr. Rees sees the solution in a plan of integration, not repatriation. There is room for the refugees to live, and land to work on, in Syria and in Iraq. Five years ago the U.N. General Assembly voted the sum of 200 million dollars to provide homes and jobs for the Arab refugees. This money has remained unspent for political reasons. Integration is, however, still possible. It was achieved in Finland when the Karelians were absorbed; Austria received the *Volksdeutsche* from Czechoslovakia;

and West Germany has settled more than one half of the 9 million refugees from the East. Israel has offered compensation to Arab refugees to be added to the U.N.

appropriations. It is hoped that this vexing problem will at long last be solved in the suggested manner. Its solution is likely to have far-reaching political effects.

## Science and Religion

By D. ELTON TRUEBLOOD

THE serious upholder of the Christian faith is bound to face, sooner or later, the fact that religion and science seem to be in conflict. What is important is that the individual believer should be so thoroughly acquainted with the problem and so deeply grounded in intelligent faith that he can answer out of a deep understanding. How is it possible to be loyal to Christian convictions and also to respect scientific method?

The easiest and possibly the most popular solution is to say that no problem exists, because there are two separate areas of experience and, therefore, no essential conflict. When the hospital patient engages in morning prayer that represents one area, and when the physician makes a careful diagnosis that represents another. This seems to offer a very easy solution; we simply hold that each experience is autonomous in its own realm. But, however popular and pleasing this answer is, it will not do. The reason it will not do is that we are always dealing with whole persons, and contradictions or conflicts are not avoided by putting different experiences in different compartments. The person who prays and the person who makes the diagnosis may be the same person and frequently he is. If we hold convictions with one part of our minds while we deny them with another, life is finally intolerable.

One of the late Professor Whitehead's most valuable helps to clarification on this problem was his insistence that we cannot accept as valid the solution which depends on the notion of separation between autonomous realms. The problem, he insisted, is not so simple that it can be solved by the device of seeing to it that we do not poach on each other's territory. He admitted that it was fashionable to state that religion and science can never clash because they deal with different topics. "I believe," he wrote, "that this solution is entirely mistaken. In this world at least you cannot tear apart minds and bodies."

A variant of the popular mistake was that espoused by Professor Albert Einstein. Einstein thought that the solution lay in saying that science was concerned with facts, whereas religion was concerned with values. This

division, however neat, is wrong on both sides. For one thing, science is bound to be concerned with values because, apart from at least one value, that is, fidelity to the truth, science itself cannot even be. Science cannot be permanently sustained except by those who are thoroughly imbued with a conscientious regard for veracity. Science is a rare plant which has not been able to grow in most soils, and one of the necessary ingredients is a scrupulous honesty. So important is this observation that we have reason to doubt whether any totalitarian society can continue over a long period as a scientific society after the major ethical roots are cut. It seems probable that, if the present Russian experiment fails, it may fail at this point. The current stress on scientific education will not be sufficient if the necessary ethical presuppositions are neglected. When science breaks down, technology inevitably breaks down too. The fact that there has not yet been a breakdown in Russian science may be because of unconscious inheritance of pre-Communist conceptions.

The other side of Einstein's duality is equally unsatisfactory, because religion, whenever it is worth considering, is radically realistic. It is concerned with *facts*, because by a fact we mean anything that actually is. We are bound to hold that values, far from being merely subjective ideas, are elements of the real world. Otherwise there is little reason for paying attention to them.

Perhaps our greatest mistake is involved in the abstraction of supposing that science and religion are separate and distinct camps, occupied by two different groups of people, scientists and "religionists." What occurs, instead, is different emphases in the lives of the same people. There is nothing very strange about the fact that the Director of the Institute of Nuclear Studies at Oak Ridge, Tennessee, Dr. William Pollard, has taken time to become a careful student of theology and has been ordained in the Episcopal Church. In our best colleges the men of science are often the most devout of campus residents, and those who teach in the humanities, if they are good scholars, are rigorously scientific in that they base conclusions solidly upon objective evidence and even seek to disprove their own pet theories. That wise scholar, Professor John Baillie of Edinburgh, has put the matter succinctly by saying, "Science and faith rep-

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resent not so much the outlooks of two different kinds of men as two elements that are together present, though in very varying degrees, in the minds of most of us."

The true solution seems to lie in the recognition that science and religion are approaches to reality which must always be kept in mutual tension. Each side of our lives has something to learn from the other side. In a world in which scientific development is recognized as leading, with equal cogency, to either human harm or human benefit, the outcome depends primarily on what kind of men we become. And the kind of men we become depends on something other than our possession of scientific knowledge. At the same time we must realize that our religion is in danger of wishful thinking unless it is always checked by the unmercenary love of truth which is the glory of all genuine science.

## India: Government, Gandhi, and Marian Anderson

By HORACE ALEXANDER

WHILE I was in Bombay, I received a note from Kaka Kalelkar asking me to participate in a "Conference of World Religions for Peace" to be held in Delhi a few days after my arrival. Kaka Kalelkar is an elderly associate of Gandhi—he was once his fellow inmate of a Poona prison cell, for months if not years—and he is one of the few close associates of Gandhi who have not taken political office or a state governorship. So I felt that I must accept the rather pressing invitation of a man for whom I have a high regard, though I hardly knew what I was letting myself in for.

The Conference was organized on a lavish scale by some wealthy Jains. It lasted two days and was held in the Red Fort in Delhi, in the old Mogul imperial audience hall—certainly a very colorful place, but hardly peaceful in its associations. Saffron-robed Buddhist monks and white-clad Jain monks with their mouth protectors were present in numbers on special platforms. Special delegates had come from Japan, Ceylon, and one or two other Asian countries. And, if you please, a group of Orthodox Church ecclesiastics were there, having flown from the USSR, and with them some Moslem divines from one of the Asian Soviet Republics. I was the

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Horace Alexander was in this country late in 1955 to serve as visiting lecturer at Pendle Hill. Among his published articles is a Pendle Hill pamphlet, *Quakerism and India*, developed from his lectures in this country in 1945. He is the author of a Penguin book, *India Since Cripps* (1944), and of *New Citizens in India* (Oxford University Press, Bombay, 1951). His experience in India began with visits in 1927 and 1930, at which time he was in close touch with notable figures in British administration there as well as with leaders of Indian life. He was chairman of the Friends Ambulance Unit in 1942-43 and worked in India from 1945 to 1951 under Friends Service Council sponsorship. During this period he was active in government circles and gained a firsthand understanding of the problems of India before and after its independence. He was a personal friend of Gandhi and continues his friendships with Nehru and other leaders.

only non-Russian Christian. Or perhaps I should add an American Quaker, now a resident at the Pondicherry ashram, next to whom I sat in the only working session I attended, and who I think was about as doubtful of the significance of the whole thing as I was. Of course, it would not be difficult to have a conference of all the great religions composed entirely of Indians; but in that case one would expect some Indian Christians too. Perhaps they had been asked and could not come. I do not know. I was asked to second a resolution, drafted by Kaka Kalelkar, inviting the committee of the conference to set up a research committee to examine the possibilities of the use of nonviolent methods of resistance in international conflicts. This seemed to me to make sense. It was finally passed, after some agitation as to whether the Russians, who spoke immediately after me, had supported it or objected to it. In the end it was decided that they supported it, as indeed we two Western Quakers had understood from the Russian translator. But I doubt whether we shall hear much more of this proposal, unless Kaka Kalelkar works very hard with his Jain friends. The next day I was speaking at a very different place, the Indian Institute of International Relations, a place of genuine higher learning, where some seventy post-M.A. students are taking two-year research courses in international relations. I ventured to suggest to them that they might undertake this bit of research for the Jains. But Dr. Appadorai, my chairman, suggested that it might more suitably be undertaken by UNESCO. I agree, but will it?

One day I was quite astonished to find a telephone message waiting for me from the Secretariat of the Congress Parliamentary party, and when I rang up, the secretary said they would like me to come and meet some of the Congress members. When I arrived there, or rather, happily, when the assistant secretary came and picked me up, I found that I was expected to speak to the members who might assemble on whether I thought Gandhi's ideals for free India were being carried out. I still expected an informal meeting of perhaps a dozen. I entered the room to find perhaps eighty men and women assembled. Kaka Kalelkar, who is now a member of the Upper House, was in the chair, which was reassuring. And Sushila Mayyar, another very close associate of Gandhi, also came to support me, which she did in words as well as by sitting near me. Well, I had to do my best; and I thought I was pretty blunt about some of the things that seemed to me to be un-Gandhian in what I had seen and read about the Congress today. But Kaka Kalelkar, when I sat down, said I had not been nearly outspoken enough; and he invited me to be a bit more explicit. Whereupon we had quite a lively discussion of the political ethics and wisdom or folly of unilateral disarmament, and some other highly controversial issues.

Now, I ask you: Can you really imagine some eighty members of the Labour party in England—members of Parliament, I mean, of course—or a similar number of American Congressmen coming to a committee room of the House to hear an unknown from India (even supposing, in the case of England, or Scotland, he was vaguely known to have been an associate of Keir Hardie) telling them where they had forgotten the legacy of Keir Hardie? I cannot. So, though one sometimes

feels that many Indians today have the assertiveness and cocksureness that too readily accompanies the first years of independence, this incident seems to indicate a remarkable humility and willingness to learn from a stranger—or at least to listen to him without throwing stones.

The day I went to lunch with Mr. Nehru and his daughter the conversation turned to Marian Anderson, the singer, who was in Delhi; and J. N. with his usual spontaneity asked me if I was free for dinner, as she was coming and I might like to meet her. So I went and met her, indeed I sat next to her; and she struck me as remarkably unspoilt and sincere. She obviously enjoyed the beautiful works of art that are numerous in the Nehru house. Two days later she sang two hymns at the foot of the Gandhi statue near Delhi railway station, and we went to hear her. I had not heard her voice before. It was very beautifully and simply done, but the words she spoke before she sang, her simple homage to Gandhi, were no less moving. It had been arranged that the whole incident should be recorded and televised for use in America, and so there were batteries of cameras and so on; but the occasion was not spoilt. Fifteen minutes after it was over, we met her in a Delhi bookshop, and had the opportunity of speaking with her again and thanking her.

I have had long talks on Kashmir with Morarji Desai and with Mr. Nehru himself. I have been with the President, Dr. Rajendra Prasad, with the Vice-President, Dr. Radhakrishnan, and with Rajkumari Amrit Kaur. To both of the latter the Bristols came too, and Morarji Desai came and spent an evening at the Centre. I have had long talks with Roger Toulmin of the *Times* [London], with Hamayun Kabir, with Khushwant Singh and with Tarlok Singh of the Planning Commission; also with Pendere Moon. I have been to the Davies' and the McBanes' (both formerly in Friends Ambulance Unit and now with UNICEF)—and so on, till I have felt dizzy with conflicting reports from reliable people. Perhaps in the next few weeks I can see a bit for myself. Already I have seen the incredible new half-built Chandigarh capitol of the Punjab, and by contrast some awful Delhi slums—just as hideous as ever.

EDITOR'S NOTE. This article recounting some of the experiences of Horace Alexander's five-month visit to India in 1957–1958 has been extracted from a much longer "journal letter."

It is interesting to have from an English Friend this first-hand report of one stage of Marian Anderson's tour in Asia under the auspices of ANTA (the American National Theatre and Academy) and the U. S. State Department. Those who on December 30, 1957, watched "the Lady from Philadelphia" on the "See It Now" program produced by Edward R. Murrow and Fred W. Friendly, or who have heard the RCA Victor record of the sound track, will recognize the occasion.

## Extracts from Epistles

(Continued)

### *Friends Southwest Conference*

All of us are keenly aware of the challenge and opportunity which recent developments in national and world affairs

present to the Society of Friends. We rejoice at the growing unity among many sections of the Society. Although removed from the centers of Quakerism we hope to be effective in witness to our testimonies. We are convinced that it is especially important for us in the South to uphold consistently Friends' testimony on race relations. In this conference we have given emphasis to the peace testimony. With you we deplore the continuation of the testing of nuclear bombs and join you in efforts to prevent it. Nevertheless we are impressed with the obligation of Friends to remove the occasion for strife through positive action.

### *Fritchley (England) General Meeting*

We know from experience that it is in our meetings for worship, as we gather unitedly in Christ, laying all talents and all knowledge at His feet, to be used as He sees fit, that we receive our greatest help to do the Father's will, and our deepest sense of the overflowing, overcoming nature of Divine Love.

So while rejoicing in and wishing to share as much as possible in all that is being done by Friends and others in the cause of peace, we believe Friends have a very special message to proclaim with fresh power at this time, that Christ has come to teach His people Himself, and that it is only by the power of His Spirit in the hearts of men that the occasion of all war can be removed and true peace come to the world.

### *Germany Yearly Meeting*

It was a deep experience for our German Yearly Meeting that for the first time since the end of the war we were able to meet at Eisenach in the eastern part of our country. We were deeply grateful for the fellowship given to us, which lets us hope that we were able to help a little in building bridges for East-West relations.

Today, on the last day of our gathering, we remember the bomb which was dropped on Hiroshima twelve years ago. With it men have released a terrific force which threatens to destroy mankind and which can only be mastered by the power of the spirit. Have we always done enough to spread the truth?

### *Illinois Yearly Meeting*

In our need or in abundance, each of us depends upon the other. Never were these roots so badly needed, never has the world called out in just this way. Here is objectivity, refreshment, and a sense of being greater than we know.

Near the meeting house a fir tree reaches for the sky. Underneath, the parents gather, pausing in their meditations, now and then, to lift a child into its branches. So have we been lifted in creative days together.

### *Indiana Yearly Meeting*

Your epistles have increased our forward look. The different committees have brought to the Yearly Meeting their various reports of world-wide interests. Our Meeting in turn is contributing its part both in time and money.

As we have turned to our Heavenly Father with our problems, sensing our great need of His help, we have seen that all days do not have sunshine. But we know that the sun is shining. Even though events and conditions bring hardship and sorrow into lives, let us not lose heart but be comforted by our faith in the goodness of God. By letting His love and the example of His son shine in our lives, we will be enabled to find a kindred spirit in all men.



*Iowa Yearly Meeting (Conservative)*

Our gathering in the quiet Iowa countryside has brought us to new awareness of the crying needs of mankind. We have been disturbed in particular by the testing of atomic weapons of destruction, both because the armaments race can lead only to war and because the products of such weapons are endangering the welfare of all the peoples of the earth.

We are keenly aware too of the problems of racial equality and human brotherhood that confront mankind. Hundreds of other crying needs—material and spiritual—bring us to a deeper search for the purpose of our own existence.

*Iowa Yearly Meeting (Five Years)*

Iowa Yearly Meeting, meeting in its 95th annual session, in a searching spirit of love, sends greetings to Friends everywhere in the spirit of the Gospel. We were reminded in the opening worship service that the words of the Psalmist, "Thou wilt show me the path of life," reveal our need to let God do the showing while we walk in His paths. We were reminded also that in answer to the disciples, "What must we do, that we may work the works of God?" Jesus replied, "This is the work of God, that ye believe on him whom he hath sent." It was stressed that only by believing will we be able to do the "greater works" of which Jesus spoke.

*Ireland Yearly Meeting*

Throughout our sessions we have turned again and again to the message of Easter which challenges us to a deeper experience of the meaning of the death and resurrection of our Lord Jesus Christ. The duty and power of prayer have often been referred to in our meetings.

Tensions in our country and in other countries have forced on us the necessity of a clearer understanding of our peace testimony. We have considered the need for reconciliation of man to man, and this depends on man being reconciled to the will of God. The basis of our peacemaking is the peace of God which the world cannot give.

*Jamaica Yearly Meeting*

We rejoice that good health of individual members and success of institutional groups make it possible for us to look forward to increased activity. We feel that the influence of both individuals and institutions is increasingly felt throughout Jamaica, and this gives us encouragement to press forward, having set our hand to the plow.

We are disturbed, however, by the lack of young people coming forward to do Christian work, especially as Ministers on a full time basis, so we shall have to ask for aid in this particular. We are glad George Minott, of Pennington Academy, Port Antonio, has been recorded a Minister of Friends. His service is on a voluntary basis.

*Japan Yearly Meeting*

This year's theme was "The Social Responsibilities of the Japan Yearly Meeting," and a panel discussion centering around this theme was held during the first evening session. Since the end of the war we Friends in Japan have felt a special concern for the peace movement and have made an effort, however small, to foster this movement. But now we feel that the time has come for us to deepen our social concern and sharpen our conscience so that we may be sensitive to the numerous social problems which occur daily around us and may be able to take suitable actions in meeting them. For this purpose we have come to the conclusion that, besides the

Peace Committee which we have had in the past, we must form a new committee which may be named "Social Affairs Committee," and thus organize our activities to a greater extent.

*London Yearly Meeting*

Faced with darkness and with bitterness and evil in many places, we have rejoiced the more to hear of the faithful testimony and service of many, and we have apprehended that the whole world is under the domination of God. Let us remember the seeming utter defeat of the Crucifixion: yet it was then that the new Light broke into the world. This is the foundation of our faith, this gives us courage to face darkness. The person or situation that we might give up as lost is still within the compass of the love of God.

(This epistle was printed in full in our issue of July 6, 1957, pp. 434, 443.)

*Mid-India Yearly Meeting, 1956*

Paul's epistle to the Romans was put before us, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." This is a beautiful and timely message for us. When the world is changing so fast and man seems losing his way, a Quaker can show the way, if he has handed over his living body to his Master, Lord Jesus, and has despised all the worldliness and lives for his Savior only. Thus the world will automatically be attracted to Jesus Christ.

(To be continued)

**The Problem Is Living Together**

AT a New Year's eve meeting of the Alumni Federation of Columbia University, Dr. Isidore I. Rabi, for years a top-level scientific adviser to the United States government, warned that combining science and military techniques threatens national survival. The distinguished physics professor told an audience of scientists, businessmen, financiers, and others that (1) The meaning of warfare between a fully armed Soviet Union and a fully armed United States "has just not penetrated" the heads of government. (2) Modern weapons and modern military techniques raise the severest problem that civilized humanity has had to face at any time. (3) The end of our national existence is in sight unless the Soviet Union and the United States solve the problem of living together.

Dr. Rabi, who served on the much-discussed Gaither Committee, described the hazards of intercepting ICBM (intercontinental ballistic missiles) projectiles traveling through space at 18,000 miles an hour. He said that the best way to stop them is to fire hydrogen bombs to destroy them in mid-air.

"What fun and fireworks we are going to have with these hydrogen bombs exploding overhead," he commented grimly.

He said that if an oncoming ICBM were detected five thousand miles away, there might be time to intercept it with weapons not yet developed. "But there will not be time to wake up the President to ask what to do, to call a cabinet meeting. The decision will have to be made by a captain or a lieutenant—or even a colonel—on the spot," he said. "These groups will no longer be under the control of our leaders. Isolated military groups, holding tremendous power, will have to act fast when a missile is detected."

He pointed out that America's strategic protection provided by two oceans and the polar icecap is a thing of the past. Today, with a large part of the population living along the two coastal areas, the development of rocket launching submarines means that "a major part of our population is exposed."

Dr. Rabi rejected the idea that public alarm is a bad thing. "In this the public has shown good sense," he said. "We have every reason to be alarmed. Attempts to calm us down are no good. We must take immediate thought to what we shall do."

Even as he spoke plans were under way in Washington to spend still more money on armaments. At the present so-called economy level we will spend about 40 billion dollars on the military establishment in 1958. That is a lot of money. If you want to know how much, consider these statistics: If your automobile could possibly go a million miles, its wheels would not turn over a billion times. A billion dollar bills laid end to end would stretch around the earth at the equator nearly four times. A billion minutes ago would take you back to the year A.D. 56. If you counted dollar bills every day for eighteen hours a day at the rate of a bill a second, it would take you until the year A.D. 2005 to count a billion dollars. Multiply these statistics by forty and you have a picture of what we shall spend this year on the arms race even if there are no increases.

A half-century ago there was a great conflict between science and religion. Today scientists like Dr. Rabi are saying exactly what the great religious leaders have said: "He who taketh the sword shall perish by the sword."

We are in trouble because we have succeeded in harnessing modern technology to purposes which religion says are wrong and science says are deadly. It requires neither a saint nor a scientist to see that we will not get out of trouble until we harness modern technology to purposes which are right and give life. That holds good here at home, in the underdeveloped countries, and even on the far side of the Iron Curtain where, we may be sure, people like ourselves are fed up with war, both hot and cold, and are ready for a freer life which peace alone can bring.

STEWART MEACHAM

## Friends to Resume Work Camps in Poland

THE American Friends Service Committee will resume its Quaker work camp program in Poland this summer after an absence of nine years. The decision to conduct two work camps at a site near Warsaw was announced here following the return of a staff member who spent ten days in Poland exploring the prospects for the program. Frank Hunt, Moylan, Pa., director of refugee relief programs for the Service Committee, said the international student groups of about fifty persons will help reconstruct a village school and improve a playground during the one-month assignments. The camps will be sponsored jointly by the Service Committee and Friends Service Council, London. Other Quaker work camps will be held in Europe, the Middle East, Africa, Japan, Mexico, and

the United States. They are open to students of all nationalities, races or religions.

Poles will participate in other Quaker programs again this summer. It is hoped that some will go to work camps in Western Europe. Another international student seminar will be held in Poland, and Polish foreign office representatives will attend conferences for diplomats to be held at Clarens, Switzerland. It is expected that again this summer at least two Poles will attend a student seminar in the United States.

The Polish government, he said, was "agreeable and willing" to give the Quaker group complete freedom in the planning, selection of participants, and management of the work camps.

A further indication of the government's interest in Western contacts was shown in the decision on passports for students leaving the country. Although the usual cost of passports is high, the government is arranging only a "nominal charge" for students who will travel to other countries for exchange programs.

## Friends and Their Friends

On Saturday, March 8, the Friends Peace Committee, Philadelphia, will sponsor a one-day high school youth conference on the subject, "Solving Conflicts in Everyday Life." The conference will be held at Friends' Select School from 9:30 a.m. to 4 p.m. Speakers will be Dr. Ira De A. Reid, Professor of Sociology at Haverford College, and Bayard Rustin, Executive Secretary, War Resisters League. The round-table leaders will be young men and women of college and college-graduate age. The award-winning film, *Twelve Angry Men*, will be shown, illustrating conflict and conflict resolution. This conference is planned to be a unique and exciting exploration of an important topic.

The Smithsonian Institution, Washington 25, D. C., announced that it has organized a special exhibition of "American Folk Art" for the United States Pavilion at the Brussels World Fair, opening in April. The exhibition demonstrates America's rich heritage in the popular arts, beginning with a charming seventeenth-century "Portrait of Margaret Gibbs" by an unknown artist and ending with Horace Pippin's oil showing "John Brown Going to His Hanging," dated 1942. No living artists are included.

Among the so-called "primitives" Edward Hicks, Quaker painter from Newtown, Pa., will be represented with his landscape "Cornell Farm" (c. 1848).

Two New Jersey Friends recently received distinctions for their contributions to agriculture. Frank C. Pettit, Woodstown, N. J., received a Distinguished Service Award from the Salem County Board of Agriculture. Clarence S. Platt, recently retired from the Rutgers College of Agriculture, Brunswick, N. J., was given the "Golden Egg Award" at the Farmers' Week meeting in Trenton, N. J., for distinguished service to the poultry industry.



The nationwide petition campaign against nuclear weapons tests has been extended to February 25 to permit signers to "unite spiritually" with the four-man crew of the *Golden Rule*, which sailed on February 10 for the Atomic Energy Commission Pacific test area.

The campaign was launched Christmas Eve by the American Friends Service Committee as one of its peace action projects. One spokesman for the A.F.S.C. said recently that the petition campaign was being extended so that "it would provide a channel of expression for concerned people."

The Board of Directors of the A.F.S.C. at its January meeting offered moral support to the voyage of the *Golden Rule*. Recognizing that a member of the A.F.S.C. Board of Directors (William Huntington) would be a crew member, they said:

While the A.F.S.C. has not been asked for organizational support of this project, we see the action of our Friend and colleague as being in the tradition of individual Quaker witness throughout the history of the Society of Friends. Recognizing therefore that William Huntington and his fellows feel called of God in this venture, we ask God's blessing on an enterprise which seeks to bear witness at a point where the A.F.S.C. in other ways is trying itself to bear witness.

More than 25,000 signatures have been returned to the Service Committee so far in the current campaign and orders for blank petitions continue to arrive with every mail. Many personal letters have been received along with small contributions to cover the expense of getting out the petition.

Petitions can be ordered free of charge from the national office of the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., or from any of its eleven regional offices.

An essay contest on the peace testimony, open to Young Friends of high school age, is being sponsored by the Joint Peace Committees of Baltimore Yearly Meetings. Writers of the five best essays will receive a \$25 scholarship for attendance at a Quaker camp or Baltimore Yearly Meetings, or a check in lieu. The essays submitted, which should be between a thousand and twelve hundred words in length, will be judged for composition, organization, and originality. Titles must be registered by April 7, and the essays must be in hand by June 1. For rules and suggestions write the contest chairman, Earle M. Winslow, 2333 North Vernon Street, Arlington 7, Va.

Dr. Berwyn F. Mattison, Executive Director of the American Public Health Association (1790 Broadway, New York 19), recently congratulated Arthur M. Dewees, a member of Lansdowne, Pa., Meeting and of the Board of Managers of FRIENDS JOURNAL, at the occasion of the anniversary of his fortieth year of membership in the organization. Arthur M. Dewees will receive an engraved certificate of honor at the Association's annual meeting this fall. Before his retirement a few years ago, Arthur M. Dewees was Executive Secretary of the Pennsylvania Tuberculosis and Health Society. He is now Consultant of this organization.

Orange Grove Meeting, Pasadena, Calif., has established a committee to consider the founding of a Retirement Home for Friends; the committee is to work closely with Pacific Yearly Meeting. Friends also hope that the Yearly Meeting itself might consider the building of several small homes for elderly Friends scattered over the Yearly Meeting area. Friends are encouraged to discuss the matter and make suggestions to the Orange Grove committee chairman, Rega Engelsberg, 964 North Holliston Avenue, Pasadena, Calif.

The speaker at this year's William Penn Lecture, given under the auspices of the Philadelphia Young Friends Movement, will be Ira De A. Reid, Professor and Chairman of the Department of Sociology at Haverford College, and a member of Haverford, Pa., Meeting. His topic is "Peace or Tranquillity: Quaker Testimonies." The Lecture will be given at Race Street Meeting House on Sunday, March 30, at 3 p.m. A tea in the Cherry Street Meeting Room will follow.

Albert N. Votaw, a member of Media Monthly Meeting, Pa., has an article entitled "The Hillbillies Invade Chicago" in the February, 1958, issue of *Harper's Magazine*. It deals with the city's "toughest" integration problem, a "small army of white, Protestant, Early American migrants from the South, who are unusually proud, poor, primitive, and fast with a knife."

George W. Edwards tells the following story in the London *Friend* that appears almost like a modern translation of incidents known from early Quaker history:

In a Russian-occupied town in East Germany a young German Quaker dentist was called one Sunday to his front door to find a Russian officer accompanied by two private soldiers armed with tommy guns. He felt somewhat alarmed when the officer demanded admission, stating that he wished to see him, but was relieved to discover that the visit was in the nature of a professional one, the officer having a tooth which was causing him trouble.

The Quaker dentist sat his patient in the chair, and at first was again disturbed to observe the two privates take up positions each side of him and train their guns on him—an attitude they maintained all the time their officer was under treatment. "Why should I be alarmed or afraid," reasoned the Friend with himself; "I will try and ignore this attitude and treat them as brothers."

So when he had relieved the officer's pain he expressed a desire to examine the teeth of one of the privates. Permission having been given, the man occupied the chair and was advised to report for treatment as three of his teeth needed attention. His fellow private was so surprised at this courteous and unsolicited attention that he forgot to protect his comrade, leaving his weapon in the corner. At a subsequent visit the Russian officer felt it only necessary to be accompanied by a fellow officer who just sat in the room, and for his final visit he came unaccompanied, eventually sending his wife for treatment by the Friendly dentist.

In *Four Lights* (January, 1958) are noted some recent details on Art for World Friendship, whose operation under the Women's International League for Peace and Freedom was recorded in our issue of January 18. One of their international exhibits of children's paintings has been sent to Innsbruck, Austria; arrangements are being made in Hong Kong, China; and a request for information has been received from Argentina. Many pictures are being sent from Germany, some from the Eastern Zone, and there are plans for an exhibition in Bremen. Pictures are still wanted from children in the United States, especially those from twelve to fourteen years of age.

Elizabeth Fry (1780-1845), Friends historic prison worker, is commemorated in a stained-glass window in Washington Cathedral, the third from the west portal in the north apse. The companion panel shows Albert Schweitzer.

The Pendle Hill seminar with Kenneth Boulding, announced in the February Pendle Hill Bulletin for April 11-13, has been canceled. The next seminar will be held May 9-11 with Geoffrey Nuttall.

*Correction:* By a recent decision, the Conferences for Diplomats program, announced in FRIENDS JOURNAL of February 15 (pp. 102, 107) as about to be transferred from Geneva to Paris, will remain in Geneva for the time being. The International Student Seminars program has been moved to the International Quaker Center in Paris as indicated.

Honolulu Meeting is a miniature melting pot, a miniature of the Hawaiian Islands in its membership, which includes Japanese, Chinese, Hawaiian, German, as well as those of varied European extractions. For a sound experience in applied international relations, I heartily urge a visit of several weeks to a bit of the United States out in the Pacific, the Territory of Hawaii!

Heartwarming is the single word which best describes my reception among the members of the Meeting from the moment I set foot down at 2426 Oahu Avenue. (In this respect, similar to my experience the times I have attended Ann Arbor meeting.) The islanders are known for their genial friendliness, which is everywhere in evidence, and Friends radiate their share in full measure. So it was with the response to the letter of Dorothy Kahananuyi applying for membership in the Meeting—a moving experience for all present, even to me, scarcely more than a spectator. I first caught sight of Dorothy, on my first visit, leaving the meeting with two little children (her own grandchildren) for the First-day School. Next, some time later, I met her and saw her at work at the family dinner which preceded the monthly meeting. Then, early in the monthly business of the meeting, her letter of application, almost poetic in wording and impact, was read, while she, true to form, was still at work in the kitchen! Love and appreciation for the way Dorothy has so identified herself with the projects of the Meeting in the past three years as to be a mem-

ber in every way except in name were voiced and seemed to be the feeling of all. Indeed, one could almost reach out and touch the generous feelings being radiated in the room in the brief silence which followed—then to the next item of business.

RUTH W. LONG

### *Help for First-day Schools*

A new method of training First-day School teachers has been tried out by the Teacher Training Section of the Religious Education Committee of Philadelphia Yearly Meeting with promising results. Although Laboratory Schools are probably the best method of training First-day School teachers, few can spare the time for this type of instruction. Instead, experimental Laboratory Classes have been held in two Meetings.

At Media, the First-day School was visited at its regular session by First-day teachers from Concord and Chester Quarters. The attendance of 32 teachers represented all except one of the Meetings in the two Quarters. For an hour preceding the First-day School, the Laboratory Class members had a briefing session. They then visited the classes taught by Sarah Jane Ealer and Murry Engle. After lunching together, they spent the afternoon in a discussion of the demonstration classes.

A second Laboratory Class, following a similar pattern, was held at Gwynedd First-day School, where three classes were observed. First-day School teachers from all except one Meeting in the Quarter participated.

The First-day Schools taking part in these Laboratory Classes evinced much interest in the method as a realistic, hopeful way of meeting some of the needs of First-day Schools. The Religious Education Committee, 1515 Cherry Street, Philadelphia 2, will be glad to give assistance to Quarterly Meetings interested in planning a program of this kind.

### *International Covenants on Human Rights*

The United Nations Commission on Human Rights and the Third Committee (Social, Humanitarian, and Cultural Committee) of the United Nations General Assembly have been working on the completion of two proposed international covenants on human rights, one on economic, social, and cultural rights and the other on civil and political rights. The purpose is to develop a legal framework for the Universal Declaration of Human Rights which was adopted in Paris on December 10, 1948.

*The deadline for "Coming Events" is now 12 noon on Friday of the week preceding the date of the issue in which it is to appear. Items for "Friends and Their Friends" of great urgency will be accepted up to the same hour, and vital statistics when there is special reason for early publication. It is desirable, however, to send all dated material, including Coming Events entries, as much before this time as possible.*



In 1953 Secretary of State Dulles set forth the United States position on the covenants during hearings before the Senate Judiciary Committee. He said in part, "We do not ourselves look upon a treaty as the means which we would now select as the proper and most effective way to spread throughout the world the goals of human liberty to which this nation has been dedicated since its inception. We therefore do not intend to become a party to any such covenant or present it as a treaty for consideration by the Senate." Although the present administration favors and encourages the promotion of human rights through education and example, it has continued to refuse to endorse formally the covenants or conventions, such as the Genocide Convention. It is widely believed that fear of the passage of some Bricker proposal to limit the Senate's power to approve international treaties was the reason for yielding to this point of view.

The Peace and Social Order Committee of Friends General Conference has recorded with appropriate representatives of the United States government its "regret that our government has stated in advance that it will not subscribe to any of the Covenants on Human Rights which are being drafted by the General Assembly." The Committee has further stated, "It is our hope that support for an international legal framework for basic human rights will be given by our government so that this country can continue to fulfill its historic role."

### *St. Petersburg, Florida, Meeting*

Although St. Petersburg holds a meeting for worship each Sunday throughout the year, our business begins with the November monthly meeting. By that time enough of our seasonal members are here for committees to meet. At the December monthly meeting Ethel C. Nevling became our clerk again after an interval of several years. The meeting gave Caroline N. Jacob, our retiring clerk, a letter of introduction and friendship to the Meetings abroad to be attended by her and Ruth R. Vail, who is also a member of this Meeting. At the close of the meeting Caroline began her drive north to join Ruth to start on their trip to Africa. Following the business of the meeting, Mrs. S. L. Campbell, principal of Happy Workers Kindergarten and Nursery, spoke to us most graciously of the work of this Negro school, sponsored by the Children's Interracial Organization, which is made up of representatives of various churches of the city. Louise Russ, our representative, gives us monthly reports of the school's work and financial condition, and our Interracial Committee has given a good supply of canned vegetables and soups for the kindergarten children's lunches.

Our busiest committees are the Peace Committee, which meets weekly under the leadership of Mabel Briggs, the AFSC Sewing Committee, which meets each Friday in the First-day School Annex, and the Interracial Committee, which tries to help in every way to uplift and bring respect for all races. The Peace Committee has sent many letters and petitions to government officials and others of influence with what they believe are encouraging results. The sewing group has finished many quilts, repaired used clothing, and done much knitting.

For our children, Rosalind Minthorne continues as super-

intendent of the First-day School. This season Winifred Burdick and Jean Harris are giving excellent service in teaching. Rebecca Nicholson was a splendid help while she was here in the fall. Recently the older group of children has been coming into meeting with us for the last fifteen minutes. The Adult Bible Class under the leadership of Arthur Lybold meets each Sunday for an hour before meeting.

Just before Christmas, Haridas Muzumdar gave an enlightening, inspiring and thought-provoking lecture on his goodwill trip through the Far East. Last month Dan Wilson addressed a morning and an evening meeting.

HELEN A. PASSMORE

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

In her recent article, "Banishing Mental and Spiritual Doldrums," Margaret M. Cary tells of her creative work in poetry and science, as well as her reading in current spiritual and philosophic literature, to prevent the growth of middle-age stagnant mental habits. Here she touches on a basic need for Friends, whose fundamental belief stems from a faith in God's continual revelation. In our desire to grow more meaningfully, there should be, however, a disciplined awareness of new ideas and trends not merely in the fields of our chosen bends and aptitudes. I am thinking of the value of wider appreciation of the arts.

As we seek to understand better the basic past and contemporary values of literature, music, painting, and architecture, our inner life of the spirit will be enlarged. The harmony and evocative beauty of words, music, color, and line will strengthen our appreciation of creative areas of which we as a Society are too often little aware. These arts can build for the inward eye and ear resources to deepen and purify our personal and group worship. We might also recall that the pursuit of aesthetic taste is not a mere transient and superficial "creaturely activity." It can provide an enduring cornerstone in the planning of our institutions, their buildings and curricula, as well as all group activities of our Society.

Haverford, Pa.

MARY G. CARY

Readers whose hearts and consciences were touched by Peter Hill's description of the needless suffering of slaughtered pigs can take effective action against this form of cruelty by supporting the work of the Humane Society of the United States, 733 Fifteenth Street, N.W., Washington, D. C. Reliable information about bills now before Congress can be obtained also from Defenders of Furbearers, 2140 P Street, N.W., Washington 7, D. C. Ask for the Bulletin of Autumn, 1957, with articles by U. S. Senator Richard L. Neuberger (Oreg.).

Preston, Ontario

ERNESTINE LAMOUREUX

### BIRTHS

BEDDAL—On December 21, 1957, to Barbara Gilpin and John Beddal, a daughter, JANE GILPIN BEDDAL. The mother is a member of Kennett Monthly Meeting, Pa.

**PACKER**—On January 6, at Levittown, Pa., to David H. and Jane A. Packer, a daughter, MARY CAROLYN PACKER.

### MARRIAGES

**ASCH-AFFLECK**—On February 8, in Solebury Meeting House, New Hope, Pa., ROSAMOND JEAN AFFLECK, a member of the Solebury Monthly Meeting, daughter of Mr. and Mrs. William S. Affleck of Stockton, N. J., and ANTHONY EDWARD WILLIAM GAIR ASCH, son of Mrs. William Asch and the late Mr. Asch of Easton, Pa. The couple will reside at Von Ormy, Tex.

**FREIWALD-PRESTON**—On February 8, at the St. Georges Episcopal Church, Castlehill, Tex., KATHLEEN PRESTON, daughter of Debora Steer Preston and Ralph C. Preston, of Philadelphia, Pa., and JACK J. FREIWALD, son of Mr. and Mrs. Harold Freiwald of Forest Hills, N. Y. The bride is a member of Radnor Monthly Meeting, Pa., and the groom has been an attendee at San Francisco Meeting, Calif.

### DEATHS

**COCKS**—On February 9, at the Cornwall, N. Y., Hospital, after a short illness, ISAAC MAILLER COCKS, husband of the late Elizabeth Concklin Cocks, at the age of 88. He was a lifetime member of Cornwall Monthly Meeting, N. Y. He is survived by six children, Dorothy Pennell of Madison, N. J., Anthony R. Cocks of Cornwall-on-Hudson, N. Y., Mary E. Bull and Edith C. Decker of Middletown, N. Y., Anna C. Huff of Albuquerque, N. Mex., Florence C. Daniels of Ann Arbor, Mich.; twelve grandchildren; and three great-children.

**GRIFFITH**—On February 5, FANNIE G. GRIFFITH, widow of Walter G. Griffith, of McNabb, Ill., aged 90. She was a birthright Friend, the oldest member of Clear Creek Monthly Meeting, Ill., and spent her entire life in that community. She was a vibrant, active personality until a few weeks before her death. She is survived by seven children, Leland, Burdette, Walter, and Enida Griffith, Kathryn Mills, Mary Fritschel, and Shirley Glover, and three sisters, Laura Smith, Lucretia S. Franklin, and Mildred Whitney.

**PATRONSKY**—On January 13, at his home in Lumberville, Pa., JOHN STEPHEN PATRONSKY, aged 38. Czech-born horticulturalist, he was Assistant Professor of Pomology at Rutgers University. He is survived by his wife, Suzanne Cleveland Patronsky; two sons, Stephen and John Patronsky; his mother, Mrs. John Patronsky of Aurora, Ohio; and a brother, Richard Patronsky of Waukesha, Wis.

**STEER**—On January 8, at the home of her daughter, Mrs. Oliver B. Bailey in Colerain, Ohio, MARY C. STEER, widow of Wilson J. Steer, in her 90th year. She was for many years the Clerk of Ohio Yearly Meeting (Conservative). She was a woman of great warmth and vigorous spirit and will be greatly missed by her family and friends. Surviving are two sisters, Lydia Peacock of Mooresville, Ind., and Emily Satterthwait of Winona, Ohio; two sons, L. Ellis Steer of Pasadena, Calif., and James W. Steer of North Lima, Ohio; four daughters, Margaret Huntley Sager of Greenwich, Conn., Millicent S. Foster of N. Kingston, R. I., Rebecca S. Bailey of Colerain, Ohio, and Debora S. Preston of Philadelphia, Pa.; thirteen grandchildren; and thirteen great-grandchildren.

**WALLACE**—On the evening of February 12, EMMA BARNES WALLACE of Cinnaminson, Riverton, N. J., killed by the impact of traffic while crossing the road in front of her home. She had nearly reached her 80th birthday. She was a member of Westfield Monthly Meeting, N. J.

**YOUNG**—On January 19, in Quakertown, Pa., ELLA YOUNG, aged 93. She was a member of Millville Monthly Meeting, Pa. Services after the manner of Friends were held January 22 at Millville, with interment there.

### Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

#### FEBRUARY

23—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Richard Sullivan, President of Reed College, Oreg., "Who Should Go to College." Open to the public.

23—Westchester Peace Workshop, at the Purchase Meeting House, Purchase and Lake Streets, White Plains, N. Y., 2:30 p.m.: theme, "What can the individual do now towards a sane nuclear policy?"

25—Women's Problems Group, at the meeting house, 1515 Cherry Street, Philadelphia, 10:45 a.m.: Margaret Henrickson, author of *Seven Steeples*, "Keeping Centered in a Busy Life."

27—Lenten Noonday Meeting, at the meeting house, 20 South 12th Street, Philadelphia, 12:25 p.m.: Henry J. Cadbury, "Thoughts on the Crucifixion."

28—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: E. Raymond Wilson, "Dulles and the Far East."

#### MARCH

1—Haverford Quarterly Meeting, at the Merion, Pa., Meeting House, Montgomery Avenue and Meeting House Lane: 2 p.m., Quarterly Meeting on Worship and Ministry; 4, *adults*, meeting for worship; 5, *adults*, business meeting; 6:15, supper (provided; contributions may be made); 7:15, *adults*, Douglas V. Steere, "Four Dimensions of Quaker Work in Africa." *Young people*—4-6:15 p.m.: preschool and kindergarten, stories; grades 1-3, stories, games, handwork; grades 4-6, stories and games with Rigmor Rice; grades 7-9, organization plans with Agnes Coggeshall; grades 10 up, announced by card; 7:15, all grades, active games.

2—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Gordon Allport, Professor of Psychology, Harvard University, "Adapting the College Program to Meet the Needs of Individual Students."

2—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Douglas V. Steere, Chairman of Philosophy Department, Haverford College, "World Religions and Ourselves."

4—Philadelphia Quarterly Meeting, at the Germantown Meeting House, 47 West Coulter Street, Philadelphia: 2:45 p.m., Meeting on Worship and Ministry; 4, worship and meeting for business; 6:30, supper; 7:30, "Our Quarterly Meeting Today"—oral reports and presentations from all seven Monthly Meetings.

6—Lenten Noonday Meeting, at the meeting house, 20 South 12th Street, Philadelphia, 12:25 p.m.: Lyle Tatum, "Voyages of the Spirit."

7-9—Southeastern Friends Conference, at the Orlando, Fla., Meeting House, 316 East Marks Street.

8—Haddonfield Quarterly Meeting, at the Haddonfield, N. J., Meeting House, Lake Street and Friends Avenue, 3 p.m.

8—Salem Quarterly Meeting, at the Woodstown, N. J., Meeting House, North Main Street, 10:30 a.m.

### REGULAR MEETINGS

#### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at

11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

#### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue.

Visitors call GL 4-7450.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.



**COLORADO**  
**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

**CONNECTICUT**  
**HARTFORD** — Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane. West Hartford.

**NEW HAVEN**—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

**DISTRICT OF COLUMBIA**  
**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

**FLORIDA**  
**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE** — Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE** — Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH** — Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

**ILLINOIS**  
**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

**INDIANA**  
**EVANSVILLE** — Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**IOWA**  
**DES MOINES** — Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

**LOUISIANA**  
**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

**MASSACHUSETTS**  
**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.  
**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.  
**WORCESTER** — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

**MINNESOTA**  
**MINNEAPOLIS** — Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

**NEW JERSEY**  
**ATLANTIC CITY** — Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER** — Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**NEW MEXICO**  
**SANTA FE**—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

**NEW YORK**  
**ALBANY**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**BUFFALO** — Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND** — Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues. **Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Scarsdale Friends Meeting, 133 Popnam Road. Meeting for worship. First-days at 11 a.m. Clerk, Frances E. Compter, 17 Hazleton Drive, White Plains, New York.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

**OHIO**  
**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**PENNSYLVANIA**  
**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA** — Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets.

Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

**PITTSBURGH** — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE** — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**PUERTO RICO**  
**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

**TENNESSEE**  
**CHATTANOOGA** — Meeting for worship, Sunday at 10:30 a.m. Telephone TAYlor 1-2879 or OXFord 8-1613.

**MEMPHIS** — Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACkson 5-5705.

**TEXAS**  
**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON** — Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACkson 8-6413.

**UTAH**  
**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

**WANTED**  
JOB AS COMPANION. Enjoy work with children; George School graduate, college junior; capable driver; some experience. References. Write Broadhurst 126, State Teachers College, Trenton 5, N. J.

HOUSEMOTHER, motherly, middle-aged, for twelve normal, school-age boys at Friends' home for children near Philadelphia, Pa. Write Box F20, Friends Journal.

**AVAILABLE**  
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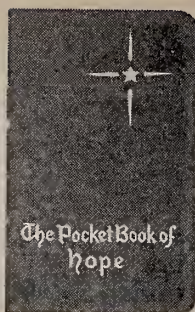
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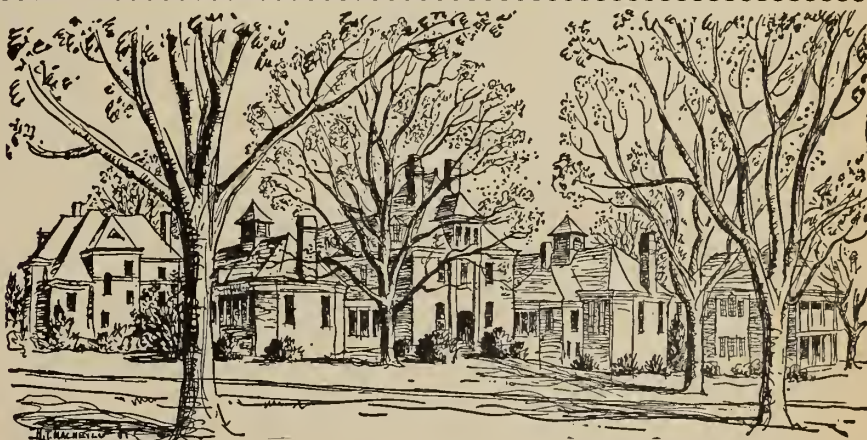
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MARCH 1, 1958

NUMBER 9

## IN THIS ISSUE

*W*HAT we need most now is not more and greater use of the atomic energy, though that is sure to come, but greater assurance and certainty that there is in this strange universe a living and self-revealing God, and that man is something more than a naturalistic being, in fact, a being endowed with a capacity for mutual and reciprocal correspondence with this living, self-revealing God.

—RUFUS M. JONES,  
*The Luminous Trail*  
*The Macmillan Company, 1947*

### Anxiety—a Tool for Growth

. . . . . *by Rachel R. Cadbury*

### The Urgent Now

. . . . . *by Norman J. Whitney*

### Internationally Speaking

. . . . . *by Richard R. Wood*

### A Success Story: Yugoslavia Solves Its Refugee Problem

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Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 1, 1958

VOL. 4—NO. 9

## Editorial Comments

### *Russian Science Fiction*

SOME years before his death in 1881 Dostoevski wrote, "Give a Russian pupil, ignorant in astronomy, the map of the heavenly bodies; next day he will bring it corrected." This facetious and self-critical remark appears strangely different in the light of Russia's recent achievements and future ambitions. It receives a peculiar significance from the keen interest Russians have in science fiction.

For many years science fiction has been a dominant feature of Russian literature. Russian writers produce most of the books in this field, but foreign authors, especially Jules Verne and H. G. Wells, also exert a great influence. The latest printing of H. G. Wells's translated stories was published in a Russian edition of 250,000 copies. Several reasons account for the colossal success of science fiction in Russia. For years the government did not allow the printing of crime novels. Spy thrillers were permitted, but they were generally so poorly done that they did not make much of an impression on the reading public. The need for escapist literature and the hunger of the Russian imagination for excessive excursions into the realm of dream and fantasy were almost exclusively satisfied by science fiction, a category of literature that is practically free of politics and love plots in Russia.

### *Some Outstanding Writers*

Alexander Grinevich, known as A. Grin, is one of the most popular writers in this field. His peculiar life story as a poorly educated and little traveled person suggests nothing of the exotic scenes of which his stories are full. His plots take place on imaginary planets or remote, nonexistent countries. For almost twenty years after his death in 1932 this unrealistic dreamer was politically suspect, but now he is rehabilitated, and his novels *The Great Chain* and *Road to Nowhere* are officially praised as the works of a "great magician." Alexei N. Tolstoi (1883 to 1945), a relative of the great novelist Leo N. Tolstoi, contributed much to the praise of Stalin and is generally considered a leading Soviet writer. One of his novels, *The Death Box*, describes how science is made to force a totalitarian regime upon all of mankind. In his *League of the Five* several capitalists attempt to

dominate the world by splitting the moon with a bomb, an enterprise which the watchful proletarian masses prevent. Tolstoi's *Aelita* (1922) tells the story of a Soviet expedition to the moon to cause a revolution there.

Constantine E. Ziolkovski, a simple country teacher, trained himself in physics and astronomy and introduced in his stories intercontinental ballistic missiles. Nobody paid attention to his "research" during most of his lifetime, and he was ridiculed; but when his chief work, which dealt with satellites, was discovered shortly before his death in 1935 he was made to supervise the first missile tests. It is now generally accepted that his novels were nothing but the vehicles for promoting his scientific ideas. His faith in missiles superseded Jules Verne's assumption that the moon could be reached with the aid of some supercannon.

Fifty years before scientists arrived at the same conclusion Ziolkovski had asserted that only missiles of the present type would serve the desired purpose. His modern successors in the fiction field disagree with him about the schedule for trips into the planetary system; some predict regular earth-to-moon traffic by the end of this century, whereas others project it for two centuries after our era. Retrospective "prophecies" are not missing either. I. Efremov's *The Star Ships* tells of the arrival of a space ship on earth seventy million years before life existed on our planet.

There is no end to the variety of plots in which Russian science fiction writers will indulge. Trips from the sun to the moon and then to earth at a speed of 200,000 miles per hour that take about eleven years to achieve, international crews of American Negroes, Chinese, and Indians discovering the perfect Marxist system "abroad," space platforms being established from which more fantastic trips can be taken, and similar themes abound.

Fiction is a poor preparation for scientific training and achievement. But it is a powerful force for shaping popular opinion and creating a climate favorable to experiments such as we are witnessing. There is a strange adage abroad that receives unexpected confirmation from events. It says, "Russia is the only country where all rumors are true." Obviously that also goes for the "rumors" set in circulation by science fiction.

*In Brief*

American Protestant churches shipped 366,022,013 pounds of relief supplies through Church World Service during 1957 for free distribution to hungry, homeless, destitute, and underprivileged persons abroad. The ship-

ments, valued at \$35,522,382 and consisting of food, clothing, medicines, tools, and education and self-help materials went to 35 countries in Europe, Asia, Africa, Latin America, and the Caribbean. This contribution exceeded by more than 85 per cent the 1956 shipments.

## Anxiety—a Tool for Growth

By RACHEL R. CADBURY

**A**ROUSED as I recently was by that phrase, "anxiety—a tool for growth," I have felt a desire to share some resulting meditations.

At a weekend seminar at Pendle Hill a month or so ago, Dr. Robert Murphy dwelt at length upon the subject of anxiety. I was not present at the conference but have since had the very great privilege of listening to a tape recording of parts of it. Whether this phrase was used by him or whether it came out in the resulting discussion of the recording I am not sure; but whatever its genesis it struck a responsive chord, and the meditation which follows is largely based on that memorable conversation.

Anxiety is probably as nearly universal an emotion as there is, and this would seem to place its source in the deep unconscious where lies buried the basic drive by which life is given meaning. Explorers and discoverers in this field of the spirit—saints, psychiatrists, scholars, poets, men of insight—appear to agree that this drive is for love, a sense of relatedness, an assurance of being a part of the whole, union with reality. Life has meaning when its roots are in reality, and no matter how few and scattered the fruits may be there is still significance to them because they rise from the deep source of life. But how shall we discover—or better, uncover—this source, buried as it is by such thick layers of conscious and even superficial living? Here it is suggested that anxiety, the unrest which keeps us wondering, searching, questioning, is a living tool for the uncovering of this basic drive within and the ultimate realization that we are all related on a deep level—a part of the great creation moving toward fulfillment.

What is anxiety? How does one define it? Leslie D. Weatherhead in his *Prescription for Anxiety* makes this distinction between fear and anxiety: Fear, he says, may be a healthy emotion, a response to danger as when we step quickly aside from an oncoming car or when we avoid needless exposure to infection or disease. Many

fears, he says, are "soluble by appropriate action," as indicated by the examples, even though others may be exaggerated and irrational to the point of actual and dangerous neurosis. Anxiety, on the other hand, he holds, rises from the feeling that mind or soul is threatened by conflicting factors, perhaps unknown and unconscious, which cannot be solved "by appropriate action" because we have no direct access to them. Does this analysis agree with my experience? Do I feel a correspondence here? If ever there is a meditation which seems to call for self-examination this surely is it!

How do I define anxiety and how do I deal with it? The healthy-minded, the "realistic," the extroverted among us are able to live for long periods untroubled by its hovering existence; for others it may be an almost constant companion, a veil which hangs between us and that exquisite awareness which we call joy—a veil which is, at the best, lifted only momentarily to let the radiance through.

How do we deal with what is unpleasant? Probably the usual methods are to reject it, deny its existence, or push it under and attempt to find a satisfactory substitute. Repeated experience will probably confirm the fact, if we are honest, that in none of these ways lies the reliable solution. If it be true that this persistent and sidelong anxiety is a tool which may be used for growth, do we dare to repress or ignore it? Out of a vague and hovering background of unease a poignant manifestation thrusts itself now and then. Perhaps it is centered on a fierce desire for perpetual protection for those we love. Am I anxious about my own personal ineffectiveness or the uneasy attempt to live up to the projections put upon me by others—to live up to their standards for me? Do I fear that I may cease to be loved, or to love, and become sterile from self-centeredness? Does material insecurity haunt me, and the fear that I may become a care and burden to others? Am I shadowed by fear that my religious foundations may be shaken, or that I may fail in my relationships? In a word, am I recurrently and perhaps progressively unsure that I am in the stream of life and moving in the direction of reality?

Rachel R. Cadbury, a member of Moorestown Monthly Meeting, N. J., is author of *The Choice Before Us* (1955; 2nd ed., 1957), published by the Religious Education Committee of Friends General Conference and widely used in First-day School classes for adults.



There are certain valid insights which may help us to use this tool of anxiety so that growth, vital to life, may never cease. Each one of us must wait for his own insight to emerge and as it dawns, either slowly or with sudden spectacular assurance, test its validity for ourselves. Probably there is at least one condition for the birth of an insight—an abiding desire for it and a willingness to wait for it. Have we the capacity to accept these flashes of truth about ourselves and to stay with them until they are digested and assimilated?

A wise friend uses this phrase when she is describing a difficult experience that has been turned into a healing or therapeutic one: one “stays with” it until it has changed, is resolved, or has acquired meaning and significance. For instance, one may stay with a situation which threatens to become disastrous until it is understood and the rancor is gone from it. An accusing letter from a beloved friend, a quick word revealing hostile attitudes, may arouse violent reactions in me. What do I do with the threatened discharge of my own emotion, which will surely aggravate the situation and make matters worse? I can stay with it and ask, “Why do I react this way? Why did the other person behave as he did? What is the appropriate response?” Or with a quick prayer I can say, “Help me, God, to keep this straight—it is too much for me!” And lo! the violence has melted away—that divine spirit of loving-kindness, that compassionate God of Love, is able to turn anger into understanding and rage into creative action.

Are there other ways in which this tool of anxiety may be used to quicken growth? Any honest uncovering of motivation, faced without prejudiced judgment and accepted for what it is, helps also to evaluate our temporary flights for relief from anxiety through excitement, diversions, or whatever is our most acceptable form of escape.

If there is this universal need for relatedness, this urgent drive for the realization of love, then surely it is essential that we be equipped with tools with which to discover it. Anxiety in some form, more or less poignant, is with us all. May it not be that we are possessed of an unguessed source of power and should turn to unexpected uses that which we have believed to be wholly undesirable? Anxiety, a tool for growth; anxiety, a tool for uncovering our basic needs; anxiety, a positive asset, among others, for pointing the way toward creative living!

There are other tools more obvious and more easily available for our use in the discovery of reality. Prayer has been called the greatest power in the world. Most of us are only in the outer fringe of its great orbit, though we give at least verbal assent to the words of the ancient

seer, “In all your ways acknowledge him, and he will make straight your paths” (Prov. 3:6).

When we have stayed with our anxieties, our cares, our fears, long and steadily enough honestly to accept them, without evasion, for what they are, then some burdens will loosen, fresh paths will open, faith will deepen, quickened awareness will discover new beauty, and assured insights will point the way. We shall come nearer to unity with the great secrets of relationship with ourselves, with others, and with God.

## A Success Story: Yugoslavia Solves Its Refugee Problem

A REFUGEE problem with a happy ending is almost never reported—at least in numbers as large as the 20,000 Hungarians who fled to Yugoslavia.

By mid-January all the Hungarians who crossed to Yugoslavia about a year ago had been moved from camps to “permanent status” elsewhere. A total of 634 were integrated into the Yugoslavia economy. Another 2,767 were repatriated, and others immigrated to 26 countries. The United States accepted about 10 per cent of the total.

Frank Hunt of Moylan, Pa., went on the short-term assignment for the American Friends Service Committee. He wished that all the refugee problems “had such a happy conclusion.” His administrative duties for the AFSC include direction of Quaker programs in Austria, Yugoslavia, Japan and Korea, and he was able to contrast what happened in Yugoslavia with what he had also known from personal experience in the Gaza Strip, Austria, and Korea. Credit is due, he said, to the combined efforts of the Yugoslavia government, the office of the United Nations High Commissioner for Refugees, and the various voluntary agencies that shared their resources to meet the crisis. The agencies included National Catholic Welfare Conference, World Council of Churches, Lutheran World Service, American Joint Distribution Committee, Hebrew Immigration Aid Society, and the International Rescue Committee. Frank Hunt’s activities in Yugoslavia involved welfare assistance in about a dozen camps where the AFSC distributed clothing, baby food, and textiles. The supplies were trucked from Vienna by a British Friends Ambulance Unit which went to Austria after the start of the Hungarian uprising.

The speedy disposition of all Hungarian refugees in Yugoslavia may be attributed to the initial commitment to move them, Frank Hunt said. “It was clearly understood that there was no future for refugees in Yugoslavia—the country does not have the economic resources to absorb them. The High Commissioner’s Office knew that the only possibility was to move them elsewhere. There was never any such commitment regarding Austria.”

For the past six years Yugoslav students have participated in the Service Committee’s International Student Seminars outside the country. Friends have held five seminars in Yugoslavia and will have another this summer.

## The Urgent Now

By NORMAN J. WHITNEY

ONCE again it is time to requote James Reston, Director of the Washington Bureau of the *New York Times*: "For perhaps the first time in history reflective men have had to grapple with the pacifist's question: Can national interests and human values really be served by waging a war with atomic and hydrogen weapons?"

Some of us may not think it is the first time but certainly we are all agreed that it is high time that this question be grappled with seriously. And it is encouraging to note the growing number of "reflective men" quite outside pacifist circles who are so doing. To mention only a few significant names: Erich Fromm and Lewis Mumford in the fields of psychology and philosophy have spoken and written with great urgency; from among the social scientists, C. Wright Mills of Columbia University and Walter Millis in the *New York Times* have not only issued grave warnings but have issued near-pacifist proposals for solution; the distinguished founder of modern physics and Nobel prize winner, Dr. Max Born, has made a most impressive statement; and not only the eighteen nuclear physicists of Germany who took their courageous stand last year but 9,000 other scientists, representing the scientific leadership of the world, have warned of our danger and called for an end to bomb testing. On the military side, General Omar Bradley in this country and Sir Stephen King-Hall, former naval commander in Britain, have spoken as clearly and emphatically. Edwin T. Dahlberg, newly elected president of the National Council of Churches, in his first public address after election, flatly denied the claims of the Army Chief of Staff, General Maxwell Taylor, that our defense budget is "an indispensable part of the price of peace"; named it, instead, "utter folly and futility"; and called for massive reconciliation instead of massive retaliation.

In a word, the military men, the political leaders and the scientists, whether in the United States or the USSR, agree on the effects of the next war, and "reflective men" are grappling with the problem. Thus, gradually, this more thoughtful level of public opinion is finding a voice.

But not so, apparently, the great body of the rank-and-file citizens in this country. And it is here that Friends, who might be expected to be peculiarly sensi-

tive to the dangers and needs of this hour, might find a real and vital service. As Pearl Buck pointed out long ago, we are, for a variety of reasons, freer than most to speak out, and more likely than many to be heard.

Surely this is one justification, at least, for the convening of an All Friends Conference on Disarmament in March. For the problem of disarmament is at the center of the total problem and channels of communication are urgently needed.

A recent signed article in the *New Statesman* (London) puts the whole matter so cogently that it is worth quoting at length:

We stand today, just as we did in the years 1907-1914 and 1933-1939, faced by one of those fatal crises of history which, if it can be solved at all, can only be solved by a positive act of statesmanship. And once more our statesmen seem determined to be too late; month after month passes and they continue to take none of the steps which might stop the wheel of events moving inevitably to a third war. . . .

The danger and the difficulty of the situation today are the arms race. Every arms race in modern times between great powers, . . . has and always inevitably will end in war.

The leading article in the same paper observes:

Meanwhile, there is no sign that Western statesmen are exploring the alternatives to these horrors with anything except cynicism and indifference. In their joint nationwide TV appearance, Eisenhower and Dulles qualified their promise made to the European NATO nations to seek fresh negotiations with Russia by adding that such talks must be "realistic." This is the pure language of double-thinking.

"The first step must be to stop the arming and to begin disarmament, for only thus can one begin to stop the fear, which in the end is what pulls the trigger or presses the button," continues Leonard Woolf in the article already quoted, and adds:

The present arms race is a policy of suicide and we are not prepared to go on supporting it. The only sane policy is for the U.S. to enter into immediate negotiations with the USSR on the highest level, to offer every kind of disarmament honestly to the Russians and to go on offering and negotiating until it is clear what disarmament they will or will not agree to. Unless this determined, persistent and honest effort is made, we are not prepared to continue to remain a passive bastion of America and a rubber

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Norman J. Whitney, Secretary for the Peace Education Section of the American Friends Service Committee, wrote this article at the invitation of FRIENDS JOURNAL. It will be helpful in preparation for the March 13-16 Disarmament Conference of Friends to be held at Camp Miami, Germantown, Ohio. Norman Whitney will be one of the leaders of this conference.



stamp to her policy which must make such a war inevitable. And the effort must be made at once or, as in 1914 and 1939, it will be too late.

Whatever may be the reaction of the "average" American reader to such criticism, it expresses a view widely held in Europe and the rest of the world, and there is much evidence to support it here. It is now an open secret that Mr. Stassen not only lacked adequate support from Mr. Dulles and the administration but that he felt the "rug was pulled out from under him" by the Pentagon. Boasts from our top military leaders that U.S. bombers loaded with atomic weapons are on runway alert at every Strategic Air Command airbase and that combat-ready bombers are aloft "every minute of the day and night" go far to justify the often-repeated comparison of our posture to that of an overgrown, muscle-flexing adolescent, "daring" his opponent to make the next move. We must admit that failure in disarmament negotiations at this point is a divided responsibility and be willing to accept our share. Even so small a gesture of humility on our part might help enormously in reopening the negotiations demanded by the *Washington Post*:

However weary the Russians may be of negotiating with us—and their action at New York indicates that they are indeed weary—and however weary we may be of negotiating with them, neither side has any alternative that mankind can accept. When we have done rattling our H-bombs and they have finished flourishing their missiles—the conference table remains as the only battleground that can be countenanced by civilized mankind.

To be sure, as Dr. Charles Price of the University of Pennsylvania and just recently President of the Federation of American Scientists, repeatedly warns, it is futile to consider disarmament without considering also urgently needed political settlements in crisis situations (Algeria, China, Germany, the Middle East, for example), economic alternatives to the arms race, and the establishment of law and order on a world scale. Without other assurances of "security" men and nations will continue to prefer the dangers they know to the risks they dread. But all this is a part of the negotiations proposed.

Unless we have completely lost confidence and are ready to abandon the democratic processes in our government, it is the task of responsible citizens to make their will felt. Here Friends might, both from their faith and their tradition, be expected to offer leadership. But more than that is required of us.

America is tragically unprepared for her role of leadership in our revolutionary world. Not, as is popularly supposed, in our science and technology, but, in

Norman Cousins' telling phrase, "in our reasoning, in our judgment, in our moral imagination." It is time, *now*, for Friends to exert and to express the reasoning and the judgment which their faith supports, and the moral imagination that their worship inspires.

### Internationally Speaking

THE British government has suggested an international commission to control the Antarctic continent, so that the Antarctic may have no military bases and may be free for international cooperation in scientific research. The suggestion contemplates a commission made up of representatives of nations having a direct interest in the Antarctic continent. The commission would be linked to the United Nations but not directly under its control. The British idea is reported to be that nations not directly interested in Antarctica should not have a voice in controlling it.

This suggestion is a useful first step. International arrangements to deal with an international problem need to be ready before the problem has become so acute that inadequate national, and conflicting, attempts are made to deal with it. Careful discussion may improve the proposal. For instance, too little attention seems to have been given, in the original British suggestion, to safeguarding the interests of nations, not now active in Antarctic exploration, which may wish to buy minerals that appear to be present there and of which the exploitation, with the aid of nuclear power, may be practicable in the fairly near future. It would be unfortunate to develop a new south polar imperialism by a small group of nations.

The United States and the Soviet Union have announced plans to continue scientific activities in Antarctica after the end of the International Geophysical Year. Neither of these countries has as yet made any claims to territorial sovereignty in Antarctica. Great Britain, France, New Zealand, Australia, Norway, Argentina, and Chile have made such claims, some of them conflicting. There is need for a method of dealing with the situation before it becomes tense. The British suggestion is a welcome beginning.

The Advisory Committee on Weather Control, set up by the United States Congress in 1953, has made a report urging this country to encourage meteorological research as a measure of national defense. Members of the committee, meeting with their scientific colleagues, have been making startling suggestions not only about inducing or discouraging rain but also about possibilities of far-reaching intentional changes of climate. One of them, Professor Henry G. Houghton of the Massachusetts In-

stitute of Technology, is reported to have said, "International control of weather modification will be as essential to the safety of the world as control of nuclear energy now is."

If a congressionally appointed committee is talking about weather modification, it is urgently necessary to talk also about international control of weather modification. Otherwise the United States will be an easy target for hostile propaganda. The kind of people who believed the stories of American use of germ warfare in Korea will believe stories that this country is meddling with other people's weather. A serious discussion of international control is a safeguard against accusations of improper national action.

The importance of adequate international arrangements to control the use of the forces now available is emphasized by the tragedy at Sakiet-Sidi-Youssef, in Tunisia. It appears that the bombing, which killed sixty-eight men, women, and children and which has caused embarrassment for France in whose name it was done and for the United States whence the weapons came, was ordered by a French colonel engaged in resisting Algerian independence forces and acting on an unwarranted interpretation of the doctrine of "hot pursuit." A Russian or United States colonel, with the weapons now available to the defense forces of their countries, could cause a disaster by acting on a similarly erroneous interpretation of the doctrine of defense against imminent attack. Georges Clemenceau used to say that war is too serious to be entrusted to soldiers. It now appears that defense has become too complicated to be entrusted to national efforts. World organization is evidently becoming necessary.

February 15, 1958

RICHARD R. WOOD

## Extracts from Epistles

(Continued)

### *Monteverde Monthly Meeting, Costa Rica*

Surrounded by the beauties of God's handiwork as we are, it is easy for us to be not conscious of the sufferings of a world where misunderstanding and selfishness often seem to be more powerful than the will to love and harmony. It is with humble hearts that we must seek the will of our Heavenly Father that we might better help and understand those less fortunate than ourselves. Lately two epidemics broke out in the neighborhood which, to our feeling, brought about a closer contact between the members of the colony and our Costa Rican neighbors and gave us an opportunity to do our modest share in helping to relieve some distress. We were able to appreciate the simple and unassuming way our neighbors help people in need.

### *Nebraska Yearly Meeting*

Nebraska Yearly Meeting, although now smaller in membership, will continue to place its emphasis upon the simple

message of Jesus and to share in the fellowship and service of larger Christian groups such as the Five Years Meeting of Friends, the Friends World Committee for Consultation, the National Council of Churches, the World Council, and the American Friends Service Committee. We recognize our fellowship with all Christian bodies throughout the world. We cherish the close communion which is possible in so small a group as ours but hope that our horizons may encompass all Christians. We desire to enter into fellowship with all who are seeking to advance the Kingdom of Christ in the spirit of the prayer our Master taught us, "Thy kingdom come, Thy will be done, on earth as it is in heaven."

### *Netherlands Yearly Meeting*

During the period when the Netherlands as a whole remembered those of our nationals who perished during the last war, our thoughts went out in the silence to *all* victims of war and persecution.

In our following sessions we realized more and more that a protest against those actions of others of which we do not approve has no value if it is not accompanied by a sincere determination on our part never consciously to participate in the misuse of the powers and gifts which God has bestowed upon man.

### *New England Yearly Meeting*

The shame and humiliation we felt when our beloved country dropped atom bombs on Hiroshima and Nagasaki we feel once more as our government continues its program of testing nuclear bombs. We have joined other groups, both religious and secular, throughout the United States, in asking our President to ban further testing. But we recognize that the stopping of these tests is only a halfway measure. Our real need is to banish the fear that has made such tests seem necessary to so many of our fellow citizens. Why have we not done more to publish the truth? We know that the only real security in this world lies in the knowledge of and dependence on the Christ within, the seed of God in each of us. Not until this precious truth becomes a living part of us can we really share it with others.

### *New York Yearly Meeting*

We are strengthened by the knowledge of your gathering in many Yearly Meetings. The honest evaluations of failure and success in your epistles encourage us to renew our own zeal in the high calling in Christ Jesus. Because we have been drawn closer in the fellowship of our New York Yearly Meeting, we rejoice and are renewed in the oneness of all Friends.

Meeting as families deepens our awareness that homes are colonies of the kingdom of heaven, and that we are citizens of eternity living in the world.

### *New Zealand General Meeting*

We are keenly aware of the moral and physical dangers of preparation for war, particularly tests of nuclear weapons, and of the fears and anxiety of peoples of all countries. Although sensitive to our own weakness, we desire to express our care by reaching out to others and sharing with them our Quaker convictions and way of life. We have been reminded of the lives of early Friends and their courage in proclaiming abroad that the love and power of God alone overcomes the darkness of the world.

(To be concluded)



## The Selective Service Act

THE Selective Service Act is scheduled to expire next year, on July 1, 1959. No one is making predictions at this time as to whether it will be extended. These are some of the relevant facts: When the present law was approved three years ago, important Senators and Representatives talked of a draft for twenty and even fifty years. Strong military pressures for extension will undoubtedly continue. One of the major reasons given for draft extension is that it is an effective club to make men "volunteer" in other branches of the armed services. Without the draft military men say voluntary enlistments would fall sharply.

On the other hand, with the advent of missiles and nuclear weapons, many military commentators say a small, professionally trained, highly paid force is militarily more suitable. Also, the present draft law operates unfairly: some eligible men are taken and others escape military service because the eligible manpower pool is larger than the number of men the military services can absorb yearly.

Most unfortunately, this whole subject will probably be discussed in military terms. Wholly insufficient emphasis will be given to the adverse moral and psychological effects of the draft and the need to move in the other direction—toward universal controlled disarmament.

Friends who talk or correspond this fall with candidates seeking election to Congress could very well inquire about their attitude toward a further extension of the selective service program next year.

EDWARD F. SNYDER

## Friends and Their Friends

The agenda of the 278th annual sessions of Philadelphia Yearly Meeting, to be held March 27 to April 2, 1958, at Fourth and Arch Streets, is being mailed to the membership of the Yearly Meeting.

Programs and agenda of Yearly Meetings will henceforth not be printed in FRIENDS JOURNAL. Friends from other Yearly Meetings desiring detailed information are advised to write to the Clerks of the Yearly Meetings concerned. Inclusion in the JOURNAL of reports from an increasing number of Yearly Meetings after they have occurred and the fact that printed programs are usually available elsewhere make it seem advisable not to relinquish space to a day-by-day, hour-by-hour advance listing.

Short advance notes on speakers and special features of general interest will be welcome for "Friends and Their Friends." Yearly Meetings will continue to be listed briefly in "Coming Events."

Joseph and Teresina Havens write that they would welcome any Quaker visitors at Northfield, Minn., where Joseph is associated with Carleton College as a counselor. There are members of the faculty and students who would be interested in meeting with any Friends who can visit. Please get in touch with the Havens at Carleton College, Northfield, Minnesota.

The special conference for Friends on "Issues Before the United Nations Today," March 13-14, will meet in the Carnegie Building and at the United Nations, New York City.

On the evening of March 13, in the Carnegie Building, Elton Atwater, now with the Friends World Committee at the United Nations, will discuss "The Citizen's Role in Promoting the United Nations." Andrew W. Cordier, Executive Assistant to the Secretary-General, will also speak to the conference in the evening. His close relationship with the UN through all its years makes him a leading authority and speaker on the subject.

The Commission on Human Rights will be holding sessions during the conference, and John Humphrey of the Secretariat will be with the group to discuss this subject and answer questions. Members of the conference will have the opportunity to visit different delegation offices and participate in a discussion there. An Egyptian delegate will speak to the group.

The conference is organized through the Peace and Social Order Committee of Friends General Conference by the Subcommittee on the United Nations—Gladys Bradley, Nora Cornelissen, Jean Picker, and Esther Holmes Jones. Reservations can be made by writing Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. Friends of Friends will also be welcome.

Fellowship Publications, Nyack, N. Y., has just published an original paperback of 108 pages, entitled *Christians in the Arena* (\$1.50). The author is Allan A. Hunter, Minister of the Mount Hollywood Congregational Church, Los Angeles, Calif., who presents in this book eight interestingly written profiles of contemporary pacifists (Heinrich Grueber, Kathleen Lonsdale, André Trocmé, Martin Niemöller, Suzanna W., Donald Soper, Wilhelm Mensching, and Philippe Vernier). A great deal of their biographical stories is told against the background of the dramatic events of the last twenty or thirty years. Friends will be especially interested in the chapter dealing with Kathleen Lonsdale, our British fellow Quaker and nuclear scientist, who visited the United States last summer and spoke at the Conference of Friends in the Americas at Wilmington, Ohio.

Friends in Columbia, S. C., are meeting occasionally and visiting with Friends in Augusta, Ga. Nonresident Friends in the vicinity of these two Meetings are encouraged to be in touch with Miriam Bowles, 2624 Oakland Avenue, Augusta, Ga.

Pendle Hill, the Quaker resident center in Wallingford, Pa., is at last realizing a dream—to have adequate housing facilities for its students so that each person can have a single, private room for residence, meditation, and study. The plan is to build a dormitory just back of the courtyard of the "Barn." It will be very simple, blending with the present style of the Barn, but planned to reduce sound to a minimum and provide easily looked after but pleasing interiors. A building fund appeal for \$100,000 is now in progress. Friends interested are urged to write to Pendle Hill for the brochure describing plans, and the opportunities to take part in helping build this addition.

Fifteen Earlham College students and a professor and his family have been making preparations for going on a Mexican study tour this spring. Dr. Charles Matlack, Mexican Study Tour director and assistant professor of modern languages, will lead the four-car caravan, which will start out at 7 a.m. Monday and arrive in Mexico City by Saturday. The trip is part of a foreign-study program, started by Earlham College in 1956, when a group went to France. The Mexican trip will be the first to a Spanish-speaking country. According to Dr. Matlack the purpose of the tour is "to get first-hand acquaintance with the people and life of Mexico, both in urban and rural areas." Students will attend the spring quarter at Mexico City College, where they will be able to earn the equivalent of a semester's work at Earlham, including three hours of conversational Spanish and three of Mexican life seminar. Students remaining in Mexico through July will have an opportunity to earn three more credit hours.

This year's Swarthmore Lecture will be given on May 23 at Friends House, London, by Margaret B. Hobling on "The Concrete and the Universal," an essay towards the understanding of some tensions in the Christian faith and their expression in Quakerism. Margaret Hobling is editor of the *Friends' Quarterly* and a part-time lecturer at Woodbrooke College.

At the Friends Girls School in Ramallah, Jordan, an old storeroom in an outbuilding is being used as a Literacy School for women and young girls, most of them refugees, who have never before had a chance to learn to read. The teacher is Najla Shahla, a graduate of the Friends Girls School and a member of Ramallah Meeting. The pupils are housewives, women employed in domestic service, and girls working in the local chocolate factory; attendance ranges from twenty to thirty. The school in its present form was opened in March, 1956, and it was visited that year by Dr. Frank Laubach on his tour of the Middle East in the interest of world literacy. It has been supported by a fund raised in 1956 by the United Society of Friends Women.

A Quaker choreographer is news indeed! *The Friend* (London) reports in its January 24 issue that Peter Wright, a member of Golders Green Meeting, is the choreographer of the new ballet *A Blue Rose*, which had its premiere on December 26, 1957, at Covent Garden Opera House, performed by the ballet company formerly known as the Sadlers Wells Theatre Ballet, now the younger of the two companies in the Royal Ballet. He has been working with the Sadlers Wells organization for seven years, as a dancer with the Sadler Wells Theatre Ballet, Ballet Master for the Sadlers Wells Opera Ballet, and now a full-time teacher at the Royal Ballet School and one of the Royal Ballet choreographers.

In February the Wider Quaker Fellowship (20 South 12th Street, Philadelphia 7, Pa.) mailed to its members the address by Kathleen Lonsdale delivered June 30, 1957, at the Conference of Friends in the Americas, *The Spiritual Sickness of the World Today*.

The Monthly Meeting of Copenhagen sent the following message to the Danish government on the eve of the recent NATO conference to encourage the government in its stand against having nuclear weapons bases in Denmark:

At a time when increasing fear and rivalry between powerful nations press the demand forward for still more bases and atomic weapons, Danish Quakers give the government their support in its promise to say "No" to any such offer. We do it from a Christian pacifist conviction that such measures taken could only be detrimental and hindering to any positive peace work—work to pave the way to disarmament through understanding and cooperation between nations—work for which every individual conscious of common fate must feel equally responsible.

The Peace Committee of Philadelphia Yearly Meeting (1520 Race Street, Philadelphia 2, Pa.) has published a 4-page leaflet entitled *What is the Peace Testimony in Today's Language?* It deals in modern language with the "Yes" and "No" as well as the religious basis of the testimony. Single copies are free. \$2.00 per hundred, postpaid.

The Pendle Hill Summer Term for 1958 will be held from July 3 to 31. H. Haines Turner, Professor of Economics at Earlham College will be Dean and lead a course in "Efforts to Meet Current Social Issues," with guest lecturers from various fields of social action. Howard H. Brinton, Director Emeritus of Pendle Hill, will give a course on "A Divine-Human Society," emphasizing Quaker experience and methods. Robert C. Murphy, Jr., a psychiatrist trained at the Menninger Foundation, will lecture on the "Resources of the Unconscious," for application to today's needs. Geoffrey F. Nuttall, Lecturer in Church History, New College, London, will discuss "Christian Pacifism in History." Alexandra Docili of the Pendle Hill staff will give a course in "Creative Activity Through Arts and Crafts."

The summer term offers a good opportunity to combine study, worship and recreation in a country environment, in a community of about sixty persons. Total cost for board, room, and tuition is \$150. Write for application to Secretary, Pendle Hill, Wallingford, Pa.

To those who know that the Wichita (Kans.) *Beacon* is recipient of a national award from the National Council of Christians and Jews for distinguished service for brotherhood in the journalistic field, it will be of interest to look behind the scene. Mark Clutter, the editorial writer singled out for distinction, attended Friends University when Juliet Reeve was teaching there, and is an F.U. graduate. Chafin Wallace, the managing editor of the *Beacon*, is a former student at Friends and a member of University Friends Church.

Agnes W. Coggeshall, Secretary of the Religious Education Committee of Philadelphia Yearly Meeting, has recently been made Vice-President of the Ladies' Auxiliary of the National Association of Mutual Insurance Companies.



As we go to press we learn from newspaper items that the ketch *Golden Rule*, about whose voyage to the Eniwetok nuclear tests we reported in several earlier issues, has had to return from a point 700 miles off the California coast because of severe damage suffered in a bad storm. The youngest member of the four-man crew, David Gale, Fallsington, Pa., is reported to be ill. The other members are Albert S. Bigelow, William Huntington, and George Willoughby. It is planned to start the journey again after repairs have been made.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

I feel concerned to comment on the call for formation of a "Citizens for Decent Literature" organization which was reprinted in the FRIENDS JOURNAL for February 15, 1958. I know of no evidence to support the contention that "indecent" magazines are "a proven factor in present juvenile delinquency." Nor does the fact that J. Edgar Hoover says that "sex mad magazines are creating criminals" prove that this cause-and-effect relationship exists.

It is of little value to seek to "protect our children" by outward efforts. What matters in the life of our children is the warmth and dependability of human relationships which they find in our families and our Meetings. If they have grown up in an atmosphere of love and truth, they will have the inner spirit which will enable them to live in the Light wherever they may be.

Conversely, those children whose lives have been deprived of such warmth and discipline are quite capable of getting into trouble on their own and hardly need magazine stories to tell them how. Before Friends rush off to assume the role of censor in our society, I hope they will write to our Friend Patrick Murphy Malin's American Civil Liberties Union (170 Fifth Avenue, New York 10, N. Y.) for a free copy of his statements about the Catholic National Legion of Decency and the civil liberties issues involved in this whole area.

*Ann Arbor, Mich.*

ROBERT O. BLOOD, JR.

Flushing Friends have particularly appreciated receiving *News of the U.N.* during the past year and recommend it to all Friends as a special newsletter, containing quickly readable news, written by Friends for Friends. A two-year subscription of \$1.00 may be sent to Friends General Conference Office, 1515 Cherry Street, Philadelphia 2, Pa.

*Flushing, N. Y.*

ENA Y. KAELEP

I was much distressed by Peter Hill's description of the cruelty involved in the slaughter of pigs, in your issue of December 28, 1957, and like reader Natalie B. Kimber I would like more guidance in the matter. In her letter in the January 25 issue she speaks of the Poage Bill, H. R. 8308. Should we write our Congressmen urging them to support this bill?

The whole content of Peter Hill's "Journey in Philadelphia" was deeply moving, particularly the efforts of Mrs. Bringhurst and her sister and Mrs. McLean to make a home

for the homeless, the castaways whom "no one wants, not even the jails." Is this project receiving assistance from the American Friends Service Committee or the Social Order Committee? Surely these aged women who devote their lives to the relief of others should be helped by the rest of us.

*Swarthmore, Pa.*

ELEANORE PRICE MATHER

## BIRTHS

BEER—On December 7, 1957, to Martin and Winifred Cadbury Beer of Haddonfield, N. J., a third daughter, JANET BEER. The parents are members of Haddonfield Monthly Meeting.

SHOUN—On February 11, in Sharon, Pa., to Glenn H. and Ellen Llewellyn Shoun, their second son and fourth child, PETER GLENN SHOUN. The baby's maternal grandparents, William T. and Ella H. Llewellyn, are members of Cheltenham Monthly Meeting, Pa.

TAYLOR—On February 14, at Frankford Hospital, Philadelphia, Pa., to Thomas T., Jr., and Anne J. Taylor, a son, PETER JENSEN TAYLOR. The parents and brother, David T. Taylor, are members of Abington Monthly Meeting, Pa. Thomas T. and Anne L. E. Taylor, Dan and Margaret W. Jensen, grandparents, and Elizabeth T. Taylor, great-grandmother, are also members of Abington Meeting. George A. and Emily I. Walton, great-grandparents, are members of Newtown Monthly Meeting, Pa.

## DEATHS

FRANKLIN—On January 26, in Rosemont, Pa., MARIANNA CADWALLADER FRANKLIN. Born in Yardley, Bucks Co., Pa., she was a birthright member of Makefield Monthly Meeting at Dolington, Pa., where the service and interment were held. She is survived by a daughter, Gwendolen C. Franklin.

*Emma Barnes Wallace*

Emma Wallace began her association with Friends' educational work in 1898 as assistant to Jane P. Rushmore in the London Grove, Pa., School. After twenty-six years of teaching in Race Street Yearly Meeting schools she became Secretary of the Committee on Education. In this capacity for another twenty-six years she grew closely acquainted with all the schools and their teachers, many of whom still testify to her unusually understanding help. She was also a potent factor in uniting the Race and Arch Street school systems. She has been a loved and vital part of the community centering around Westfield, N. J., Meeting House, next door to which she and Jane Rushmore have lived for almost forty years. Emma Wallace's serenity, her gentleness, her tenderness, her simplicity, her spiritual insight, her steadfastness in what she thought right, will leave a pervading influence and a shining memory.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### MARCH

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: David G. Paul, "Ecclesiastes."

2—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Gordon Allport, Professor of Psychology, Harvard University, "Adapting the College Program to Meet the Needs of Individual Students." Open to the public.

2—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Douglas V. Steere, Chairman of Philosophy Department, Haverford College, "World Religions and Ourselves."

2—New York Meeting, Open House in the cafeteria of the meeting house, 221 East 15th Street, 3:30-6:30 p.m. About 4:15,



*The deadline for "Coming Events" is now 12 noon on Friday of the week preceding the date of the issue in which it is to appear. Items for "Friends and Their Friends" of great urgency will be accepted up to the same hour, and vital statistics when there is special reason for early publication. It is desirable, however, to send all dated material, including Coming Events entries, as much before this time as possible.*

Alice R. Linvill will give an illustrated talk on Formosa, Indonesia, Hong Kong, Macao, and the Philippines, visited in her recent trip around the world. All invited.

4—Philadelphia Quarterly Meeting, at the Germantown Meeting House, 47 West Coulter Street, Philadelphia: 2:45 p.m., Meeting on Worship and Ministry; 4, worship and meeting for business; 6:30, supper; 7:30, "Our Quarterly Meeting Today"—oral reports and presentations from all seven Monthly Meetings.

6—Thursday Noon-Hour Address, at the meeting house, 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: Lyle Tatum, "Voyage of the Spirit."

7-9—Southeastern Friends Conference, at the Orlando, Fla., Meeting House, 316 East Marks Street.

8—Haddonfield Quarterly Meeting, at the Haddonfield, N. J., Meeting House, Lake Street and Friends Avenue, 3 p.m.

8—High School Youth Conference sponsored by the Philadelphia Friends Peace Committee, Friends' Select School, 17th Street and the Parkway, 9:30 a.m. to 4 p.m.: theme, "Solving Conflicts in

Everyday Life"; speakers, Ira De A. Reid, Professor of Sociology at Haverford College, and Bayard Rustin, Executive Secretary, War Resisters League; round-table leaders, college- and college-graduate-age young men and women; film, *Twelve Angry Men*.

8—Salem Quarterly Meeting, at the Woodstown, N. J., Meeting House, North Main Street, 10:30 a.m.

9—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Brand Blanshard, Professor of Philosophy, Yale University, "The Role of Values in Higher Education." Open to the public.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Euell Gibbons, "The Bible as a Guide to Modern Living."

9—Race Street Forum, at the meeting house, Race Street west of 15th, Philadelphia, 3:30 p.m.: E. Raymond Wilson, Executive Secretary, Friends Committee on National Legislation, "American Foreign Policy from the Viewpoint of the Japanese."

13—Central Philadelphia Meeting, in the meeting house, Race Street west of 15th, 2 p.m.: Milton and Alexandra Zimmerman on their experiences with the Society of Brothers and general conditions in Paraguay.

13—Thursday Noon-Hour Address, at the meeting house, 20 South Twelfth Street, Philadelphia, 12:25-12:55 p.m.: Elizabeth Gray Vining, "The Uses of Sorrow."

13-14—Conference on Issues Before the United Nations Today, auspices of United Nations Subcommittee of Friends General Conference Peace and Social Order Committee, in the Carnegie Building and United Nations, New York City. Open to Friends and their friends. For details, estimated cost, and reservations write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

13-16—Friends Conference on Disarmament, at Camp Miami, Germantown, Ohio. Delegates are appointed by Yearly Meetings.

## REGULAR MEETINGS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship,

First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### KENTUCKY

**LOUISVILLE**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWinbrook 5-7110.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th

Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

**ST. LOUIS**—Meeting for worship, 10:30 a.m., 2539 Rockford Avenue, Rock Hill. For information call TA 2-0579.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW YORK

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.



**Brooklyn:** at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.  
**Flushing:** at 137-16 Northern Boulevard.  
**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.  
**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.  
**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.  
**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.  
**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263.  
 Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
 Central Philadelphia, Race Street west of Fifteenth Street.  
 Chestnut Hill, 100 East Mermaid Lane.  
 Coulter Street and Germantown Avenue.  
 Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.  
 4th & Arch Streets, First- & Fifth-days.  
 Frankford, Penn and Orthodox Streets.  
 Frankford, Unity and Wain Streets, 11 a.m.  
 Green Street, 45 West School House Lane, 11 a.m.  
**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.  
**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.  
**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACKSON 5-5705.

### TEXAS

**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.  
**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.  
**HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

### WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME 1983.

### VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

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**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

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Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

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HAZEL 3-0300 PENNypacker 5-2800

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*A FRIENDS COEDUCATIONAL BOARDING SCHOOL*

GRADES  
9 - 12

**GEORGE SCHOOL**

Founded  
1893

RICHARD H. McFEELY, *Principal*

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*Address inquiries to: ADELBERT MASON, Director of Admissions*  
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In the Nation's Capital  
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Oakwood is committed to the encouragement of "that of God in every man," and it seeks to be a community where each member grows in the ability to express the best in himself and to appreciate and encourage the best in others. It desires to help the individual grow mentally, physically, emotionally, and spiritually and to derive his happiness from a sense of this growth.

—FROM *The Philosophy of Oakwood School*

Applications for admission of Friends children may be given  
first consideration until March 15.

**OAKWOOD**

*Coeducational*  
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**SCHOOL**

GRADES 9 TO 12 INCLUSIVE  
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1 AND 2. BOYS: GRADES 3-12

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MARCH 8, 1958

NUMBER 10

*We ask how much a man has done, but from what degree of virtuous principle he acts is not so carefully weighed. We inquire whether he has been courageous, rich, handsome, skillful, a good writer, a good singer, or a good laborer; but how poor he is in spirit, how patient and meek, how devout and spiritual, is seldom spoken of. Nature respecteth the outward things of a man, grace turneth itself to the inward. The one is often disappointed; the other hath her trust in God, and so is not deceived.*

—THOMAS À KEMPIS

## IN THIS ISSUE

### Humility Is Endless

. . . . . *by Edward H. Milligan*

### Letter from South Africa

. . . . . *by Maurice Webb*

### Liberal Christianity and Religious Freedom

. . . . . *by Esther Holmes Jones*

### Our Concern for Immigration

*Extracts from Epistles*

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 8, 1958

VOL. 4—No. 10

## Editorial Comments

### *A Nation of Readers*

THE people of the United States are among the leading book buyers and readers of the world. This statement could not have been made fifteen years ago when the paperback editions had not yet become as prominent in our literary life as they are now. In 1957 around 300 million paperbacks were sold and 4,500 new titles were published in inexpensive editions. There are 100,000 "outlet" stores that sell paperbacks. As every one knows, fiction has the largest share in these figures, and regrettably enough not all of it deserves to be ranked as literature. But it is an error to believe that paperbacks deal mostly in cheap literary categories. More than 300,000 copies of Homer's *Iliad* and 800,000 copies of the *Odyssey* have been sold to date. *Pride and Prejudice* by Jane Austen sold the past few years more than 750,000 copies. Emily Brontë's *Wuthering Heights* recently passed the one million mark. Plato and Dante as well as our leading classical writers in the field of fiction (Balzac, Dickens, Stephen Crane, Melville, Stevenson, the Russian classics, and many more) are enormously popular. Shakespeare's tragedies sold over two million copies. Scientific books about philosophy, psychology, sociology, anthropology, art, music, are on the best-seller lists. Riesman's *Lonely Crowd* stands now at 230,000 copies.

It is gratifying to see an increasing number of first-class religious books published in these inexpensive reprints. There are so many excellent ones that we had to decline the suggestion by one of our readers to list and briefly annotate them in their entirety. Such a survey would take too many of our pages to permit the publication of our regular features. He who attempts to survey our paperbacks finds himself inevitably confronted by an embarrassment of riches.

### *A Tribute and Debt of Gratitude*

The appalling experiences of European Jews under the Nazi rule may find little room in our headline-ridden and missile-centered journalism. But the churches as well as many private citizens abroad try to keep these dark memories alive as a matter of retrospective justice and human sympathy. The West German government has just issued a 20-Pfennig stamp in honor of Leo Baeck, one of modern Judaism's most renowned scholars

and its most outstanding saint, who died on November 22, 1956, in London, at the age of eighty-three years. During the persecution of the Jews in Hitler's Germany he valiantly defended the cause of the Jews, refused the chance to emigrate, and remained in Germany with his flock. In 1943 he was sent to a concentration camp, where 49,000 prisoners were killed. In 1945 he was one of 700 survivors. In the concentration camp he ministered secretly and under most trying conditions to all prisoners, Jewish and non-Jewish. Dr. Baeck's *Essence of Judaism* (1905) is considered a standard work. His later books dealing with the Pharisees and the Gospels as a Jewish document are full of deep insights and stimulating new vistas.

### *In Brief*

Liquor store sales in Pennsylvania were \$11,000,000 higher in 1957 than 1956 and may have set a new annual record for the state. Liquor store sales in 1957 exceeded \$240,000,000. The net return to the Liquor Control Board was about \$67,000,000.

The U. S. Information Agency provided 50,000 cardboard cutouts in the January issue of *Ameryka*, Russian-language magazine, which the agency publishes for distribution in the USSR. Readers were given instructions on how to assemble the manger scene.

Monique Eckert, eighteen-year-old granddaughter of Dr. Albert Schweitzer, left France with the famed missionary to work as a nurse for ten months in his hospital at Lambaréné, French Equatorial Africa. Monique had been impatiently waiting for this day, because her grandfather had promised to take her with him on her eighteenth birthday. After her ten-month period is up, she will return to Europe for a year. If at the end of that time she wishes to return to Lambaréné neither her mother or her grandfather will oppose her.

More than 4,500 people are expected to meet in Tokyo next summer at the Fourteenth World Convention on Christian Education, the Rev. Nelson Chappel, general secretary of the World Council of Christian Education, announced recently. This assembly will be one of several planned for 1958 to celebrate the hundredth anniversary of the coming of Christianity to Japan. Some thousand church-school teachers, youth

counselors, ministers, and missionaries will join other thousands of Christian education leaders in Japan for

the sessions, he said, in "an adventure in world-wide friendship," August 6-13, 1958.

## *Humility Is Endless*

By EDWARD H. MILLIGAN

THE car bumped over the level crossing and it was indeed Swannington. As we drove on through the Midlands I thought about this Leicestershire Meeting, closed now for nearly two centuries and its meeting house long since sold.

I tried to picture Friends gathered for meeting one morning about the beginning of the eighteenth century. There was a traveling minister among them, a northerner, slow of speech, tall and comely in manner, a young man in his early twenties. After a while he arose to speak. Now these were days when a visiting minister might be on his feet for an hour or upwards, but this young man had not been speaking for fifteen minutes, if so long, when he felt as if the sun and air were darkened, and all was shut up. Vastly confused, he sat down, and it seemed as though a voice said to him, "Thou runs, but God hath not sent thee; thou speaks but God don't speak by thee; therefore thou shalt not profit the people."

He spent the rest of the meeting in an agony of soul, certain that he could never live down this fiasco. He thought of slipping quietly off afterwards, perhaps making for Ireland, but he thought too of the reputation of his Monthly Meeting ("Look what happened with the last Friend who came from your parts"). He contemplated suicide and then, realizing that all these temptations sprang from the spirit of Antichrist, "begging heartily for Help, I fell on my Knees, and prayed with that Ferency, that few under the Roof but were melted into Tears, and it was such a Time as I never had before nor since in Prayer, as I remember."

It is worth reflecting on the background of this disturbing and rededicating experience of Samuel Bownas—for he it was to whom these things happened. The story of his conviction in December, 1696, in Brigflatts Meeting House is well known. It was only three weeks later that the twenty-year-old apprentice first appeared in the ministry, and three years later he set off with Isaac Alexander to travel in the ministry in Scotland.

Isaac was a man of about his own age and a great personal friend. But there could have been no more unfortunate companion. Isaac had "very fine Service" in the ministry and "after him I was afraid to lessen or hurt

what Good he had done; and before him, I was afraid to stand in his Way." Samuel Bownas came back depressed about his gift in the ministry and turned his energies to the hay harvest. Now with money in his pocket he bought a horse and set off on another visit with Isaac Alexander. They traveled first toward Yorkshire but "we had not proceeded far, before I was very much shut up, and had no Satisfaction at all in going farther with him; I told him how it was with me, and we were both willing to part."

So it came about that alone Samuel Bownas went toward York and thence to Wetherby, where Benjamin Brown spoke very encouragingly to him. "The Lord will enlarge thy Gift," said he, "and when thou findest it so don't value thyself upon it but give the Honour of it where it is due and keep humble." And with these words in his ears he began to travel south—Wakefield, Pontefract, Doncaster, and so into Nottinghamshire and to Maplebeck, where "the Friends shewed me much Respect, and I was visited in the Evening, and Morning before I left them, by sundry that lived nigh: In short, I thought more of myself than I had done before, that I remember."

Wetherby, Maplebeck, Swannington: with his vivid narrative style and stalwart northern honesty Samuel Bownas shows the inseparable connection. First the counsel, "Give the Honor of it where it is due and keep humble"; then the neglect of that counsel and the pitfalls of popularity, "I thought more of myself than I had done before"; inevitably the sense of divine chastening, "Thou runs, but God hath not sent thee"; finally the experience of God's forgiveness and renewal.

After journeying through the winter Bownas arrived at Almeley in Herefordshire, and there in the black-and-white meeting house which still stands:

I met with my dear Friend Isaac Alexander. We were glad to see each other, as well as to hear each other, which when we did, it appeared to me that Isaac was improved considerably and he said the same of me, observing, that I preached the practical Doctrine of the Gospel, he thought, more than he did; for his preaching was very much in Comparisons and Allegories, which he apprehended was not so plain and easy to the Understandings of the People. We had now an Opportunity of opening our Minds to each other, which was of great Service to us both.

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Edward H. Milligan is Librarian of Friends House, London, having recently taken up his duties there as successor to John Nickalls.



Within a few years the twenty-five-year-old Isaac had died. Samuel Bownas lived on to be nearly eighty, traveling extensively in Great Britain and twice visiting America. In 1750, three years before his death, the fruits of a lifetime of service were gathered in his *Description of the Qualifications Necessary to a Gospel Minister*, a minor classic which deserves to be better known than it is. Perhaps those early bewildering experiences with Isaac Alexander were in his mind as he counseled ministers constantly to recall Paul's words, "There are diversities of gifts but the same spirit."

If thou lookest out at the Excellency and Beauty of another's Gift to be more than what is in thy own, a Desire may arise in thee to render thyself like him, and so endeavour to mimic and imitate the Delivery, Accent and Manners of others; and thus leaving thy own Gift, and devoting thyself to follow, or be guided by others, thou wilt soon be under a Cloud, and lay a stumbling Block in thy own Way. Therefore mind thy own Gift and not anothers.

Was not this one of the lessons that both Isaac and Sammy (for so he was called) learned between their parting on the borders of Yorkshire and their more joyful meeting at Almeley?

As for the other lesson Bownas had learned, he left it as a legacy almost in the words in which Benjamin Brown had left it to him:

Then thou wilt find a greater degree of Excellency by the Spirit to enlarge thy Understanding in divine Openings; and when this grows upon thee, beware of Pride, and Self-conceit, for this has ruined many: But give the Honour hereof where due, and the more thou art enlarged, labour to be the more humble, and in so doing thou wilt find Safety.

In our almost unrecognizably different life of twentieth-century Quakerdom that advice is still pertinent. Not only in ministry but in all aspects of the life of our Meetings we suffer from the stumbling blocks of our pride, from our belittling our gifts (burying them in a napkin in the earth), from our failure to "mind our own gift" (preferring to attempt a poor imitation of what we admire in others), from our envy or jealousy of others' abilities.

To know what we *can* do, with divine assistance, is as important as to know our limitations. In later life Samuel Bownas, though a powerful minister, was ever a slow starter. One Yearly Meeting Sunday in Gracechurch Street Meeting House a Welsh Friend, Benjamin Padley, had preached with the fervor characteristic of her race. In due time Bownas arose, and as he haltingly began his discourse a little man dressed in black (clearly not in

membership) rose from the back seats and, walking up the aisle till he was immediately below the ministers' gallery, made interruption: "Sir, you make very poorly out; I advise you by all means to sit down and let the lady who spoke before you take your place; for she preached much better than you do." "Have patience, Friend," replied the minister, "and it will mend"; and he warmed to his theme. The little man in black stood some while longer and then, muttering "Tut, and it does mend," returned to his place, where he sat attentive.

It is a part of the true humility to know these moments of quiet certainty and to be strong yet kind rather than put off and cringing in the face of criticism and opposition. It is a lesson many of us find hard. Humility does not mean sweeping words of encouragement aside—or even trying stoically to do without them. It does not mean saying at every turn, "Oh no, I couldn't really." It does not mean belittling successes when they come our way. It involves a recognition that, however much of a mess we make of our lives, however much we are ashamed of parts of them, however critical our friends are of other parts, they can be and are used by God in His infinite mercy as a means of grace to others.

William Dewsbury, perhaps the most saintly and lovable of the early Friends, was lying on his deathbed at Wellingborough and, raising himself up a little, he said: "If any one has received any good or benefit thorow this Vessel called William Dewsbury, Give God the glory. I'le have none, I'le have none (and again) I'le have none." And if we make a success of a Monthly Meeting tea or a difficult interview, a lecture or a marriage; as we are thanked for a good minute or a moving violin solo, delectable cooking or God-given ministry that has reached through to the hearts of others, may we re-echo once again "Give God the glory."

## Miracle Day

By JENNY KRUEGER

The ice storm scourged our soft East Texas air  
All night. So chill its punching fist, that tree  
And weed and wooden house cracked bodingly.  
Alarmed, I mourned for morning's ravaged stare.  
But daybreak ushered in a debonair  
New world, enrobed in white felicity.  
Green pines cascaded crystal jewelry,  
And diamond crowns all sycamores did wear.  
Effulgent sumac flamed through icy trance.  
Rouged bluebirds poised upon the spun-glass thread  
Of wire and cable. Juncos bobbed in mirth  
On silver weed and ice-etched willow lance.  
Throughout our land a heavenly beauty spread  
Its fleeting symbol of God's peace on earth.

## Letter from South Africa

THE preliminary inquiry into the charge of treason made against 156 South Africans ended on January 31, thirteen months after their pre-dawn arrests. The charge against 61 was withdrawn; the remaining 95 have now been committed for trial. They are 57 Africans, 18 Indians, 17 Europeans, 3 Colored. The long and detailed charge is mainly: "That the accused are guilty of the crime of High Treason . . . in that . . . being persons . . . who owed allegiance to Her Majesty the Queen and her Government of the Union of South Africa did . . . disturb, impair or endanger the existence or security of the said Government. . . ." Although all 95 have been committed on the same charge, the amount of bail on which they have been released varies according to "race": Europeans, £250; Indians and Colored, £100; Africans, £50. The trial is expected to start in about two months. Meanwhile the Defence Fund (legally registered in South Africa) needs money to ensure adequate legal defence and to care for those awaiting trial and their dependents.

### *The Archbishop and the Politicians*

Last year the Anglican (Episcopalian to you) Church in South Africa appointed as its new Archbishop Dr. Joost de Blank, an Englishman of Dutch extraction. At first the Archbishop refused to be drawn on apartheid but recently, in a Church magazine, he said that he hoped that no church under his care would practice apartheid, adding that he would refuse ministration to any that did. Although addressed to his own Church the statement was widely quoted. Mr. Eric Louw, our Minister for External Affairs, promptly issued to the Archbishop the same challenge that he has made before to Anglican clergy who have expressed disapproval of apartheid: to integrate the several expensive private Anglican schools in the country that admit only white pupils. In reply Dr. de Blank appealed to the government to repeal the laws that make such integration illegal and pledging that he would then use his influence to bring about integration.

Government supporters, looking anxiously to the General Election that is due in April, seized the political weapon thus offered. They demanded to know if the political Opposition supported the Archbishop. The party, which has many Anglican supporters, tried to dodge the issue but finally, in a labored statement, repudiated the Archbishop. Integration is now likely to be a battle cry in the coming elections notwithstanding the Opposition's disavowal. Friends in the Deep South will know how heavily charged with political dynamite the word "integration" can be.

### *Garfield Todd Goes*

Over the Limpopo to the north of the Union of South

Africa lies the infant Federation of Rhodesia and Nyasaland, but four years old, avowing a policy of interracial "partnership" as against its older neighbor's "apartheid." Southern Rhodesia, most powerful of the three territories that make up the Federation, is in crisis. Garfield Todd, its Prime Minister, foremost exponent of the partnership ideal, has been forced to resign. Garfield Todd, a former New Zealand missionary of the Disciples of Christ, came out of the African mission field into politics and soon found himself Prime Minister. But he is no politician. He has Christian convictions and is forthright in their advocacy. He was determined to make racial partnership a reality. When he sponsored more votes and better employment opportunities for Africans white electors (who control the government) complained loudly that Todd was too liberal, too pro-African, too much in a hurry. Todd's former party supporters, looking to the General Election that must be held this year or next, decided that at election time this Prime Minister who retains his missionary fervor on the political platform would be too much of a liability. They decided that with him they could not win; without him they might. Present indications are that they will now lose both Todd and the election.

*Durban*

*February 12, 1958*

MAURICE WEBB

## Our Concern for Immigration

THE concern of Friends for a more equitable and generous immigration and citizenship policy in this country is shared by many groups. At the December 5, 1957, General Assembly of the National Council of Churches of Christ in the United States of America, in St. Louis, Missouri, a resolution was adopted emphasizing again the Council's concern with immigration legislation. Briefly, the resolution advocates an amendment to the Immigration and Nationality Act of 1952, "to eliminate discrimination based on race, color, and sex, to revise the national-origins quota system, and to provide more adequately for the admission of relatives and of refugees, as well as of other immigrants who qualify for admission to the United States." In urging its member churches to make this problem one of "special study and prayer," the National Council needs the support of Friends.

Closely allied to the tenor of the resolution are official statements issued in 1955 by the American Friends Service Committee and by the Friends Committee on National Legislation. Both statements have the basic premise that the "first and foremost need in the field of immigration policy is to change our negative attitude of fear, suspicion, and restrictiveness to a positive attitude of welcome to immigrants, recognizing that while this country has much to offer them it also has much to gain from them." Combined, in brief, they include the following specific recommendations:

1. Racial, ethnic, and religious discrimination in allocation of immigration visas, inherent in the national-origins quota



system, should be eliminated. Individual qualifications should be the main criteria and due regard should be given to keeping families together and to providing asylum.

2. We could with benefit absorb an increased number of immigrants, but we should assume correspondingly greater social responsibility for their assimilation.

3. Adequate appeal procedures concerning refusal of visas or of admission should be provided. At present no review of a visa denial is provided for, and review procedure for denial of admission is inadequate.

4. Native-born citizenship should be an inalienable right subject to revocation only upon voluntary renunciation.

5. Naturalized and native-born Americans have equal responsibilities under law and should have equal rights. Now naturalized citizens are subject to disadvantages not applying to the native-born.

6. Resident aliens should be given the protection and benefits accorded to United States citizens, except for the right to vote and hold elective office.

7. Deportation should be on clearly defined grounds and subject to reasonable limitations and appeals. Permanent immigrant aliens should be deportable only on the basis of fraud in securing admission, with due regard for extenuating circumstances.

8. The admission of foreign visitors should be encouraged. Our economic and social progress and international understanding are both promoted by a free exchange of persons.

9. Immigration and citizenship policies should be administered by a single, separate government agency, charged to administer them in a humane and considerate spirit.

10. The alternative naturalization oath for conscientious objectors to military service should not be limited to those whose beliefs are expressed in terms of religion.

11. The emphasis on "national security" in the present law has created serious abuses. Apologists claim that the restrictions keep out spies and saboteurs. We agree with the objective but feel that elaborate obstacles to normal immigration do little to accomplish it. More basically, we believe that democracy will be best served by the vigorous application of democratic principles at home and abroad. Such an immigration policy involves some risk but, we think, less than the opposite policy does.

In recent years Friends' concern for immigration has been focused on the admission of a fair share of the world's refugees. It is felt that this should be done by liberalization of the basic law, rather than by a series of emergency laws. The bill passed in September, 1957, was one of such a series. Though providing for a small continuation of refugee admissions and several minor but valuable changes in the basic law, it fell far short of the revisions recommended by both major parties. As regards refugees, it did not even provide for regularization of the status of the Hungarians who were brought here "on parole" and therefore have no legal status whatever.

Improvement of our immigration policy, including flexible provisions for present and potential refugees, will come only as a result of widespread and articulate public opinion. Letters to the Chairman, Joint Committee on Immigration and Na-

tionality Policy, Senate Office Building, Washington, D. C., and to individual Senators and Congressmen from their constituents are among the best ways of expressing such opinion. Meetings or individuals wishing to follow the suggestion for special study of this subject are invited to write to the American Friends Service Committee for material, including copies of the National Council's resolution.

## Liberal Christianity and Religious Freedom

TWO world wars and their frightening aftermaths have been more than enough to shatter the unbounded optimism with which this century began. It was then that the liberal movement flourished, having grown slowly from its first roots back in the early seventeenth century when the Remonstrance document expressed dissent from strict Calvinism and stressed the role of man, particularly his ability to cooperate with the Holy Spirit.

In 1907, many Friends attended a "Congress of Religious Liberals" held in Boston, at which 2,391 persons were present from 16 countries, members of 88 groups of many different faiths. Among the Friends present were several who participated in the development of the International Association for Liberal Christianity and Religious Freedom (IARF).

In 1910, in Berlin, another very successful and brilliant conference was held under the title "International Congress of Free Christianity and Religious Progress." Two thousand members attended from 30 countries. In 1913, Dr. Wendte, Secretary of the Association which is today known as the IARF, wrote: "Everywhere we find the same issues; a passionate search for truth, aroused consciences, abandonment or modification of antiquated dogmas, rewording of the principles of religious belief, and enlarged comprehension of the universality of religious inspiration." Then the First World War broke out. Rulers in control of armies spread destruction, and again, twenty-one years later, the peoples of most of the world were the captives of diabolical leaders. Those who are searching for a better way do not let themselves join with those who would allow these years of terror to destroy their faith in man's inherent dignity and divine purpose.

The IARF in its present structure dates from a congress held in 1930 at Arnhem, Holland. The Association has held many successful conferences and in recent years has gained new affiliated groups and individuals; there are now member groups from twenty countries. Until recently, Albert Schweitzer was president. The purpose is to give a much-needed sense of community to scattered denominations, groups, or individuals throughout the world who are seeking freedom of religious thought.

It may be said that the three emphases of the IARF today are (1) the practical application of religion to the lives of individuals and to the problems of contemporary society; (2) recognition of the universality of revelation, that God's communications with men cannot be limited to one age, one book, or one person: the brotherhood of man implies an equal fellowship of faiths; (3) the test proposed by Jesus for prophets, "By their fruits ye shall know them," is the test

that must always apply to theology to make it worthy of its place in religion.

The great creative achievement of religious seekers may well be the development of a new understanding between Christian and non-Christian and among all who hold a spiritual as against a materialistic view of human life and destiny. Professor William E. Hocking has written: "All true religion is religion for all men," and "In prayer the life of world religion is already one: to define and confirm this unity is the most important agendum before humanity today."

The offices of IARF are located at 32 Riouwstraat, The Hague, Holland. The Right Honorable J. Chuter Ede, M.P., of Great Britain, is president. The Association has accredited representation at the United Nations and with UNESCO, and it is on the register of the Economic and Social Council.

The 15th International Congress was held in Belfast in 1955. It was concerned with the need for a growing knowledge and understanding of peoples of different faiths, in the belief that the lack of such understanding is an important barrier on our road to a better future.

The next Congress will convene at the University of Chicago August 9-13, 1958. The theme will be "Today's Religions Can Meet the World's Needs Today." The general plan of these sessions is to bring together men and women representing a wide variety of historical tradition in the area of religion who will also be familiar with the actual needs of many parts of the world today. The five evening sessions will be addressed by leaders of wide experience in world affairs who can testify from their own religious background to the values of their faith "in the attempt to provide the 'dimension of depth' in . . . personal and social living"—Christianity, Judaism, Islam, Hinduism, and Buddhism. The delegates will be divided into five study groups to consider these topics: (1) Philosophy and Theology; (2) Racial and Religious Tensions; (3) Modern Science; (4) Education and the Arts; (5) Ethics and Foreign Relations.

Friends will be represented at this Congress. Green Street Monthly Meeting of Philadelphia has been approved for membership by the Executive Council and will be formally voted in at Chicago. Illinois Yearly Meeting is sending a delegation of visitors. Friends General Conference is arranging for observers to attend who are members of the different Yearly Meetings in the Conference.

"Truth was and is truth all the world over, and there was and is but one way to come to it in all ages, I mean inspiration" (William Penn).

ESTHER HOLMES JONES

## Extracts from Epistles

(Concluded)

### *North Carolina Yearly Meeting (Conservative)*

We have been made to realize that God does answer prayer for those who wait patiently on Him. There has been a renewed desire expressed that we hold all of our meetings in the power of God. We have again turned inwardly for our guidance that we might be led in all of our thoughts and deeds by Him who will draw nigh unto us when we draw

nigh unto Him. We have been strengthened by the indwelling spirit of God and we encouraged all Friends everywhere to seek more earnestly to know Him and to share our knowledge of, and love for, Him with others. Many shall find that way of life which giveth peace beyond expression when they are faithful to do as George Fox did when he lead men to Christ and left them there.

### *North Carolina Yearly Meeting (Five Years)*

Running through the meetings was an undercurrent of urgency that we not wait too long to make our voices heard; that we try to mold public opinion wherever possible in facing the grave problems of atomic power and disarmament. Let us work wherever we can to build bridges of understanding on both the local and international levels, lest the irresponsible use of new scientific knowledge destroy the world.

### *Norway Yearly Meeting*

Through all our meeting ran the thread that we must be obedient to Jesus Christ's command: "You shall love the Lord your God with all your heart, . . . and your neighbor as yourself." This must be the mainspring of all our activities—at home, at work, and when we meet for worship. We must learn to listen to one another, come to know one another's need, understand, love, whereupon God our Father alone can fill us if we are open and receptive.

We stretch out a hand to all dear Friends, far and near, and unite in prayer that our suffering world may once more become what it was intended to be, a place where peace and love hold sway.

### *Ohio Yearly Meeting (Independent)*

Reports from our new mission work in Formosa continue to bless our hearts. We now have five new churches there and the members manifest a real spirit of evangelistic fervor. The Mattis have returned home and the Charles DeVols are fitting into the work in a wonderful way. India continues to be a field of great need. The hospital has had a great year. Two national doctors have been added to the staff.

Summer camps for children and young people were well attended and many found the Lord Jesus as their personal Savior. Daily Vacation Bible Schools have been held in many of our churches.

### *Pacific Yearly Meeting and Pacific Coast Association*

. . . our Yearly Meeting is enriched from diverse backgrounds, races, and cultures. Our wide geographic area lays upon us particular responsibilities. Many races and faiths and even those from Quaker origins represent a great divergence of religious training. These have all found "that of God in every man" is a bridge leading them into a new life. In this fertile soil we have noted in our Meeting this year a new growth in unity of spirit. In the living silence we have been led as one body into the presence of God.

### *Rocky Mountain Yearly Meeting of the Friends Church*

As the first sessions of Rocky Mountain Yearly Meeting of the Friends Church convened at Plainview, Nebraska, the spirit of the Lord was with us in power and in humility. Truly the Lord was with us as we were set up as a new, independent Yearly Meeting. We have deeply felt the unity of the Spirit in the bond of peace.

The high light of our Yearly Meeting has been the devotional hours and the worship services on Sunday, at which time we felt afresh the baptism and communion of the Holy



Spirit. We have experienced great spiritual probings and challenges which enable us to complete our sessions according to Acts 1:14, "These all continued with one accord in prayer and supplication."

#### *Switzerland Yearly Meeting*

Considering what membership in the Society of Friends implies, we have felt painfully aware of our weakness. Yet we do not forget the promises given to us in the Gospel.

We were told during our meeting of what men of faith have been able to accomplish: Danilo Dolci in Sicily; Friends in Austria on behalf of Hungarian refugees; we heard of the fruit borne by the tiny seed which Pierre Cérésolé sowed in India, of the apostleship of Vinoba Bhave, and of the ministry of Albert Schweitzer and his helpers in Africa.

#### *Western Yearly Meeting of Friends Church*

We concur in the statement of our notable Quaker scientist that the peace of the world can *never* be attained through nuclear power, but *only* through the love of Jesus Christ, expressed in the brotherhood of all mankind. The Christian message is universal in its power to transform the lives of those who will receive and follow Jesus Christ.

The Friends Committee on National Legislation and the Yearly Meeting Committees on Christian Education and Peace and Social Concerns have presented a deep desire for effective methods of presenting Friends peace principles and of developing national understanding among nations.

#### *Wilmington (Ohio) Yearly Meeting*

We are deeply concerned about both the physical and spiritual dangers arising from continued explosion of nuclear bombs by our own and other governments and are asking that such tests be stopped. In taking this action, we have considered that the price of peace may be high—that to achieve it, we may have to give up some of our standards of living and our hope for an easily achieved economic security. We sorrowfully admit that until actually confronted with a situation, none of us can be sure how we would react.

### **An Experience That Convinces**

OUR car sped along through the winter darkness, hurrying its very small occupants home to bed. Why did we stay so late? What was it that we did not want the children to miss, young as they were?

We had been to a Family Party, sponsored by the Race Relations Committee of Newtown, Pa., Meeting, at which had been gathered some two hundred men, women and children of all ages, the participants in a Fellowship Weekend, February 8–9. Fifty-nine nonwhite guests had arrived that afternoon to stay overnight in the homes of Meeting families, and we had all come together for the evening to become better acquainted. William Gerda, and Peggy Ann Hargrave, dressed in Austrian costumes, led us in folk dancing, for they had volunteered their talents when they had heard of our project. Breathless, and with cold drink in hand, we then sat down together to listen to a special treat. Elaine Brown, director of the Singing City Choir, also learned of the plans for Fellowship Weekend as Gladys Rawlins of the Philadelphia

Yearly Meeting Committee on Race Relations had been formulating them with Ralph Samuel of Newtown Meeting and had offered to bring part of her choir. It is her belief that music has value beyond the pleasure of performing or listening to it, and she illustrated her belief by leading the choir in songs of many peoples, painting for us a vocal picture of world brotherhood. She had brought with her Sonya Garfinkle, who led us in song to the accompaniment of her autoharp and her contagious enthusiasm. We sang Negro and Hebrew melodies and then ended with the lovely "He's Got the Whole World in His Hands." She asked the children to express the song in gestures, and big boys and shy preschoolers alike showed us how wide is the world He loves.

The events of the rest of the weekend served to strengthen the ties of friendship already formed; the late evening discussion by the fireplace, the fellowship around the big breakfast table, First-day School, meeting for worship, and a supper-tea.

We hope a seed has been planted in many hearts, old and young, which will grow and develop in this richness of sharing across cultural boundaries. There is so much to be learned, so much warm fellowship to be shared, so many common interests to discuss, that we know we have only begun to realize the potentialities of extending the circle of love and fellowship to all.

How soon might we do it again? Did it have any effect on our town? Who else wants to join us in this wonderful experience by writing to us, "Help us plan a Fellowship Day or Weekend, too. We also wish to put our beliefs into action. We also wish to have the experience that convinces"?

JO ANN WOODMAN and HELEN LOVETT

### **UNESCO Radio Series, American Broadcasting Network**

INGRID BERGMAN, Victor Borge, Judy Holliday, Marlon Brando, and Sir Laurence Olivier are among the 45 stars who will appear on the new UNESCO–United Nations radio half-hour series "Easy as ABC" over the American Broadcasting Network, which started February 20. The 26-week series dramatizes the work of UNESCO in the fields of science, education, and culture.

To produce the series, Gerald Kean worked in Paris, London, Geneva, and New York for over five months; during this time he and his wife interviewed over two hundred people to obtain story material. The series covers every letter of the alphabet from *A* for *Alphabet*—a quick review of all programs to come—to *Z*, which tells the story of a fantastic zoo of the future where are kept not animals but rare specimens of mankind that as a result of the work of UNESCO and other UN specialized agencies are no longer in existence.

Among the programs is *V* for *Volumes*, which features Rita Hayworth, Judy Holliday, Eddie Cantor, Kenny Delmar,

Claude Dauphin, Sir Cedric Hardwicke, Bob Hope, Fred MacMurray, J. Carroll Naish, and Basil Rathbone. These actors and actresses speak at a midnight meeting in which books come to life and discuss their past, present and future—how many are being read, how many are being printed, how this influences the spread of ideas.

In another program *H* is for *Human Rights*, H. V. Kaltenborn re-creates a moment after midnight December 10, 1948, when the Universal Declaration of Human Rights was born; in another, Judy Holliday plays the part of a UNESCO teacher in Nigeria; in *Q* for *Questions*, Danny Kaye and Bert Lancaster set up a UN Letter Answering Service.

### The Whittier

AS most Friends know, on July 12, 1954, the Whittier, at the corner of 15th and Cherry Streets, Philadelphia, after 38 years suspended its hotel operations as a result of continuously unprofitable operation (except during World War II). Faced with a dwindling capital reserve, the members of the Board of the Philadelphia Young Friends Association, by whom the Whittier was operated, regretfully concluded that they could no longer maintain and operate the Whittier and therefore agreed that the closing was necessary.

The PYFA Board was able to negotiate a lease of the premises to the Jefferson Medical College for use as a residence for student nurses. The agreement was consummated in February, 1955, and with an extension recently signed expires on July 1, 1959.

The future beyond that date appears highly unsettled, from the point of view of the Medical College as well as from the point of view of the PYFA. Many will recall that the Representative Meeting of the Philadelphia Yearly Meeting some time ago created a Committee on Use of Friends Property in Central Philadelphia to consider the problems created by the merger of the two Yearly Meetings in 1954. Among other problems considered has been the relationship of the Whittier to the needs of the Society. The terminal date of the lease extension was arranged pursuant to a recommendation made by this Committee to the Representative Meeting. The Committee is now considering the advisability of returning the Whittier to the use of the Society generally after the expiration of the lease.

A Subcommittee of the Property Committee has recommended that the Whittier be used to provide office space for the committees of the Yearly Meeting as well as some kind of quarters for visiting Friends or any other persons who desire to use its facilities. It was suggested that as much of the space as was not utilized for office and meeting purposes be used as a hostel, a hotel, or both.

With about eighteen months before the expiration of the arrangement with the Jefferson Medical College, the PYFA is giving consideration to the future of the Whittier premises. Since the days many years ago when the Whittier served a useful purpose for Quakers and was successful, it has never been able to operate without subsidy. This subsidy, until 1954, was provided by the PYFA itself, drawing as needed upon its resources in the form of bequests from interested Friends. As

previously stated, in 1954, when the treasury was depleted, the Board felt it must close the doors of the Whittier before it became insolvent. If the Whittier is to be operated as suggested above, a substantial subsidy of some kind is absolutely essential. There seems to be no important disagreement with this proposition. This subsidy may come in the form of pledges annually from interested individuals or, if the premises were operated by the Representative Meeting, it is probable that contributions on some organized basis would have to come from the Monthly and Quarterly Meetings.

I have written this article first, to inform members of the Society of Friends in general of the dilemma in which the PYFA now finds itself and second, to furnish some additional explanation of a letter which the PYFA Board will shortly send to all members of Philadelphia Yearly Meeting in an effort to determine how many persons would be willing to pledge and pay a sum annually sufficient to meet the needs of the Whittier. It is believed that this sum would not be less than \$10 per person annually for those who contribute—a calculation based on the number of responses to this appeal that the PYFA can reasonably expect.

If there is sufficient response to this appeal, the Board will then be in a position to evaluate wisely the wisdom of this course of action. On the other hand, if the response indicates that Friends do not wish to support the PYFA in the operation of the Whittier, some other solution to the problem must be found.

ROBERT W. LEES, *President*  
*Philadelphia Young Friends Association*

### Friends and Their Friends

On Sunday, March 23, 1958, the eighth of a series of eleven dramas based on incidents in the lives of men and women whose devotion advanced freedom and social justice in our land will be presented by the National Council of Churches in cooperation with NBC on "Frontiers of Faith" (1:30-2:00 p.m.).

Titled "Friend to Freedom," this drama is essentially a psychological study of how John Woolman, Friend, was led to "speak out" at the Yearly Meeting of the Society of Friends in Philadelphia on August 26, 1758.

"Friend to Freedom" is the story of John Woolman's struggle with his Christian conscience, and how his problem was resolved.

More than a hundred years had to pass by before his objective—freedom for the slaves—was attained, but John Woolman's courageous speaking out in 1758 was the beginning of the Abolition movement that eventually brought freedom to thousands of Americans.

George School is at present host for two weeks to three students, from Egypt, the Sudan, and Norway, three of the thirty-five foreign students who have been in the United States since December as part of the Annual Herald Tribune Forum. They are Ahmed Attia of Egypt, Miss Arnlang Leira of Norway, and Beshir Abdeh Gadir of the Sudan.



While attending school the visitors go to classes, taking subjects of their choice. They must, however, take a phase of American history. George School students in history have prepared a two weeks' course stressing the economic development of our country. In addition to spending two weeks in four high schools, the thirty-five foreign students attend conferences in St. Louis, Mo., Williamsburg, Va., and Washington, D. C. The twelfth Annual Herald Tribune Forum will be concluded on March 22 at the Waldorf-Astoria Hotel in New York City, where the students will speak to an audience of over 3,000 of their experiences as visitors to the United States.

Twenty-four Friends from Little Rock, Ark., 11 adults and 13 children, drove 150 miles the weekend of February 8-9 to participate in a joint meeting with Memphis, Tenn., Friends at the home of Milton and Virginia Schaefer in Raleigh, Tenn. The occasion developed out of a concern voiced in a meeting of the Committee on Ministry and Counsel of the Memphis Meeting that further contact be developed with the closest Friends Meeting. Friends gathered for dinner together Saturday evening, spent the night in various homes, and gathered again for worship Sunday morning. A total of 63 Friends and their friends participated in this joint endeavor.

Financial aid is again available for summer study at the Yale Summer School of Alcohol Studies (June 29 to July 24) or at the Pennsylvania School of Alcohol Studies (July 7 to 11, at Juniata). These schools are primarily for teachers, social workers, and so forth, not undergraduates. The Temperance Committee of Philadelphia Yearly Meeting will foot the bill. For details write Donald Baker, Collegeville, Pa.

The Fellowship of Reconciliation, Box 271, Nyack, N. Y., has published a 16-page illustrated booklet entitled *Martin Luther King and the Montgomery Story* (10 cents a single copy; quantity rates). The book is printed in the familiar comic-book style and displays various phases of the Montgomery, Ala., bus strike in dramatic fashion. This novel enterprise of employing all-too-popular printing techniques for the purpose of explaining and promoting nonviolence deserves support.

Martin Luther King will be one of the speakers at the forthcoming Friends General Conference to be held at Cape May, N. J., from June 23 to 30, 1958.

The Philadelphia Yearly Meeting Office Committee reported to the Representative Meeting on February 28 that Francis G. Brown had been appointed Associate Secretary to take the place made vacant by the resignation of Howard G. Taylor, Jr.

Francis G. Brown is a member of Uwchlan Monthly Meeting and lives at Downingtown, Pa. He is a member of the Representative Meeting. A graduate of Haverford College, class of 1939, he taught for two years at the Haverford School and spent four and a half years in Civilian Public Service, until the end of the Second World War, and then had experi-

ence in industry and farming. He began his work in the Yearly Meeting Office on February 18.

Howard Taylor's resignation is to be effective April 1. He and his wife May Taylor will sail on April 9 to Japan for a two-year appointment of service for the Philadelphia Yearly Meeting Japan Committee. Howard Taylor became Secretary of Arch Street Yearly Meeting in 1946 and has been Associate Secretary of the merged Philadelphia Yearly Meeting since 1955. During 1951 and 1952 he and his wife were in Japan for their first period of service of fourteen months.

### *Southwest Half-Yearly Meeting of Pacific Yearly Meeting*

Some 160 Friends, representing all the Meetings in the area from Santa Barbara to Albuquerque, met at Redlands, Calif., February 1 and 2 for the fourth annual gathering of this Half-Yearly Meeting. Visitors included James F. Walker of the Friends World Committee and Esther C. Richards of Portland, Oreg., editor of the *Friends Bulletin*. Clinging to its aim to meet chiefly for spiritual refreshment and fellowship and to keep business and other activities to a minimum, the Meeting regretfully ruled out a proposal which would have involved it in an otherwise worthy project. It divided into four worship-fellowship groups for one period, which considered respectively the peace witness, women's concerns, responsibilities for First-day School and teen-age Friends, and "other concerns." There was some dispute as to whether the consideration of "women's concerns" as a separate topic is in the best Quaker manner. James Walker spoke with much insight during a session on the spiritual life. Attenders enjoyed a concert of organ music, featuring composers of the Netherlands, by Leslie P. Spelman. The Meeting selected James Dewees, of Phoenix, Ariz., as clerk for the coming year and asked Phoenix Friends to consider the possibility of meeting next year in the Phoenix area.

FERNER NUHN

### MARRIAGES

KUMMER-KREWSON—On February 15, in Johnson Memorial Methodist Church, Philadelphia, Pa., JEANNE KREWSON, daughter of Mr. and Mrs. G. Norman Krewson of Philadelphia, and THEODORE GEORGE KUMMER, son of George and Florence Kummer of Carversville, Pa. The groom and his parents are members of Solebury Monthly Meeting, New Hope, Pa. The couple will reside in Germantown, Philadelphia.

POLLOCK-MORROW—On June 9, 1956, under the care of Swarthmore Monthly Meeting, Pa., PENELOPE LEE MORROW, daughter of Mr. and Mrs. William C. Morrow of Swarthmore, and STEWART CLASSON POLLOCK, son of Mr. and Mrs. James F. Pollock of Morristown, N. J. The bride joined Swarthmore Meeting while she was a student at George School, after having attended Swarthmore First-day School. The wedding was the first ever held in the Arthur Hoyt Scott Outdoor Auditorium at Swarthmore College. The Pollocks are living at 13-A Mayflower Garden Apartments, Little Falls, N. J.

ROSEMOND-PATTERSON—On February 14, at the home of the bride's parents, 320 Maple Avenue, Swarthmore, Pa., JANE THOMSON PATTERSON, daughter of Henry Carter and Mary Thomson Sullivan Patterson, and LELAND RAY ROSEMOND, son of Mr. and Mrs. Leland Eugene Rosemond of Scarborough, N. Y. The Pattersons are members of Swarthmore Monthly Meeting. The couple will reside at 13-B Mayflower Garden Apartments, Little Falls, N. J.



## DEATHS

**FOGG**—On February 15, H. NORMAN FOGG of Hancocks Bridge, N. J., aged 74 years. He was a member of Salem Monthly Meeting, Salem, N. J., and exemplified those qualities in his life as a farmer which make a recognized Quaker and a fine Christian. He is survived by his wife, Elizabeth Fogg, and three children, J. Norman Fogg, Frances Meyers, and Louise Bozarth.

**HOOD**—On February 16, at his home on Huffnagle Road, New Hope, Pa., ALBERT HOOD, a member of Solebury Monthly Meeting, New Hope, Pa. He was born in Chester County and was a resident of Philadelphia until he moved to New Hope in 1941. He was President of the Board of Trustees of Friends' Central School from 1934 to 1943, a member of the Board from 1925 to 1949, and a member of the Committee on George School from 1924 to 1935. He is survived by his wife, Mary Gibbons Hood, and two daughters, Agnes L. Hood Miller and Kate Bodine, both of New Hope, all members of Solebury Meeting.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

## MARCH

7-9—Southeastern Friends Conference, at the Orlando, Fla., Meeting House, 316 East Marks Street.

9—Baltimore (Stony Run) Meeting, Md., Conference Class, at the meeting house, 5116 N. Charles Street, 9:45 a.m.: Paul W. O'Neill, Jr., of the State Department, Washington, D. C., "Cultural Interchange with Russia."

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "The Psalms."

9—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Brand Blanshard, Professor of Philosophy, Yale University, "The Role of Values in Higher Education." Open to the public.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Euell Gibbons, "The Bible as a Guide to Modern Living."

9—Race Street Forum, at the meeting house, Race Street west of 15th, Philadelphia, 3:30 p.m.: E. Raymond Wilson, Executive Secretary, Friends Committee on National Legislation, "American Foreign Policy from the Viewpoint of the Japanese."

13—Thursday Noon-Hour Address, at the meeting house, 20 South Twelfth Street, Philadelphia, 12:25-12:55 p.m.: Elizabeth Gray Vining, "The Uses of Sorrow."

13-14—Conference on Issues Before the United Nations Today, auspices of United Nations Subcommittee of Friends General Conference Peace and Social Order Committee, in the Carnegie Building and United Nations, New York City. Open to Friends and their friends. For details, estimated cost, and reservations write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

13-16—Friends Conference on Disarmament, at Camp Miami, Germantown, Ohio. Delegates are appointed by Yearly Meetings.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "Apocrypha."

16—Central Philadelphia Meeting, in the meeting house, Race Street west of 15th, 2 p.m.: Milton and Alexandra Zimmerman on their experiences with the Society of Brothers and general conditions in Paraguay.

16—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Arthur Morgan, President Emeritus of Antioch College, "Adapting the College Program to Develop Community Responsibility and Leadership."

16—West Chester Meeting, at the meeting house, Chestnut and Church Streets, 8 p.m.: Thomas Colgan, "Levittown, Pa.—a Study of the North's Number One Problem."

19—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Nature's Half Acre; The Bill of Rights of the United States; A Is for Atom.*

20—Thursday Noon-Hour Address, at the meeting house, 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: Norman J. Whitney, "That Was All He Taught."

21—Nottingham Meeting, at the Oxford, Pa., Meeting House, South 3rd Street, 8 p.m.: Clarence E. Pickett, "Looking at Ourselves through Asian Eyes."

## MEETING ADVERTISEMENTS

Beginning with the April 5 issue the rate will be 22¢ per line, an increase deemed necessary by the Board of Managers to equalize the revenue per page from all types of advertising.

## ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salver, 745 East Fifth Street; Tucson 2-3262.

## CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

## COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

## CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

## DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

## FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

## ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue.

Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

**URBANA-CHAMPAIGN**—First-day school, 10 a.m., worship, 11 a.m., 714 West Green, Urbana. Clerk, Elwood Reber, 77285.

## INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

## IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

## LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

## MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for



worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

**ANN ARBOR**—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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NEW YORK

**ALBANY**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues. **Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

PUERTO RICO

**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

TENNESSEE

**MEMPHIS**—Meeting for worship each

Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

**AUSTIN**—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

**ADVERTISING RATES:** Display advertising—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6-11 insertions, 15% for 12-24 insertions, 20% for 25 or more insertions within one year. **Meeting notices**—22¢ per line, beginning with the April 5 issue; no discount for repeated insertions. **Classified advertising**—8¢ per word, with the following discounts: 10% for 6-15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies. Advertising copy may be changed without extra charge.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MARCH 15, 1958

NUMBER 11

***T**HUS there is something eternal in religion which is destined to survive all the particular symbols in which religious thought has successively enveloped itself. There can be no society which does not feel the need of upholding and reaffirming at regular intervals the collective sentiments and the collective ideas which make its unity and its personality. Now this moral remaking cannot be achieved except by the means of reunions, assemblies, and meetings where the individuals, being closely united to one another, reaffirm in common their common sentiments. . . .*

—ÉMILE DURKHEIM

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*Editorial Comments: Friends Disarmament Conference*

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## Continuous Prayer

**W**HAT I am about to describe may seem imagined or fanciful to some. Perhaps it has not been real; but the effects have most certainly been real, and very rewarding, and that is what is important. Two months ago, I would have said that continuous prayer was probably impossible, certainly very difficult. Now, I realize that it is not only possible, but also not difficult.

Continuous prayer must be continuous—something which occurs not once or twice a day but every few minutes, be it simply an awareness of God's presence or speech with God or work with God. Whatever it is, it must be a continuous contact with God. This, then, means living at two levels: at one level, ordinary, daily routine living; at the other level, living with God.

How can one live at two different levels simultaneously? I would liken it to background music, when one can be talking or pursuing some activity and at the same time be very much aware of a beautiful Schubert melody being played. Or I would liken it to standing out of doors, talking to someone, and while concentrating intently on the conversation, being very conscious of the warmth of the sun's rays as they penetrate through the shirt to one's back; no innuendo of speech is missed nor any delight of basking in the heat.

This continuous contact starts one eagerly and joyfully forward to meet each day, giving one the feeling that there will be someone near with whom to share every experience and to whom one can turn for guidance. The harassments of the day disappear, and the sensation of "If I can only get through this day" never makes itself felt. The day seems less complicated and happier.

The results of this contact are apparent in relationship to others, too. In conversation, before commenting or answering, there is a barely perceptible pause in which to take an inner sidelong glance of reassurance that the Divine Presence is near and will help in choosing the right words and actions. Just the mere fact that a third person, a silent witness, "stands in" on a conversation, makes one more temperate and thoughtful in reply.

I was not cognizant of being insecure or incomplete before. I only know now that I must have been. To return to one level of living would be like playing a piano with the hammer striking only one wire instead of three when a note is touched. To ask a man to revert to the one level of creaturely activity would be asking the impossible of someone who thinks he may have heard a whisper of eternity.

BARBARA SPROGELL

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, MARCH 15, 1958

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## Editorial Comments

### *Friends Disarmament Conference*

THE Friends Disarmament Conference being held this week end at Germantown, Ohio, is primarily planned to inform and prepare delegates who, in turn, will assist our membership and the wider public in studying this topic and exerting their influence upon our political leadership. The conference will deal with practical considerations. Economic and military aspects of pacifism have at times been neglected in a one-sided emphasis on the religious and humanitarian motivations of peace work that are likely to be primary in this concern. Without wanting to assign such factors a secondary role, it must, nevertheless, be clear to us that practical considerations predominate in the minds of our statesmen and the public. Mistrust, an all-pervading sense of insecurity, national resentments, mistaken or accurate appraisals of other nations' political aims—these are only a few of the factors to be considered before suggestions about armament reductions, withdrawal from critical areas, or similar sensitive proposals can be studied.

Uncertainty has been the mark of every phase of history since 1914. When did the Second World War end? The Versailles Treaty of 1919 was at least the official termination of the First World War, mistaken as its philosophy and structure were. No document of similar weight exists now to mark the end of the last war.

### *The Pace of Events*

Events are outrunning our capacity to understand and manage their impact upon history. President Roosevelt is reported to have advised his friends as early as 1944 not to conclude a peace treaty before 1950. In 1917 Henry Adams, the historian, prophesied that technical progress would far outrun our ability to absorb psychologically the course to which modern history subjects us. People who fly jet planes and work on concrete plans for interplanetary traffic are rising above their natural faculties for comprehending the implications of such super-human feats. There is more than the usual hobby aspect to our whimsical debates on leisure; leisure is the lost paradise of our generation. The wonders and the terrors alike of our new achievements becloud our vision of the future. World War II has not resulted in a state of peace because we have no clear or universally acceptable vision

of such future peace. We wonder about disarmament but continue to think in the categories of yesterday's world: the Russians speak in terms of a safety belt because twice in one generation they had experienced an invasion. England needs trade. The United States wants to protect her "way of life" materially and philosophically. Other nations have different goals, and our only common denominator is the haunting fear of tomorrow's potential terror. But fear alone is not enough to create the vision of a better world.

### *The Prospects*

The present UN negotiations concern eighty nations, although they affect the large nations primarily. It seems hopeful that no nation has as yet proposed to discontinue negotiations. Since 1954 a certain progress has been noted: Russia and the United States have dropped some of their demands concerning adherence to numerical or "balanced" cuts. Both nations are closer to agreement on nuclear weapons than four years ago, inspection no longer being the bone of contention it was then.

The discipline which official negotiations like these and conventions such as the present Friends Conference on Disarmament impose on the participants resembles the tedious process of studying the grammar of a foreign language, the intricate rules of spelling, or the elementary steps of higher mathematics. Pacifists have always been impatient in their desire to achieve their goals. Impatience has its drawbacks in that it weakens our sense for concrete and hidden realities. Yet without impatience no peace can be built, as not a single province of the Kingdom has ever been explored without this divine impatience. It was Jesus himself who expressed this holy impatience in the words, "I came to cast fire upon the earth; and would that it were already kindled!" (Lk. 12:49).

### *In Brief*

Only five years ago, in some areas of Indonesia, one baby in every two had malaria before it was a year old. Now, as the result of an intensive spraying campaign, most children born in the same area will never have the disease. This program has also put back into production 50,000 acres of land previously abandoned because of malaria, with a resulting annual increase in rice produc-

tion of 58,000 tons—or more than two days rice ration for every man, woman, and child in Indonesia.

The American Business Men's Research Foundation (431 S. Dearborn Street, Chicago 5, Ill.) published the

following figures about the age of beginning alcoholic drinking. Drinking was begun as follows: under 20 years of age, by 83 per cent; 21 to 25 years, 7.4 per cent; 26 to 30 years, 4.5 per cent; 40 years and over, 1.7 per cent.

## *The Mountain Revisited*

By J. CARTER SWAIM

WHEN Muriel Lester went to live in the East End of London she took a basement room in a settlement house. Outside, there was a flat and uninteresting piece of ground, which she proceeded to transform by building herself a hill. In one corner she piled all the debris she could find: old bricks, broken pottery, bits of guttering and concrete which a builder had left behind. This heap of rubbish she then proceeded to cover with a layer of earth. In this soil she planted flowers, and finally it all stuck together.

Miss Lester felt that she had to have a hill because it is not right to live without a sense of up and down. As it was the Gospel which motivated her to go into the slums, so perhaps also it was the Gospel which inspired her with this feeling. The Gospels relate that Jesus frequently climbed the heights. Sometimes he "went up into the hills by himself to pray" (Mt. 14:23). It was after such an experience that he chose "twelve, whom he named apostles" (Lk. 6:13). On the last night, he and his friends "went out to the Mount of Olives" (Mk. 14:26).

Matthew has collected the sayings of Jesus and prefaces them by telling how "he went up on the mountain" (Mt. 5:1). Earlier translations relate that "he went up into a mountain," but the Revised Standard Version preserves our idiom. When referring to men exploring a whole range of lofty peaks, or families going there for vacation, we say they went "into the mountains." When the elevation is singular, however, we are accustomed to use "on": "He went up on the mountain."

At Sinai Moses went "to the top of the mountain" (Ex. 19:20) and came back down with the Law. Matthew no doubt intends us to see Jesus as the giver of a new and greater law. Several times in the Sermon the laws which govern the kingdom of God are contrasted with those which prevailed in ancient Israel.

An eighteenth-century commentator observed that "a lofty part of the earth . . . is best suited for the most holy actions." This is why Jesus "went up on the mountain."

Dr. J. Carter Swaim, well-known biblical scholar and author, is Executive Director of the Department of the English Bible of the National Council of Churches.

In a home for aged women one resident was always complaining. Another, who, confined to her room by a gangrenous foot and enduring continuous pain, really did have something to complain about, said to her more fortunate friend: "Why are you always grumbling about the little things? Why don't you fix your mind on the big things? Why don't you look at the hills?" "From my room," was the gloomy reply, "I can't see any hills." "Well, then," came the unexpected response, "why don't you look at the clouds and imagine they're hills?"

This conversation suggests not only the power of the religious imagination but also the advantage of having a hill country of the soul. Matthew 5:1 tells how Jesus "went up on the mountain, and when he sat down his disciples came to him." In many artistic representations of the Sermon on the Mount, Jesus is portrayed as standing with outstretched arms and pronouncing His blessing upon the people. This position may in part reflect the fact that, among us, men ordinarily stand to deliver sermons, but use of an old translation has contributed to the false picture. Earlier versions here said, "when he was set, his disciples came unto him." To be "set" now conveys the taking of a fixed position, usually upright. The runner gets set for the race. A guard is set to keep watch over the royal palace. A telephone pole is set in place.

This usage tends to make us think that when Jesus "was set," it means he was standing. Hence the common representations in art. The dictionary, however, tells us that the first meaning of "set" is "to cause to sit, to make to assume a sitting position." Webster describes this meaning as "archaic"; no doubt it was the sense in which the expression was used by the King James translators. The Revised Standard Version gives us the true picture, "when he sat down." Even the King James Version at Matthew 15:29 tells us that Jesus "went up into a mountain and sat down there."

When the boy Jesus stayed behind in the temple, his parents found him "sitting among the teachers." Sitting was the usual position of a Jewish teacher, and in some Jewish lore the verb "to sit" becomes nearly synonymous with "to teach." The word "disciple" means "learner." A favorite term for Jesus was "Master," which means



“Teacher.” This teacher-pupil relationship the Revised Standard Version makes clear: “when he sat down his disciples came to him.”

Galilee was a surprisingly populous region. Josephus, in his *History of the Jewish War*, tells us: “The Galileans . . . have been always very numerous . . . the cities lie here very thick, and the very many villages there are here are everywhere so full of people . . . that the very least of them contained above fifteen thousand inhabitants.” Since the number of these “villages” was reckoned at 204, or—as it reads in some versions of Josephus’ autobiography—240, that would mean a total population of well over three million, in an area of about a hundred square miles.

Josephus is the only reporter we have for these matters, and there is reason to think he may have exaggerated. Since he made terms with the Romans and was by them appointed military governor of Galilee, he was always eager to make as good a showing as possible, and it would certainly not be like him to underestimate the population over which he ruled. With all due allowance for exaggeration, however, it is clear that Galilee was a place where people thronged. The Gospels reveal how, at the shortest notice, crowds gathered about Jesus wherever he went, and Matthew’s preface to the Sermon says, “Seeing the crowds, he went up on the mountain.”

The Revised Standard Version helps us to get this sense of how great numbers of people were always making it difficult for Jesus to do his work. At Matthew 5:1 the King James Version says: “And seeing the multitudes.” “Multitudes” is a fine old Latin word, meaning a great number of persons collected together. A volume on best sellers in the United States is entitled *Golden Multitudes*. Webster tells us that “multitude” is “now somewhat bookish.” Really to get a picture of people tumbling over each other, we need the word “crowd,” which suggests masses milling in disorder. Although “multitude” is a Latin word, even the Vulgate here has a word for tumult, mob, commotion, the word from which we get “turbulent.” The opening words of the Sermon make it clear that Jesus’ work was not done in lonely seclusion, but rather that he lived and labored “Where cross the crowded ways of life.”

Letter from India

IN January at the village of Barpali in Orissa the Friends Advisory Committee for India and Pakistan held its winter meeting. About thirty members of projects and scattered Friends met for three days to review common problems and concerns and to worship and think quietly together. It was, as always, a happy and fruitful occasion. Our hosts at Barpali, sponsored by the American Friends Service Committee, are clearly doing a fine job of instruction in health, sanitation, mechanics, and agriculture, and the reception which we strangers met with at the hands of the villagers was proof, if proof be needed, of the mutual ties established between the project and the people round about. The streets of Barpali are ringing with the sound of hand looms and silversmiths, and the smaller villages, such as Lenda, are beginning to profit from the new irrigation facilities provided by the Hirakud Dam nearby. Thus the fields are green even in winter, and the village workers trained at the project are spreading the good work.

This is an interesting time for the state of Orissa, said to be India’s poorest. As chance has planned it, the great iron and manganese deposits of India are in this area, and the old and the new exist side by side here as perhaps nowhere else: steel plants, bows and arrows, river valley projects, untamed jungle, many of the finest of the ancient temples, the remains of the old feudal system, and the *gramdan* villages of Vinoba Bhave. India’s best efforts and most serious problems are being woven together in history made today, and its outcome will most certainly affect the world. Along with the neighboring states of West Bengal and Bihar, this part of India, richly endowed with minerals, forms a growing point in the emerging picture but it is perhaps too easy to allow one’s affection for India to blur one’s view of the tremendous odds with which she is faced. One thinks chiefly of the population growth, both absolutely as it relates to food supply and its distribution as it relates to the phenomenal and unhappy growth of Calcutta, said now to be the fourth largest city in the world.

It will be well when the rest of the world, especially the United States and Russia, fully realize that the population pressures of India and China are cutting right

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*THE power of religion is almost illimitable, but it is not necessarily beneficent. Religion intensifies whatever it touches, be it good or evil, just as electricity turns a magnet into an electromagnet. There is no love so tender, no compassion so self-sacrificing, no courage so enduring, as the love and compassion and courage inspired by religion. But neither is any hatred so implacable or any cruelty so determined as religious hatred and cruelty. . . . When we pray for more religion, let us pray for a religion that is dedicated to the better future and not to an evil past.—WALTER RAUSCHENBUSCH*

across lines of political ideology and demand a solution that can only be achieved by the end of the cold war and real cooperation in providing all-out assistance to these underdeveloped and overpopulated areas in the immediate future. Education in limiting births, industrialization (decentralized), and perhaps some as yet undiscovered means of growing food will all be required. It would be wrong to underestimate the political threat of communism in Calcutta today, but it would be an even greater mistake to concentrate on the end result without tackling the root causes which are bound up with population pressures—whether it be in Bengal or in Kerala, the one Communist state of India. For geographical reasons, these explosive pressures are bound to adversely affect Russia much more immediately than they will the United States, and it may be hoped that the two countries can explore with both India and China the means of solution, and the sharp edge thus be taken off military rivalry. The matter must truly not be delayed, and there are some few farsighted Indians who are well aware of it.

In the countryside a great inertia has still to be overcome, and in the cities there is an as yet undefinable malaise. The large landholders for the most part are not cooperative with programs for increased productivity and the peasants for the most part are not aware of their own potential for good in matters of cooperative farming and improvement of methods. In Barpali, Friends have shown the villagers how they could dig irrigation canals independently of wages and hiring by government, and in a time of drought the villagers themselves saved the day. The government has often only scratched the surface, usually unable to make significant contact because of the nature of the bureaucracy. Much more, for example, could be made of the real achievement of the Hirakud Dam, both in direct and speedier application of its benefits and in publicizing the story of its construction. It is said and felt that in many ways the Congress party now in power does not at present have firsthand contact except with a section of the middle class. In a country committed to democracy, this lack of contact helps to explain the Communist vote in Kerala last year, and it makes the danger of a similar vote in Bengal more real. Yet there is much to contradict this impression. At Barpali we attended on Republic Day a festival addressed by the Congress Minister for Agriculture, and he spoke quite frankly of all these failings and showed a zeal for correction in a spirit of unity. Our English Friend Horace Alexander, who was with us at the Barpali meeting, also spoke to the villagers giving Vinoba Bhave's new greeting—*Jai Jagat* ("Glory to the World") replacing *Jai Hind* ("Glory to India").

Horace had just come from a visit with Vinoba in

South India and had many interesting things to say. Vinoba is no longer asking that one sixth of the land be given in Bhoodan, but is "urging that the owners of land in a village get together and agree to give all the land, so that it becomes the common possession of the village as a whole, to be redistributed to the families of the village according to need and capacity to use. Secondly, he is urging that every district must form its own *shanti sena*, or 'peace brigade'; thus they will learn to serve the community and rescue situations of conflict." Vinoba feels that either India or England may, of all the countries of the world, find the inner strength necessary to unilaterally renounce war altogether, and that for India the program of *gramdan* ("village gift") and *shanti sena* ("peace brigade") are the signposts on the road to a peaceful society. If we shrink from this optimism we should perhaps remember the magnificent optimism of our own Lord's Prayer and return to it with a renewed spirit: "Thy kingdom come, Thy will be done"—remembering likewise, ". . . the kingdom of God is in the midst of you."

Our Barpali meeting also gave consideration to the special place of the Society of Friends in India as a Christian group profiting mutually with other religious thought and deed. The hope was again expressed that a work-study center may in the not too distant future be established at Lakeview, a Friends property, at Pachmari in central India, about seventy miles from the Friends Rural Center at Rasulia. "Lakeview" could travel to the people in town and country throughout India, and also be a physical focus for the widely scattered friends of Friends in this large country. Perhaps Friends who read this can consider if such an undertaking might not have the prayerful support of meetings for worship in America and England.

BENJAMIN POLK

### If I Had Utter Wisdom

By ALICE M. SWAIM

If I could plumb the depths of mystery,  
Touch the intangibles, and understand  
All things that were, and all that are to be,  
If I could traverse every sea and land,  
And learn the intricacies of all skills,  
Read at a glance the inmost hearts of men,  
Would I be satisfied with my blue hills,  
And never yearn to roam the world again?

Or would the taste of such forbidden fruits  
Gnaw at my soul, like worms of discontent,  
Until they reach the deep and secret roots,  
Destroy me with desire and wild ferment,  
Until my happy land grows desolate . . .  
For utter wisdom is too harsh a fate.



## Fox Off Broadway

By RICHARD M. GUMMERE, JR.

NIGHTLY last year George Fox was walking on stage—off Broadway—in *In Good King Charles's Golden Days*. As the curtain rose on this very successful production of Bernard Shaw's last major play, a theatre-goer might have trembled for the Quaker preacher. Do not Shaw's clergymen often come to grief? Does he not show us many bishops, parsons, and other religious figures whose faith is challenged and found wanting? Does not the playbill of *In Good King Charles's Golden Days* list a strong team of gifted laymen of just the sort who usually do the challenging? The dramatis personae include King Charles II, Isaac Newton, the Duke of York (later James II), Godfrey Kneller (court painter), and three of the King's mistresses, including Nell Gwyn, the reigning actress of the time. In Shaw it is just such people as these whose untrained piety is shown to be greater than that of the religionists. Will George Fox be able to hold his own against this company of originals? The name of the artist, Godfrey Kneller, is an especially threatening one on the list of characters.

Shaw was a deeply religious man, who held art to be the supreme means of salvation. Though an admirer of Quakerism, he could not go all the way to meet Friends because of the Society's ancient mistrust of the arts. To his friend and neighbor Stephen Winsten, after meeting one Sunday, Shaw had said:

I am a Quaker by temperament but not by faith. . . .  
I am all out for healing through art, and the Quakers,  
by denying these things, deny the very essence of religion.

In every other respect, Shaw might have been a thoroughly representative Friend—in his sense of brotherhood, his concern for social action, simplicity, equality, and, above all, in his belief in the "ever-presence" and, as he called it, the omnipresence of God's spirit.

As a portrayer of George Fox, Shaw also had the advantage of knowing the true quality of early Puritan inspiration through an almost lifelong devotion to John Bunyan. But in drawing Fox for the stage, would Shaw stress the noble Puritan core? Might not Friends' historic disinclination to the arts and current gingerliness in

them loom largest in the playwright's mind? Could the prophet in Shaw hold the satirist in check? Playgoing Friends last year might very well have seated themselves in the Downtown Theatre, New York City, in some nervousness as to what the evening held in store for the founder of the Society when Godfrey Kneller should cross his path.

The stage directions describe George Fox at his entrance as "a big man with bright eyes and a voice held in reserve. His clothes are made entirely of leather." Though warmhearted and essentially respectful to all his fellow characters, the Quaker prophet is spoiling for religious controversy. It is not very long before he engages with King Charles himself over the issue of the ritual and other formalities of the Anglican Church.

When the bell rings to announce some pitiful rascal twaddling in his pulpit, or some fellow in a cassock pretending to bind and loose, I hear an Almighty Voice call, "George Fox, George Fox, rise up; testify; unmask these impostors; drag them down from their pulpits and their altars; and let it be known that what the world needs to bring it back to God is not Churchmen but Friends, Friends of God, Friends of man, friendliness and sincerity everywhere, superstition and playacting nowhere.

It was probably a burst of indignation similar to this one that provoked Oliver Cromwell to tell Fox that he was mightily quarrelsome for one calling himself a Friend. King Charles, more suave in the play than Cromwell in history, answers with such humanity and wisdom as to tip the dramatic scales against Fox.

As the play advances, the preacher is drawn into spirited give-and-take with most of the characters, sometimes successfully, sometimes not. In the seesaw of his fortunes on stage, Fox now triumphs through spiritual insight, as he trips up Newton for believing in the Chronology of Archbishop Ussher (4004 B.C. for the Creation), now falls down himself, as the King challenges him for his Puritan assumption that the theater is a sinful place. *In Good King Charles's Golden Days* is a portrait gallery of fervent seventeenth-century religious types. The spiritual tolerance of the King, the dogmatic Romanism of the Duke of York, the deism of Newton, the exquisite piety of Queen Catherine, all have their moments of expression. Even Newton's housekeeper, Mrs. Basham, outwits George Fox himself with an adroit application of one of the Ten Commandments. Most Shaw plays include one such earthy minor character who steals the show.

A sort of Newtonian equilibrium is thus set up among

Richard M. Gummere, Jr., is a birthright member of Haverford, Pa., Monthly Meeting. With his wife, daughter, and three sons he has been attending a tiny meeting in an abandoned schoolhouse, heated by a Franklin stove, near Bard College, Annandale-on-Hudson, N. Y., where he has been Director of Admissions for seven years. Previously he taught for some time at Media Friends School. The thesis he submitted for the master's degree received from Haverford College in 1951 was called "The Religion of Bernard Shaw." Permission to use the extracts from *In Good King Charles's Golden Days* was granted by the Society of Authors, London.

these and the other characters. It suffers an occasional strain, as when Newton threatens to throw the Duke out a window for calling him "the scum of a grammar school," or when Fox falls into one of his magnificent fits at the sound of a church bell. The King's mistresses whirl strenuously around their lord like satellites. But it begins to appear that George Fox might find a safe orbit in the system in which to escape the fate of Ferrovius in *Androcles and the Lion*, Minister Anderson in *The Devil's Disciple*, or the Reverend James Morell in *Candida*, professionals who were all surpassed in essential piety by amateurs. Standing in leather clothes amidst these spirited Restoration countrymen, will George Fox keep his precarious footing to the end? At this point there sweeps into the system like a comet Godfrey Kneller—painter.

#### *Kneller and Fox*

Is he an avenging angel sent on stage by Shaw to accomplish the defrocking which so many others of the author's religious devotees have suffered? Shaw was an old hand at this. Some of the highest drama he ever wrote came from it.

Kneller, who is described as "a well dressed and arrogant Dutchman," proceeds to warm up by devastating Isaac Newton in a brilliant vindication of art as superior to science—or anything else—in revealing the ways of God and nature. In the heat of this controversy, Kneller has not even noticed George Fox, who stands by like a ready victim, waiting for the seraphic haymaker Kneller seems thoroughly fit to deliver. At last Fox can keep still no longer. He suddenly interrupts, asking if "this painter" were not blasphemously claiming that his hand was the hand of God.

KNELLER: And whose hand is it if not the hand of God? *You* need hands to scratch your heads and carry food to your mouths. That is all your hands mean to you. But the hand that can draw the images of God and reveal the soul in them, . . . is not his hand the hand used by God, who, being a spirit without body, parts or passions, has no hands?

Fox (*in a voice of thunder*): So the men of the steeple house say; but they *lie*! Has not God a passion for creation? Is he not *all* passion of that divine sort?"

Kneller finally notices Fox for the first time and comes admiringly towards him.

"Sir: I do not know who you are, but I will paint your portrait."

No portrait in paint of Fox survives from this "True History that Never Happened," but Shaw's dramatic portrait will occupy a high place among the likenesses of the first Friend.

## A Warning to Utopians

By CAROL MURPHY

IT seems natural for those who are devoted to the coming of the kingdom of heaven to think of bringing it to earth by means of intentional communities. In bad times, those who love social justice betake themselves to ideal communities because of the horrors of depression; while in good times, the ascetics fly from the horrors of prosperity. In spite of neo-orthodox pessimism, there are many idealists who believe in demonstrating the reality of the kingdom by establishing pilot communities here and now, ones that may, perhaps, survive the wreckage of our atomic culture.

One cannot fail to sympathize with attempts to make a real community out of the "lonely crowd"; yet there are certain elements in much utopian planning that lead away from freedom and into totalitarianism. This warning comes from one who approves of a welfare state and of pilot projects in deeper community feeling but who feels that freedom must be at the heart of them if they are not to become demonic.

One element of totalitarianism is to be found in the selection of community members. It is a matter of course that an intentional community cannot include "just anybody"—its members are expected to be sincere and well trained in the point of view or method of religious discipline to which the community is committed. Naturally the choice is freely made, and the like-minded have a right to gather together on their common ground; but is it wise to so mingle like-mindedness with a social order that claims to have a universal basis? There is a certain kind of utopian "true believer" that cannot cooperate with those with whom he disagrees or mingle with those of whom he disapproves; yet a free society asks just this of its members. And the obverse side of this "true believing" trait is the demand to agree in order to cooperate and to approve in order to mingle; and a totalitarian society asks just this. A community that claims to be more than a private club, that wants to show the way to all society, must face the problem of building a basis of cohesion that is both broader and deeper than agreement on beliefs. We know that this will be tragically difficult, for we have yet to find out how a free society can cooperate with people—like the Communists—who use cooperation to defeat the ends of cooperation. Nevertheless a sample of the kingdom of heaven that is to be free cometh not with ideological segregation, but within our very haphazard neighborhoods here and now.

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Carol Murphy, author of *The Ministry of Counseling* (Pendle Hill Pamphlet, October, 1952), is a member of Swarthmore Monthly Meeting, Pa.



Another totalitarian element in some planned communities is likewise superficially reasonable and even attractive. There is a feeling, often institutionalized by communal ownership, that it is wrong, as well as inexpedient in a subsistence community, for anyone to be a waster or an idler. A community may be indulgent of its members' hobbies or more solitary pursuits, but there is nevertheless a demand that the members pull their weight in the enterprise, with the implicit assumption that the community as a whole is the judge of the worth of a man and his works. Now this is another totalitarian principle. The principle may not show its teeth so long as the community takes heed of the desires of the individual and no deep disagreement occurs; but what happens when individual and community persist in conflicting evaluations? This is not the pessimism that says you cannot expect people to cooperate without ultimate means of coercion. No, this is a matter of sincere difference of valuation. It was not so long ago, for instance, that "weighty Friends" frowned on the vocations of the artist or musician. Indeed, no society sufficiently appreciates its creative artists until after they are dead. Other forms of creative thought or exploration have similarly been considered wasteful in different societies, or subjected to forms of censorship by legislation or by the market place. A really free society must give its members the right to be wasteful or idle, and leave the definition of idleness to the individual and his God. There must be something that a man is, has, or does that is subject neither to rule, nor group opinion, nor price. A certain modicum of private property can be the outward symbol, though not a complete guarantee, of this right. The right to waste also implies abundance sufficient to leave a margin for waste. While there is an undoubted attraction to a bareboned and one-pointed life of dedication—as soldiers and monks both know—the free society must have an economy of abundance, with both opportunities and temptations not found in communities which cling to a subsistence basis and which therefore cannot afford to be so free. If economists are right in linking abundance to productivity, this means that those who love a free society must know the right use of modern machinery.

In sum, then, it seems that a free society must secure both the right to dissent in thought and action, and the obligation to cooperate with dissenters. The utopian must resist the temptation to proceed from conscientious objection to everything that hinders him from being good, to conscientious legislation to prevent others from being sinful. The secular society has achieved freedom by a delicate equipoise between individual and group that has produced a reign of law whereby the individual

is protected from the group by the same agency that protects the group from the wayward individual. The utopian society will wish to substitute love for the legal machinery of civil rights and civic duties, but it must preserve the same balance. High ideals and a religious commitment by no means guarantee this balance. Indeed, the temptation of such a group is to substitute intense moral pressure on the spirit of the individual for the relatively impersonal and outward pressure of secular legal machinery. Groups using the informal consensus method of reaching decisions succeed in being free only when the group refrains from any moral judgment of the individual. No truly free society can take the place of the Holy Spirit in enlightening the conscience or in producing concord and unity; but it can have strength to endure sincere differences of individual moral judgments through its faith in the perpetual reconciliation in and through tragic conflict, which is the way God seems to have chosen for Himself and His world. The kingdom of heaven on earth will not be a static tableau of bliss; it will not be a perfect society, but a perfecting society, with heights and depths not to be found in dreams of Utopia or Erewhon.

### Notes on African Women

THE women of Africa have an important place in this continent's development and it will be upon their capacity to make adjustments from the old life of the tribe to the changing demands of Western civilization that much will depend. In the Kikuyu tribe in Kenya, the education of women lagged far behind that of their men. During the Mau Mau movement, many of these women, who still lived in a world bound by old tribal ideas and traditions, fell under the spell of fanatical leaders and were among the most ardent participants in the sordid crimes that the Mau Mau carried out. Church groups and municipal and state authorities realize more and more that every effort should be made to help women to become literate so that their minds may be opened to new patterns of life. Practical courses in child care, in nutrition and hygiene, and in domestic science are increasingly popular wherever they are given in Africa.

In a country like Ghana, there are large governmental mass education programs for women which penetrate into the most remote areas of the country. Almost everywhere in Africa missions have teacher-training, midwifery, and nurses-training courses for women, and great emphasis is put upon training in Christian family life. Cities like Leopoldville in the Congo are meeting the needs of girls and women who come into the cities by setting up social welfare training centers and vocational schools in tailoring, for instance, where women can learn new skills which will equip them to find a place in the developing needs of the country.

In Ghana, women are the traders and commercial people of the large cities, and while many of them have little formal

education, they are an astute and able group. Politicians are beginning to appreciate how important it is to keep their good will and not to make laws which bring their disapproval, for they are becoming a force to be reckoned with in elections. In Accra there are large numbers of mutual-aid clubs made up of trading women. They meet to enjoy each other and to take up collections of money which are given first to one and then to another of their group who is in special need of funds. Everyone gives regularly and freely, knowing that the time will come when she, too, will be the favored one. These women meet at 4 a.m. to be ready for market at 6 a.m.! They are an independent and confident lot. The great problem is, what happens to their children while they are off trading? The city of Accra is developing a few nursery schools close to the market areas where children can be deposited, but many mothers do not take advantage of them and the children are left to run wild. There is an increasing problem of delinquency among older children in the cities of Ghana owing partly to the fact that so many mothers are away from their homes for long periods of the day.

In the Union of South Africa, the women, brought under the heavy pass regulations and in some cases threatened with deportation to the reserves, have made massive protests against these regulations. They marched on Pretoria, and some twenty thousand African women spent four hours squatting and singing before the houses of parliament while their representatives presented their protests. Several thousands of them have publicly burned their pass papers and others have refused to accept them. Very little was said about this in the white press.

The government in South Africa is at a loss to know how to cope with this stern, determined, and dignified defiance, and there is a growing awareness on the part of the women that they can deal with their own problems in effective ways. This realization of their own capacities on the part of African women is growing in many directions, and wise white missionaries are turning over more and more of the leadership of church activities to the African women themselves. For many years "Bible women" in various church groups have done a great deal of the pastoral work of the churches in "caring for the lost," and African women have real gifts in conducting meetings and leading discussion groups where they have a vital interest in the subjects under consideration. In Angola recently a large conference on family life was organized, financed, and spoken to entirely by African women with the exception of one white person whom they invited to speak on a technical subject.

The highly educated woman of Africa faces some serious problems. I talked with several women in Ghana who told me that a girl very often loses her chances for marriage if she goes abroad for further training. Ghanaian men are fearful that highly educated girls will not make good wives and mothers and may become serious intellectual and professional competitors as well, so they tend to marry girls with simpler backgrounds. One girl who was offered a fellowship abroad decided against it at the last moment for fear that she would never marry and have children. For this to happen to an African woman, educated or not, is little short of a calamity.

Many well-educated African women who have studied abroad have terrific problems of adjusting to the patterns of life in their countries when they return. There is no doubt that their services are needed and that there are plenty of opportunities open to them in their professions, but these professional women are inclined to lament drastically lower standards in their own countries, and their disapproval, when expressed, brings strains and resentments from their colleagues. One of the nurses I talked with was ready to return either to England or the United States, where she had learned to feel more at home and where she believed it would be easier to combine marriage and a profession.

If ever a group needed sympathetic understanding on the part of their opposite numbers in America and Europe, it is the women of Africa as they move into these agonizing transitions.

DOROTHY STEERE

## Friends and Their Friends

As we go to press we learn of the death on March 9 of Barrow Cadbury, the "grand old man" of London Yearly Meeting.

A note in the London *Friend* on the two best sellers at the Book Centre at Friends House recently—Elizabeth F. Howard's *Brave Quakers* and Elfrida Vipont's anthology, *The High Way*—prompted inquiry into Quaker best sellers in Philadelphia, at the Friends Book Store, 302 Arch Street, and its branch at 1515 Cherry Street. Both report last year's Swarthmore Lecture by Henry J. Cadbury, *Quakerism and Early Christianity*, as one of the leading titles. Catherine Owens Peare's biography of William Penn, a much more expensive book, published early in 1957, sold well at the time of Philadelphia Yearly Meeting and around Christmas, and is having another spurt now. In a six-year period Howard Brinton's *Friends for 300 Years* and Elfrida Vipont's *Quakerism* both crossed the thousand-copies line. Over the past seventeen years the best seller has been Thomas Kelly's *Testament of Devotion*, of which more than three thousand copies have been sold; it is included again this year in Harper's Lenten Readings.

Elizabeth Howard's *Brave Quakers*, one of the London best sellers, was reviewed in our issue of March 8 (p. 146).

International correspondence is conducted in a new way these days. David Houghton, member of Media Monthly Meeting, Pa., and a student at Penn State University, reports in the *Young Friend* that his Russian pen pal, Yurey Gurskey, a twenty-nine-year-old English teacher in the Novgorod region, has lately addressed him in English on a tape recording: "Dear American Friends, Dear Dave . . ." In the year since the correspondence began, the two young men have discussed "dancing, music, education, literature, art, recreation, economic standards, political ideals and practices, and religion." David Houghton thinks he has gained some understanding of Russians and also heard criticism of Americans "which cannot be lightly cast aside."



The Committee on Friends Schools, a subcommittee of the Philadelphia Yearly Meeting Committee on Education, has established the Emma Barnes Wallace Memorial Fund to give an opportunity to those who desire to express their love and appreciation of Emma in this way. In expressing her approval of the suggestion (which arose simultaneously among many Friends) Jane P. Rushmore wrote:

It would be very pleasing to me and deserved by Emma to have some kind of a permanent memorial, if Friends are interested in such a project.

It would of course have to do with education, to which she devoted the main interest of her life . . . [perhaps an] Educational Scholarship. . . . I would like her name in some way to be perpetuated as an educator with unusual discernment about how folks ought to be educated. She was never known even to dislike anybody and had a spiritual quality that lifted education above the commonplace.

The exact use to which such a fund might be put will be carefully considered by the Committee on Education, in conference with Jane Rushmore, and announced at a later date. Whether it be books or a scholarship will depend on the amount. We can only say at this time that it will have to do with education and will bear Emma Barnes Wallace's name.

Treasurer is Lenore B. Haines, 1515 Cherry Street, Philadelphia 2, Pa.

Montclair Monthly Meeting in Montclair, N. J., has established a memorial fund for C. Marshall Taylor, with contributions to it going to the Meeting House Fund of Friends General Conference. Individual Friends or Meetings wishing to contribute to this memorial fund may send their gifts directly to the office of Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., earmarked for the Marshall Taylor Memorial Fund.

On January 25 and 26 Ludwigsburg, Germany, was the scene of the regional (southwestern Germany) meeting of the Religious Society of Friends. The participants, among whom were several Americans now residing in Germany, called upon responsible statesmen and scientists the world over to remember, in their planning for the utilization of atomic energy, that man's duty is to preserve life and not to destroy it.

On February 25 Lewis M. Hoskins and Matt Thompson for the American Friends Service Committee, Lawrence McK. Miller, Jr., for Friends General Conference, E. Raymond Wilson and Edward Snyder for the Friends Committee on National Legislation, Robert Folwell for the Friends Peace Committee of Philadelphia Yearly Meeting, and Levinus Painter for the Five Years Meeting of Friends attended a national conference on "The Foreign Aspects of U. S. National Security" in Washington, D. C. Called at the request of the President to stimulate bipartisan support for foreign aid programs being submitted to the Congress for authorization and appropriations, the conference was addressed, among others, by John Foster

Dulles, Allen Dulles, Adlai Stevenson, Harry S. Truman, Dean Acheson, Richard M. Nixon, Edwin T. Dahlberg, Bishop Fulton Sheen, Rabbi Theodore Adams, and by President Eisenhower himself.

An attractive drawing, symbolizing "From Fear to Faith," the theme of this year's Friends General Conference at Cape May, N. J., June 23 to 30, has been contributed by George Kummer, a member of Solebury, Pa., Monthly Meeting. This theme drawing will first appear on the printed preliminary announcement now being distributed to Monthly Meetings.

A two-year appointment of Blanche W. Shaffer as Associate Director of the Friends International Center at Geneva, Switzerland, has been announced by the American Friends Service Committee. She is a member of Providence Monthly Meeting, Media, Pa., and lives at Moylan. On the staff of Pendle Hill, she is being released to take up her new duties on or about June 15, 1958.

Born in Switzerland, Blanche Shaffer spent most of her childhood in Egypt, returning to Switzerland for her later education. After completing the high school course at Zürich, she did both undergraduate and graduate work at the University of Geneva. The widow of Leslie Shaffer, she worked as co-director with him at the Paris International Center in 1945-46. During this period she was discussion leader and English teacher for the French Youth Group, *Cercle de Jeunesse*. Before 1940 she was director of the Children's Literature Section, International Bureau of Education, Geneva. She has taught French and German at Pendle Hill, and more recently she has been librarian there. She is also student counselor and a member of the Pendle Hill Publications Committee. She is an active member of the Centers Subcommittee of A.F.S.C. From 1950 to 1952 she was Publications Secretary for the Friends World Committee, of which her husband had been executive secretary, and she is a member of its Executive Committee (American Section).

It is interesting that Blanche Shaffer returns as an American representative to the country of her birth and will live in her native town. She will be associated with Duncan and Katherine Wood, British Friends who have been the directors of the Geneva Center for a number of years. Offices and a meeting room have been rented for this Center in a new building located at 12 rue Adrien Lachenal.

BIRTHS

CROOKS—On February 23, at Doylestown Emergency Hospital, Pa., to Malcolm P. and Marjorie Simms Crooks of New Hope, Pa., a daughter, CATHERINE SIMMS CROOKS. The parents and paternal grandparents, Forrest C. and Irene P. Crooks, are members of Solebury Monthly Meeting, Pa.

HAAF—On February 3, to Helen and Charles R. Haaf, Sr., of Woodstown, N. J., a son, DONALD GARY HAAF. The mother and grandmother, Anna C. Buzby, are members of Woodstown Monthly Meeting.

HOLMES—On February 19, to Francis W. and Helen B. Holmes of Amherst, Mass., their third child and second son, JOSEPH MARK HOLMES. His parents are members of the Middle Connecticut Valley Monthly Meeting, of which the Amherst Friends Meeting is a part.

NICHOLSON—On February 12, to Francis T. and Jean M. Nicholson of Lansdowne, Pa., a son, ROBERT STEPHEN NICHOLSON. The



baby, who is a birthright member of Lansdowne Meeting, has four sisters and is the grandson of Ardis R. and Dwight W. Michener and Rebecca Carter Nicholson and the late Vincent D. Nicholson.

**WALSH**—On February 26, to Peter and Claire Walsh of Wallingford, Pa., a second daughter, **HELEN WALSH**. The parents are members of Providence Monthly Meeting, in Media, Pa.

### DEATH

**EVANS**—On February 20, **WILLIAM WEST EVANS** of Philadelphia, Pa., a member of Valley Monthly Meeting, Pa. He is survived by his wife, Mary Evans, a daughter, Anne Lansing of Hicksville, N. Y., a son, William Evans, Jr., of Havertown, Pa., and eight grandchildren.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### MARCH

13-16—Friends Conference on Disarmament, at Camp Miami, Germantown, Ohio. Delegates are appointed by Yearly Meetings.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "Apocrypha."

16—Central Philadelphia Meeting, in the meeting house, Race Street west of 15th, 2 p.m.: Milton and Alexandra Zimmerman on their experiences with the Society of Brothers and general conditions in Paraguay.

16—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Arthur Morgan, President Emeritus of Antioch College, "Adapting the College Program to Develop Community Responsibility and Leadership."

16—West Chester Meeting, at the meeting house, Chestnut and Church Streets, 8 p.m.: Thomas Colgan, "Levittown, Pa.—a Study of the North's Number One Problem."

19—Chester, Pa., Friends Forum, educational motion pictures,

in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Nature's Half Acre; The Bill of Rights of the United States; A Is for Atom.*

20—Thursday Noon-Hour Address, at the meeting house, 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: Norman J. Whitney, "That Was All He Taught."

21—Nottingham Meeting, at the Oxford, Pa., Meeting House, South 3rd Street, 8 p.m.: Clarence E. Pickett, "Looking at Ourselves through Asian Eyes."

21-23—William Penn Center, Weekend Work Camp for 15-year-olds and up, at Spring and Belvidere Streets, Trenton, N. J. Apply William Penn Center, Fallsington, Pa.

22-23—Shrewsbury and Plainfield Half-Yearly Meeting, at the meeting house, 3rd and Watchung Streets, Plainfield, N. J., beginning 10:30 a.m. 8 p.m. Saturday, John A. Waddington, member of Salem, N. J., Monthly Meeting, State Senator from Salem County, and Senate Minority Leader, will speak about his experience as a Quaker legislator and his views on how Quakerism can become more effective today. For overnight hospitality: Marguerite V. Varian, 1215 Lenox Avenue, Plainfield, N. J.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Worth W. Mackie, "The Dilemma of Our Peace Testimony."

23—Mickleton Friends Forum, at the meeting house, Mickleton, N. J., 8 p.m.: Norman Whitney, "Peace in Our Time."

27-April 2—Philadelphia Yearly Meeting, at the meeting house at 4th and Arch Streets, 10 a.m., 2 p.m., and 7 p.m.

29—Philadelphia Young Friends Conference, high school and college age, 1515 Cherry Street, 2 p.m.: Robert Dumas, City of Philadelphia Commission on Human Relations, "Analyzing Our Prejudices—a Route to Understanding" (continuation of Philadelphia Yearly Meeting morning session).

29-30—Mid-Year Meeting of Iowa Yearly Meeting (Conservative), at Bear Creek Meeting House (Conservative), north of Earlham, Iowa. Sessions will be devoted primarily to worship. Report on the Friends Conference on Disarmament on Saturday evening. All Friends and others interested are welcome.

## MEETING ADVERTISEMENTS

Beginning with the April 5 issue the rate will be 22¢ per line, an increase deemed necessary by the Board of Managers to equalize the revenue per page from all types of advertising.

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW YORK

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.



**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues. **Flushing**: at 137-16 Northern Boulevard. **SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

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**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984. **CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

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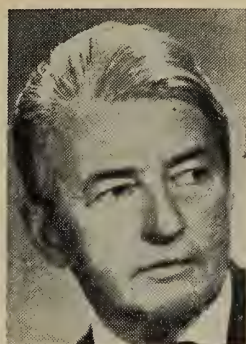
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MARCH 22, 1958

NUMBER 12

*G*OD'S love embraces all, sinners as well as saints, but it does not follow that all the differences in His children have no significance. I can claim St. Francis as my brother in Christ, but I should rightly be judged as suffering from megalomania were I to claim equality with him. True love is not blind; it recognizes, appraises, and accepts differences without allowing them to isolate. The evil in social distinctions is when they preclude fellowship. To ignore differences in men, however, is sentimentality and not Christianity.

—THOMAS F. GREEN,  
In the *Friends' Quarterly* (London)

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### The Universe Is Our Home

. . . . . by Rachel Fort Weller

### Letter from London

. . . . . by Joan Hewitt

### The Need for International Economic and Social Development

. . . . . by Lawrence McK. Miller, Jr.

### Elizabeth Gray Vining in Japan

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

## The Need for International Economic and Social Development

THE participation of the United States in an increasingly significant program of economic aid for less developed countries is in serious jeopardy. This was the judgment of bipartisan speakers who in an unprecedented array came forward to support mutual aid programs at a national conference on "The Foreign Aspects of U. S. National Security," held in Washington, D. C., on February 25 at the request of President Eisenhower. This White House Conference was followed by the Fifth National Conference on International Economic and Social Development sponsored by voluntary agencies.

The very calling of the first of these two conferences attested to the dangerous situation in which the Mutual Security Program, particularly its nonmilitary features, finds itself. Ample evidence was given for the continuance and enlargement of the various foreign aid projects purely on the basis of self-interest. The maintenance of independent countries as shields against the further spread of communism, the savings in military expenditures, and the competition of Soviet economic aid programs were emphasized. Most of the money for military assistance is spent in this country.

It is likely that Friends will be more receptive to other reasons for mutual aid, particularly the economic and technical assistance programs. Behind the cold statistics from less developed countries of low per capita income, disease incidence, and illiteracy lie indescribable living conditions, or, as one speaker put it, the harsh facts about "how they don't live." For example, the average per capita income in Asia and the Middle East is \$100, in contrast to \$1,300 in the United States, after taxes. One third of the world's people go to bed hungry. Eighty-five per cent of India's 400 million people are illiterate. Two thirds of the world's population live in the less developed countries.

Compared to the blessings the United States enjoys, undeservedly in many respects, and to the needs in these countries, our proposed economic aid, either by loans or grants, bilaterally or multilaterally through the United Nations, is pitifully small. Only 800 million dollars, or one per cent of the budget for the fiscal year 1959, is being requested for social and technical assistance. Quite apart from the commendable desire to encourage the growth of democratic political systems in newly independent nations, which will hardly stand up under a deteriorating economic situation, a religiously oriented people simply cannot neglect every opportunity to meet desperate human needs by extending "help for self-help."

It is clear that because of the current recession in the United States the nonmilitary features of the foreign aid program will face more criticism, most of it ill founded, than it has in a decade. Precise information on hearings in the House and Senate and key Members of Congress to be in touch with can best be obtained from the Friends Committee on National Legislation at 104 C Street, N.E., Washington 2, D. C.

LAWRENCE MCK. MILLER, JR.

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 22, 1958

VOL. 4—No. 12

## Editorial Comments

### Silence

MUCH has been written in praise of silence by philosophers and observers of human conduct. Silence as a mode of worship implies more than discretion, reserve, wisdom, and tact, although all these traits will strengthen it. This silence "covers folly, keeps secrets, avoids disputes, and prevents sin," as William Penn wrote in his *Fruits of a Father's Love*. He called it the "rest of the mind," speaking of it as "nourishment and refreshment." Yet the cardinal purpose of silent worship is to prepare what Rufus M. Jones called God's "invasion" into man's soul. Francis Howgill, one of the Westmorland Seekers, mentions that "the Lord of Heaven and earth" was "near at hand" when their minds were "out of all things," and when in their assemblies "there was no language, tongue nor speech from any creature." They then felt "gathered" or caught in "a net." It was a magnetic silence that drew many hundreds "to land." There was astonishment, joy, and great admiration. As in Robert Barclay's experience, this secret power weakened evil and raised up the good. Thomas Story speaks of such silence as "secret," creating a pure mind. Whittier considers it capable of reaching the prophet's ear and reading the divine law in man's heart. In Caroline Emelia Stephen's words, it might open "the very gate of heaven"; it is "faith restoring, strengthening," and makes room for "peaceful communion in feeding upon the bread of life."

We hardly need to repeat the much heard admonitions to contemporary Friends to recover the spirit of this communal silence that have been expressed critically in these pages on earlier occasions. In some instances the hours of worship in a large Yearly Meeting assembly have been in danger of alienating sensitive Friends, among them many of the younger group. We have heard voices expressing the intention of staying away from those opening sessions dedicated especially to worship that are meant to attune the entire Yearly Meeting for the days to follow. It would be a tragedy if a minority of older, undisciplined Friends should keep discriminating Friends away by their uncontrolled verbosity and thus refute the experiences of early Quakerism. This problem has occupied many of the best minds among the membership of Philadelphia Yearly Meeting for a considerable time.

This world would, indeed, be a less distressing place if only that mischief came to pass which the wicked ones among us perpetrate. The most painful unpleasantness comes, however, from our well-meaning and good Friends. Good intentions, the standing of being "weighty," and even old age are insufficient qualifications for the spoken ministry. Its exercise requires even more than tact and self-discipline. The message should be delivered under unmistakable authority within us, a call that the best of us may at times confuse with our all too human urge to be heard.

### No Sanctum

In a recent issue of the *Friend* (London), its editor writes:

"The editor, Bernard Canter, is always very glad to meet readers of *THE FRIEND* at his office. Sometimes he feels guilty that when a reader who has come, perhaps from a long way, to London calls in on the off-chance, he is either up to his eyes in work already or is out.

"So he wonders if it could be understood that he tries to see unheralded visitors if he possibly can; but that, while not wishing to make heavy weather of his work, he has an extremely full programme, and that if all his days were to be (very pleasantly) dotted over with unexpected interviews and visits, his only recourse would be to work at his desk at home all night as well. So that he can both enjoy these opportunities absolutely as far as time will allow, and still be able to plan his work a bit, could those who are able to do so give notice beforehand of their wish to come, with time to reply; and not take it hard if he has to ration the number of his interviews in any one week? Wednesdays, Thursdays and Fridays (except the first Friday in the month) are the best days; Tuesdays are "out" altogether as the Editor is putting the paper "to bed" sixty miles from London.

"Perhaps this small point could be borne in mind, but not taken too seriously to heart? The last thing the Editor wants is to have shut himself out from the chance of meeting you."

On this side the Atlantic, we echo every word and intonation, except that our best times are Tuesday afternoon, Wednesday, and Thursday. Our time of greatest pressure is Monday, and unfortunately it cannot be said that we are then sixty miles from Philadelphia.

## The Universe Is Our Home

By RACHEL FORT WELLER

THE universe is our home—the whole infinity of creation, visible and invisible, material and spiritual. Vast is this home, beyond all our powers to comprehend, for as we are, limited by our human capacities, experience of the whole is not possible for us. How then are we to feel at home in this house whose confines, if indeed there be any, are beyond our vision? How are we to feel safe in this awesome unknown? We draw together into family groups, communities, nations, seeking the comfort and security of tangible shelter, understandable relationships. Yet the very thing we seek eludes us and instead of certainty we know fear. Perhaps this describes the majority of us. But from time to time we become aware of certain individuals who move quietly in our midst, seemingly free from fear, unhurried, something deep within them incapable of being shaken by life's vicissitudes, although some of them are and have been subjected to sore trials. Miraculously they seem to us to be at home in the universe with all its vastness, as safe as is the child in the shelter of the house which is the home of his warm and loving family. How does this sense of safeness come about?

Let us begin with the family, for each physical pattern of our existence has its spiritual counterpart; or, to put it differently, as the seed contains the whole plant which is to expand into a form of life immense in comparison to its beginning, so each of our physical functionings, each pattern of our behavior contains the germ of spiritual transformation which is capable of infinite transcendence. Thus, perhaps, we may say that the family pattern *can* be the seed which can grow and transcend itself in a spiritual *idea* of family which includes all the universe, which progresses from father, mother, brothers, sisters, and the rest of the family clan to neighborhood, community, nation, hemisphere, the earth, the solar system in which our earth moves, the galaxy in which our solar system is but one of countless others, and so on—beyond imagination. Yet this does not of itself bring a sense of at-homeness.

Let us go back to the child in the family group to see whether we can find at least one answer to the problem. What is the character of the family which nurtures the capacity to feel at home even in the unknown? All of us could give it attributes: a family in which the mother and father love and respect each other, love and respect their children; a family which stands firmly in support of each member in joy and sorrow, success and

failure. The children can depend upon the parents to help and advise, to make them grow independent as fast as they are capable of growing, to love them unpossessively, to forgive them and never withdraw love no matter how foolish or wrong their actions may be. Such a family, surely, nurtures within a child faith in goodness, satisfies his need to be loved so that he may express love freely to others with compassion for their weaknesses and needs. May it not be relatively easy for one who begins his life in such a *human* family, gradually to realize himself as the child of a benign creator—God which means *good*—and so realizing himself, to know that he is related to all other souls, to sense that the creator's purpose is benign and that ultimately he is safe in the unknown as well as the known, no matter how dark and threatening may be his walks through the Valley of the Shadow of Death? His family has educated him for brotherhood—perhaps even beyond the knowledge of kinship with all mankind to a sense of relatedness to *all* life and even to those forms of creation which we call lifeless, yet really do not know to be so, since life itself seems to spring from that which appears to be without it. From this sense of relatedness comes a wonderful sense of God in all things and all things in God—a vision of the self ever expanding its individuality until it merges with the *all*. The soul is at home although it has not yet seen its home, God. But for this it is content to wait, for along with the vision and feeling of oneness comes a sense also of infinite time.

However, even the most loving human home may fail to educate its members for brotherhood and for security in oneness with a benign creator. A family may become so closely knit, so satisfied within itself, that it educates rather for clannishness, for nationalism, or racism, or other feelings of superiority which divide its members from those outside. The children of such a family may be unable to adjust to a larger scene, may even feel unsafe away from their family's ways of doing things. It is the parents who know how to extend the spiritual walls and roof of the home to include all mankind, who are able to save their children from so narrow an education. I once heard a friend say, "Often I am glad that I have no children of my own, for I can love other people's children the more deeply." Jesus, when told that his mother and brothers were seeking him, asked, "Who are my mother and my brothers?" We all know his answer. Yet how difficult it is for us—traditionally believing in ties of heredity, emotionally preferring those we call our own by reason of birth—to *feel*

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that *all* children are *our* children, *all* people our brothers and sisters, no *one* more our own than any other, each of infinite worth because each is a part of God. The parents who understand this intellectually, if not altogether emotionally, take a long step towards educating the children under their care to understand it, too. Those who can truly *feel* it and live it cannot fail to convey it to their children, whose feet thus will be set **surely upon** the path which leads to at-homeness in this vast universe. No other protection is needed by the children of men. Real security lies nowhere but in knowledge of God's unfailing love and of our oneness in Him.

Membership in a loving family can be one of the paths to heaven, but if it were the only one, many would be denied the goal. Daily we see our kinsmen, unsheltered by family love, beaten by hardships, assailed by forces which could easily tear their spirits asunder, yet setting their feet upon some path which sooner or later, by a miracle, leads them to believe beyond any doubt in the power of God's love to bring them home. And in the last analysis, by whatever means the believer arrives at this goal, the act of believing must seem to him always a miracle. For he cannot explain why he believes, but only that he does—and thereby he is transformed and given direction, certainty, and transcendent peace.

### Letter from London

**F**RRIENDS have, I think, a gift for mingling harmoniously the material and the spiritual. At my London Meeting we have just had an example. It is nineteen months since we moved into our meeting house, rebuilt and improved after bomb damage, and we have lately held a family gathering for all Friends and attenders who cared to come. Thankfulness for the privilege of worshiping together set the tone of our morning meeting. When that was over we sat down to an excellent hot lunch (a change from our usual sandwiches on such occasions), a meal generously provided by an anonymous donor for all 87 of us and prepared and served by our housekeeper and catering committee, who were thankful for the well-equipped kitchen which has been added to the meeting house. The physical man well satisfied, we moved back into the meeting house for a short preparative meeting, followed by a statement from our Treasurer on our financial position. We were glad to learn that the costs of the new building and equipment, with the inevitable addition of some unforeseen items, was safely covered and that during the first year in the new premises we had paid our way. This happy state of affairs was largely due to our Treasurer's efforts in gathering in the money, and we were grateful, too, to those who, when the Meeting was at a low ebb after

bombing, had had the faith and courage to plan rebuilding. While joining in the general satisfaction two thoughts remained with me: firstly, that our Meeting is comparatively prosperous and the new building did not, I believe, involve contributors in any great financial sacrifice, and, secondly, that we now have an obligation to see that it is put to good use. Our Sunday meeting is well attended, by about 150 people, and I believe that the Wednesday evening meeting, which I cannot attend, answers the need of many who cannot come on Sundays.

The Treasurer was followed by the former Clerk to the Elders, who, though his theme was solemn, could not resist opening with an after-luncheon story, which I hope you will enjoy as we did. Only once did he set out to elder a Friend (or maybe an attender), a man who had on many occasions spoken at great length. At the close of a meeting in which the garrulous one had excelled himself the Clerk to the Elders slipped out after him and followed him in hot pursuit. Down the road he went, across the traffic lights, and into Trafalgar Square under Nelson's column. There, among the pigeons, he caught up with his man and laid a hand upon his shoulder. The face that turned round to him was that of a stranger!

Putting frivolities aside, our Friend had some wise things to say on the ministry. He felt that those who speak are heard too often and those who do not speak are not heard often enough. I hope his words will have given encouragement to the shier members and attenders, but it would be a pity if they inhibit some of our older weighty Friends, who, like himself, usually speak most helpfully with brevity and great humility. He went on to say that we must, in such a heterogeneous group, achieve unity, a unity which brings together the elderly and weighty, those in middle years, the young students and nurses, some of whom are unfamiliar with a silent meeting. He felt that guidance and discipline were needed to help people to concentrate their thoughts on God. He finished by reading a sonnet he had written, which you can read for yourselves in the *Friend* (London) of January 31. This naturally led us into a period of worship.

I believe this family gathering gave us a chance, through social intercourse, to deepen our spiritual unity. The encouraging review of our material position should stir us to make a greater contribution to the spiritual life within our little sphere of influence in this great city.

This evening I listened to two broadcasts: the first on television in which two Christians and two humanists discussed whether it was possible to maintain Christian morals without Christian faith. One of the Christians, J. B. Phillips, is perhaps known to you; his paraphrase of the Epistles under the title of *Letters to Young*

*Churches* gives for many of us a contemporary relevance to Paul's exhortations. The other Christian was Edwin Robertson, of the ecumenical movement, who once addressed us Quaker relief workers in Germany shortly after the war. For the humanists, what struck me most was the nearness of their attitude to a religious one. One said that if faced with a moral choice she would seek to act as nearly as she could in conformity with her utopia. What else was that but seeking first the Kingdom of God? People like her have, I think, been put off Christianity and yet have retained their integrity; they remind us that it is not those who only say "Lord, Lord" but

those who do the will of God who enter the Kingdom.

The second broadcast, on sound, took the Christian standpoint. It dealt with problems of power. It was heartening to hear a scientist and Christian, who has shared platforms with our Friend Kathleen Lonsdale, stating that he refused to continue his research when it was likely to be used for evil ends and to undertake work which could not be made public for security reasons. It is good to know that, while on the one side increasing attention is given to nuclear weapons, voices speaking peace are also heard.

JOAN HEWITT

## Elizabeth Gray Vining in Japan

*PEN Delegate, Honored Teacher, Friend*

WHEN the twenty-ninth annual Congress of International PEN (Poets, Playwrights, Publishers, Essayists, Editors, Novelists) opened in Tokyo on September 1, 1957—the first to be held in Asia—Elizabeth Gray Vining was present as one of the twelve American delegates.

"What was the Congress like?" I asked her.

"Our sessions were held in Sankei Kaikan," she replied, "a remarkable new building in Tokyo equipped like the General Assembly room of the United Nations with facilities for simultaneous translation. The three languages used were Japanese, English, and French, with English predominating.

"Japanese hospitality was marvelous—generous, indefatigable, imaginative, gay. Contributions to the tremendous expense of the occasion were made not only by businesses, banks, industry, but by school children, laboring people, patients in TB sanitariums. You feel in Japan that art is really important, not limited to a special group.

"The central theme of the Congress," she went on, "was the reciprocal influence of Eastern and Western literatures. The old separation seems to be breaking down: an Indian delegate felt that Eastern writers are now turning more toward science and technology while Western writers are concerned with the maladies of the human spirit, and an Indonesian writer suggested that the East-West opposition is no longer a matter of geography but a split running down the middle of every country and of every individual.

"Will you tell us," I asked, "something about the welcome, official and unofficial, given you, as tutor to the Crown Prince in 1946-50, on this first return to Japan after seven years?"

So obviously did the facts indicate her having been treated as a Very Important Person that, Quakerly, she admitted them almost with embarrassment: PEN guest of honor by appointment of the Japanese section—the American guest of honor selected in the regular way by his own delegation was John

Steinbeck. The Prime Minister gave a luncheon for her and the Emperor's Grand Steward a reception. While she was in Tokyo a Mercedes-Benz with an excellent chauffeur was put at her disposal, and she was also given a railroad pass.

When it came to the "unofficial," her tone changed, in the joy of personal relations happily renewed. "I count the entertaining done by the imperial family as 'unofficial,' it was so sweet and warm. The Emperor and Empress gave two dinner parties. The Crown Prince gave four parties for me; I saw him altogether eight times. He has not changed greatly since he was in the United States four years ago, but he has grown up just as you would want him to. He has official duties now, the sort of thing an expected successor to the throne does. I attended a rally of 4-H clubs from all over Japan to which he was extending an official welcome; I was impressed with his serious, interested attention, his poise."

"Were there other people you especially hoped to see?"

"I saw them all—all (except two or three just too far away). They made it possible. Like Dr. Koizumi, Counselor in charge of the Prince's education, who put aside many engagements to go to the parties, and he and his wife took me for a weekend in the mountains. When I was in Japan before they did innumerable things for me. They were in the United States with the Crown Prince, and Dr. Koizumi again to get his degree from Columbia University. He is one of Japan's great men.

"A very special delight was an invitation from Mrs. Inoue, who cooked for me in 1946-50, to have lunch in her little home on the outskirts of Tokyo. I had left Japan much troubled about the family, weighed down by illness and other problems. And now here they were, coming out into health and jobs, and proudly introducing me to a cheerful, six-month-old granddaughter.

"Three weeks of my stay I spent with Tane Takahashi, my secretary, interpreter, and beloved little sister, whom many people in this country will remember—two weeks at the International Christian University, where she is head of the library, and the third week, for which she had saved part of her vacation, traveling in western Honshu. Tane is doing a wonderful job at the university; the open-stack library there, most unusual

Based on a long interview granted by Elizabeth Vining to Lois L. Comings, a FRIENDS JOURNAL staff member. Because of our habitual space restrictions, what is published here is only a small compression from all that she imaginatively opened up—the facts and the flavor of her seven weeks' return to Japan.



in Japan, is her creation; she is the only woman who has a seat on the University Senate (an important faculty body which makes academic decisions); and her own qualities, her serenity and warmth, make her much loved."

"Aside from Tane Takahashi," I asked, "did you have opportunity to see anything of Friends and Friends work in Japan?"

"I spent my last week at Friends Center with Esther Rhoads, who succeeded me in giving the Crown Prince and the Empress English lessons once a week. It was a great joy to be with her. Together we went to part of the seventieth anniversary celebration of the Friends Girls School. I also visited the Friends Neighborhood Center at Toyama Heights, its kindergarten and the library organized by my sister, Violet Gordon Gray, when she was in Japan with me in 1948-50. The meeting for worship that began as a result of what Thomas and Eliza Foulke brought the neighborhood in 1949-50 was eagerly planning for November 3, 1957, when it would become a Monthly Meeting.

"But what about the four parties the Crown Prince gave for you?" I reminded. "You didn't tell me what they were."

"A dinner party first, at his house, with sixteen of the court people who were my real friends as the guests. Next, a reception to which were invited all his former classmates and the teachers at the Peers' School, where I had the English class for four years. The boys are through college now, doing all kinds of things. There were speeches, all in English, excellent speeches, lively, affectionate, some of them witty. Then there was another dinner party, with the sixteen boys who, two at a time, shared his private English lessons. At both his dinner parties the Crown Prince arranged opportunities for us to talk together alone. The last of his parties was a picnic at Hayama, a seashore resort about two hours from Tokyo. Prince Masahito, his younger brother, now in the last year of college, was there, Dr. Koizumi, Esther Rhoads, two of the Crown Prince's classmates, and two or three chamberlains. We went out in little boats to a rocky island, for a delectable lunch exquisitely packed in little individual boxes. The Crown Prince had a new boat that had been built for him, with an American outboard motor, and ran it himself coming back. A beautiful day, everything very gay and informal, everybody taking pictures"—Elizabeth Vining's delight in the occasion became significant against my recollection of her account in *Windows for the Crown Prince* of the formalized way of life imposed on him when she first went to Japan and of her carefully planned, quarter-inch by quarter-inch pushing back of restrictions, the opening up, the slow educative process.

Indeed, a teacher's joy in the flowering of lives she has touched at some point, though never explicit, flashed and sparkled in her reporting of many of these occasions. There were the five former classmates of the Crown Prince who took her to dinner at the University Club—two doing graduate work in Tokyo (economics and nuclear physics), one in a bank, one a reporter, one doing nuclear research for a shipbuilding company. And they talked—stimulating talk, in English so good she almost forgot it was not their native tongue—of books, plays, and music; of inflation; of the race situation in the

United States (how they pushed her about events in Little Rock!), about PEN (they were keen to know what had been said there). With four of them she had been corresponding since she left Japan, seeing their minds explore and grow.

I hear Friends asking sometimes whether there is any evidence now in Japan of Elizabeth Vining's influence. "Influence" tends to be a mass word, pretentious and unprecise. She would never claim it, however clearly the honors and the whole range of warm, happy renewals of friendship indicate the opinion of the Japanese nation. But she has shown me photographs of those young men she taught as small boys—faces arrestingly sensitive, intelligent, alert. They would be my own answer: young men in the urgent, often arrogant, early post-collegiate years who not only gathered with their Crown Prince to pay formal honor to a teacher but who wanted, so many of them, to confer the even more flattering distinction of eager, lively talk—in the language she had taught them.

## Barrow Cadbury

Born September 27, 1862; died March 9, 1958

**B**ARROW CADBURY, who died in Birmingham, England, on the morning of March 9 in his 96th year, was known and loved by Friends the world over, and known personally by many American Friends who had met him on his visits to America (the last one in 1950) or at conferences and gatherings in England.

He, more perhaps than any other Friend, helped to make the world family of Friends a reality, through his inspiring yet humble leadership at the World Conference of Friends at Oxford, England, in 1952, and the European Conference of Friends at Birmingham, England, last summer.

Barrow Cadbury's life was one of service—in business, in his home town of Birmingham, and in the Society of Friends.

Born in 1862 in Birmingham, now at the heart of the industrial Midlands of England and its second largest city, he was the son of Richard Cadbury, who with his brother George had established Cadbury Brothers' Bournville Cocoa and Chocolate Works in 1879.

His school years were spent partly at Stuttgart, Germany, where he learned German and French; he later attended the Woodlands School, Hitchin (a town a few miles north of London), where John Bright's son was then teaching. He then went to Owens' College, and Dalton Hall, Manchester. For fifty years he worked with Cadbury Brothers Limited at Bournville, becoming a managing director in 1899 and chairman on the death of George Cadbury in 1922.

Barrow Cadbury will be remembered not only for his diligence in business, but for the great work he and his wife, Geraldine Cadbury (whom he married in 1891 and who died in 1941) accomplished in Birmingham for the welfare of young people. Together they built a remand home, a model juvenile court, and founded schools for young people who needed special care and understanding. He was also concerned, all his life, for the work of the National Adult School Union. He helped to found Westhill Training Institute (now College),

which is situated close to Woodbrooke College, at Selly Oak, Birmingham.

Friends on both sides of the Atlantic will remember him as a man who worked consistently and untiringly for peace among the nations. As recently as April last year he issued a statement, together with Dame Kathleen Lonsdale, appealing to statesmen throughout the world to appoint a minister for peace and good will in each country.

His work for peace found expression in Quaker fields. He gave untiring service to Quaker meetings, conferences, and committees. He was treasurer of the committees that arranged the world conferences of Friends. As one who loved travel he paid visits to Australia and New Zealand (on behalf of his firm), and many American Friends will remember his attendance at the Five Years Meeting in Richmond, Indiana, on two occasions, as well as his attendance at the World Conference at Swarthmore, Pennsylvania, in 1937.

Throughout his long life he appeared always to keep up to date with the times and with a swiftly changing world. He was always looking ahead, thinking of ways of helping the Society of Friends which he loved so much and thinking especially of the family of Friends throughout the world. He will be remembered for his generous personal giving to many causes, in and outside the Society. But Friends who knew him will think first of his humility, his deep, yet simple, religious conviction, his power of prayer, and his vision.

IAN A. HYDE

## National Council of Churches

THE first of the three annual meetings of the General Board of the National Council of Churches was held in New York City February 26 and 27 under Rev. Edwin T. Dahlberg, the new President. It was his first board meeting as well as mine, for I had been appointed in St. Louis last December as one of eight additional lay representatives.

I kept close to Anna Brinton, our representative, and observed that people spoke to her frequently about her statement against war at the Assembly in St. Louis. This was printed in the Assembly minutes as well as in *FRIENDS JOURNAL* (January 4). One of the early items of business was a report from the White House Conference on foreign aid which had been called by the President the day before and to which Dr. Dahlberg had spoken. It was noted: "In the light of our Christian conscience to care for our neighbors throughout the world the National Council of Churches strongly supports an expanded nonmilitary program of mutual aid and programs for reciprocal foreign trade." This was a momentous conference. Twelve hundred had attended at their own expense, some coming from Hawaii, and it was aid as an obligation to humanity and an example of practicing Christianity that received the greatest applause.

Race is always touched upon. In reporting the Assembly in St. Louis, mention was made of the fact that when colored and white leaders were pictured together in some of the local papers, white faces were deleted in the colored papers and vice versa in some of the white publications.

The National Council of Churches endeavors to bring the Christian approach into all walks of life and business. As an example: A strong statement on "The Churches and Alcohol" was considered under such headings as "Ministry to Victims of Alcoholism," "Alcohol Education in the Church," "Social Control of Alcoholic Beverages," and was followed by a lively discussion. The implementation and spread of this document was left to the Committee.

It was reassuring to see that the Office of Publications and Distribution showed a \$24,946 increase in sales over 1956 while reducing the operating costs \$8,978.

Three of the reports came from overseas. Mrs. Theodore Wedel, President of United Church Women, spoke of the coming Brussels World Fair in which the Vatican is planning a \$2,000,000 "City of God" building. The Protestants are asking for a modest \$100,000 (\$25,000 is already in hand) for a circular auditorium in the center of the fair grounds, to be called "Protestant Pavilion." It can readily be moved to serve as a permanent youth center. The World Council and the National Council of Churches gave this project their blessing, but funds must come from the public.

Dr. Roy G. Ross, General Secretary of the National Council of Churches, told of his two months' trip to Africa visiting ten countries. He pointed to the fact that the old missionaries seem lost because of the nonfundamentalist approach of the new; the African is looking to the church, not the missionary, for help and guidance. A conference at Ghana was attended by tribes from twenty-five countries—people meeting together for the first time—and no quarrels ensued, as all realized they were "members in Christ." The purpose was to debate the World Council of Churches and the International Missionary Council integration plan.

Dr. Dahlberg ended his account of an eight-day Christmas visit with our forces in Alaska: "The officer who escorted me to the plane for my return trip said with a swing of his arm, 'This is not security. We need you, the President of this great church body, to give us the security that counts—the security of Jesus Christ.'"

LYDIA B. STOKES

## Extract from Epistle

*Mid-India Yearly Meeting, 1957*

The present membership of the Society and the number of participants do not show a considerable fall in number, when compared with that of some years back. As per the current year's census there are 1,400 persons in all, including 200 members. Quaker families of Canada, America, and England residing at present at Friends Rural Centre, Rasulia, Hoshangabad, attended the Meeting. Their good wishes towards our Society, fellowship with us, and keen interest shown by them in the Meetings led us to understand that they were prepared to extend their cooperation to us in the work of the Society.

EDITOR'S NOTE: This epistle was not received until after the printing of Extracts had been concluded in the issue of March 8. An extract from the 1956 Mid-India Yearly Meeting was included in its alphabetical place, February 22, p. 119. As the 1957 epistle has been received in time for publication before the Philadelphia Yearly Meeting begins, however, the extract is given here for the sake of the greatest possible completeness in 1957 epistles.



Reflections on Christmas

THE season of "good will towards men" and recognition of our brotherhood brought with it at Christmas time 1957 a serious challenge to the people of Delaware Township, outside of Camden, New Jersey. The fact that a large number of Quaker parents are taking an active part in public school matters prompts me to relate the controversial case in question in this paper. The voices of these parents will count in community situations such as arose in Delaware Township.

The parents of a pupil in the Kingston Elementary School registered a vehement objection to their child's participation in a pageant portraying the birth of Christ. The child was selected by her third-grade teacher to be the Madonna.

The township school administration queried the State Department of Education and was advised that the law was specific: beyond mandatory reading of five verses of the Old Testament and permissive reading of the Lord's Prayer, no religious activity is permitted. A ban was ordered by the superintendent of the township schools on the advice of the school board solicitor. The Camden County superintendent and the assistant state commissioner of education agreed with the ban. On December 8 the school board informally discussed the directive and agreed that they "would not violate the state law."

The superintendent of Camden City schools, although not involved in the dispute, issued a statement which said in part, "In these days, when the godless, ugly head of communism appears on all horizons, it is a warning to us here in America, and particularly to those in the educational field, that we should not drive faith from our doors and jump into an intellectual cesspool and be exuberant in the superiority of man." "In the presentation of our Christmas plays," he asserted, "we are not conducting a religious service or exercise. . . . I as an educator consider the birth of Jesus Christ as a historical fact and not fictional. To try to remove from our way of life reference to biblical persons because they have religious significance in particular faiths which may not correspond with others' views is limited education." The Camden board endorsed his stand.

The Camden *Courier Post* said editorially, "To prohibit Christmas plays or pageants depicting the Nativity in the public schools . . . is a specious extension of the principle of separating church and state. It cannot be justified under the first article of the Bill of Rights. If an important body of legal opinion believes that it is justified and even required under New Jersey statutes, then the statutes should be changed. . . . In America we do not allow majorities to dictate to minorities in such matters. Neither can we allow minorities to dictate to the majority."

The Camden Missionary Society said Christmas should be used to allay juvenile delinquency and urged that "Delaware Township not be swayed by any minority group to do contrariwise to the fact that America is a Christian nation and New Jersey is a Christian state." The Delaware Township Ministerium put extreme pressure on the board and letters appeared daily in the press opposing the ban. No letters approving the ban were published.

The Camden Ministerial Association unanimously endorsed the statement of the Camden superintendent of schools and

called on Delaware Township board to reverse its decision. The Association's president stated that in his opinion, ". . . the school board solicitor has misinterpreted the state law when he stated that a few parents of Jewish faith were within their rights in asking that the plays be banned. If this decision is confirmed, we may be heading into an atheistic school system." This was the first mention that the complainants were Jewish.

Between 1940 and 1958 the Delaware Township population grew from 5,911 to 24,500! New industrial plants, a race track, and numerous housing developments had been built. The Jewish population is now estimated to be 25 per cent.

The fact that Jewish parents raised the issue, however, is irrelevant, for in other areas religious practices in the public schools are being questioned by Catholics, Protestants, and "humanists." In June, 1957, in Moundsville, Virginia, twenty-two Roman Catholic students of the public high school were barred from commencement exercises because they refused to attend baccalaureate exercises held in Protestant churches.

In Delaware Township the parents who had raised the issue, terror-stricken by now as a result of the community tension and a number of insulting telephone calls they had received, called on the president of the school board to ask that he restore the plays.

On December 13 at a closed meeting, the board by a 7-0 vote reversed the ban on Nativity plays, adding, however, ". . . students so desiring shall be excused from participation in such exercises." At its regular public meeting on December 16 the board stood firm on its ruling to lift the ban, despite a number of objections, including one from the American Civil Liberties Union.

The American Friends Service Committee learned about the squabble when it was reported in the Philadelphia *Evening Bulletin* on December 11; for the following week Philadelphia and Camden papers carried a running report of the controversy.

The Community Relations Department of the A.F.S.C. got in touch with local human relations agencies and was asked by them to help resolve the difficulty. A first step was to invite a group of residents, including Friends, to meet with representatives of the Jewish Community Council. At the meeting the Jewish representatives expressed surprise and deep appreciation that Christians were taking an interest; they regretted that the issue had been raised at what they considered the most inappropriate time of the year. Timothy Haworth, a member of Providence Monthly Meeting, Media, Pa., and member of the executive committee of the South Jersey Chapter of the American Civil Liberties Union, felt quite the opposite. "From the point of view of impact on Christians, Christmas might be the best time. The message of Christmas is precisely that of recognizing the brotherhood of all men." He thought that Christmas was an ideal time for clergymen to preach sermons which would apply to this aspect of community relations.

On Christmas Eve a *Haddon Gazette* columnist named "Townsmen," while taking note that the controversy was officially ended, said, "The issue it dramatized will not be so easily stilled, for the local problem strikes directly into the national question of separation of church and state. As offensive as the idea of prohibiting a Christmas play in the public schools may

be to many who profess the Christian faith, a more thorough investigation into the subject from the viewpoint of an American citizen may indicate the problem has more serious implications than at first seen."

What has been the result of the Delaware Township controversy? The Nativity scene has become a symbol of community dissension. Friendships have been destroyed. The decision of the school board does not appear to be a constructive solution. What will be done for Christmas 1958 is a question enlightened citizens of Delaware Township must face *now*.

The Delaware Townships of America have one distinct advantage over the older more settled communities. They generally attract a youthful population, tending towards the better educated in the skilled worker and young executive groups. They can use their vigor and intellect in solving complex problems in a spirit of give-and-take and can help all communities—old and new—learn that a practice which is disruptive and divisive to the community should be examined thoughtfully and unemotionally by all concerned citizens. The spirit of consultation and negotiation must be nurtured not only at the international level but also within our own communities.

THOMAS E. COLGAN

## Friends and Their Friends

The Records Department of Philadelphia Yearly Meeting will exhibit during Yearly Meeting in a show case in the east room of the Arch Street Meeting House a collection of papers illustrating the efforts of the Yearly Meeting for civil liberty during the past two centuries.

During Yearly Meeting, care will be provided for small children. Caretakers will be on duty for all daytime sessions during the week. Ask at the desk in Room A, Arch Street Meeting House, for directions to the new "nursery." For Sunday, arrangements have been made to care for preschool children in the Whittier between 9:30 a.m. and 12:30 p.m. and during the William Penn Lecture and the tea following, from 1:30 to 5 p.m. Please enter through the meeting house yard.

The Committee on Hospitality to Visiting Friends is anxious to know of Friends from a distance. Those desiring overnight accommodations may secure them by contacting Mary B. Test, Chairman, 304 Arch Street, Philadelphia 6, or the Yearly Meeting Office.

The 1958 sessions of Philadelphia Yearly Meeting present a great opportunity for high school and college age young Friends. Although young Friends are being encouraged to participate whenever possible during Yearly Meeting week, the sessions on Saturday morning, March 29, are especially emphasized. Given the privilege of selecting the Committees to report at this time, young Friends requested that they be the Young Friends Movement, the Peace Committee, and the Race Relations Committee. It is hoped that all Friends will make a special effort to encourage their young people to be present.

The afternoon program for young Friends, to be held at

1515 Cherry Street, is expected to be a continuation of the morning experience. At 2 p.m., Robert Dumas, of the City of Philadelphia Commission on Human Relations, will speak on "Analyzing Our Prejudices—a Route to Understanding." He will deal with prejudice not only as it is directed against the Negro but also as it involves social, economic, cultural, and religious groups. Young Friends want to know how and why the myth began. What is the place of fear in establishing and continuing prejudiced thinking against an individual or group? What effect does prejudice have on its holder? on the community? How can we helpfully meet situations of prejudice in everyday life?

Any young Friend, fifteen years of age or older, who wishes to participate in the program of March 29 can obtain further information by writing Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pennsylvania.

Members of the senior classes of George School and Westtown have made a good showing in the 1957/58 National Merit Scholarship Program testing, in which 256,000 of the nation's most able students participated. The ten winners of George School and fourteen of Westtown School are among the 7,300 finalists awarded Certificates of Merit. These 7,300 now contend for the scholarship awards.

FRIENDS JOURNAL would be glad to hear from any Friends school the *number* of those receiving Certificates of Merit in this National Merit Scholarship Program, and the *names* of any students who receive the final scholarship award.

In the face of mounting costs, Haverford College, Pa., has decided to increase the fees for tuition and board beginning next fall. The former \$850 tuition will rise to \$1,000, and board and rooms will move from \$470 to \$520.

In a recent letter to parents of students, President Hugh Borton explained the threefold need for the increase. Primarily, he said, the college must "continue to have a faculty of the highest caliber and provide for some needed additional instruction in specific areas." Current higher prices necessitated the \$50 increase in the charge for board.

Hugh Borton's letter anticipated a problem for the more than 40 per cent of students holding scholarships, by pointing out that a proportion of the new income would be used to meet their needs. In addition, he emphasized that the tuition fee has never covered the full cost of educating any student. Income from endowment has furnished almost half of the total.

In the *Christian Century* of February 5, 1958, "Friendly Neighbors," by Margaret H. Bacon, gives a full and cogent account of Friends Suburban Housing, Inc., as a nondiscriminatory suburban real estate agency—the concern from which it sprang, its organization and operation, its record of successes and failures in the year and a half since its founding. The development of the white suburbia in which its candle has been lighted, the explosive problems that threaten unless "peaceful change" is planned for and achieved, are clearly indicated. Margaret Bacon is a member of Radnor Monthly Meeting, Pa., and of Friends Suburban Housing.



Friends Schools Day at the American Friends Service Committee headquarters brought 63 representatives, including 12 teachers, from 14 schools to the meeting house at 20 South 12th Street, Philadelphia, on March 3. Six states—Delaware, Maryland, New Jersey, New York, Ohio, and Pennsylvania—were represented by an average of four delegates from each of the following schools: Abington Friends School (Jenkintown, Pa.); Atlantic City Friends School (N. J.); Friends School (Baltimore, Md.); Friends Academy (Locust Valley, N. Y.); Friends Boarding School (Barnesville, Ohio); Friends' Central School, Friends' Select School, Germantown Friends School, and William Penn Charter School (Philadelphia, Pa.); George School and Westtown School (Philadelphia Yearly Meeting); Moorestown Friends School (N. J.); Oakwood School (Poughkeepsie, N. Y.); and Friends School (Wilmington, Del.). Delegates paid their own expenses.

Under the direction of Wilbert L. Braxton, national high school program director for AFSC, the students were introduced to the weekly staff meeting. High points of the day included talks by Douglas and Dorothy Steere on their recent trip to Africa; a briefing on the purpose and work of AFSC by Lewis M. Hoskins, Executive Secretary; and a showing of the film "Shadow over Hiroshima." The group divided into two sections so that a visit might be made to the AFSC Warehouse to see and help in processing clothing for the Material Aids Program. Section Two remained for interviews and conferences with program staff on Educational Materials for use with younger children, Community Relations, Community Peace Education, Summer and Year Around Projects, and Foreign Service. Rounding out the day was a discussion and question period led by Spahr Hull, high school secretary for the Middle Atlantic Region. A refreshment period preceded adjournment.

Three George School students received Gold Achievement Keys as art awards for their entries in the Philadelphia Scholastic Art Exhibition. They are Miriam Marecek of Belmont, N. C., 1st Mention Ceramic Sculpture; Alice Russell of Newtown, Pa., 2nd Mention Pottery; and Lynne Waddington, of Salem, N. J., 3rd Mention Linoleum Print. The Gold Achievement Key signifies that their entries have been judged worthy to be sent to the National Scholastic Contest in New York City.

FRIENDS JOURNAL will be glad to learn names of other students from Friends schools whose entries will be sent to the National Scholastic Art Contest in New York City.

Pendle Hill's Spring Term begins on Monday, March 31, and ends on June 13. The opening course will be by Geoffrey F. Nuttall on "Living Religion Among the Contemporaries of George Fox." The spiritual insights and concerns of the finest of non-Quaker Christians of Fox's time, Herbert, Baxter, Cromwell, and others, will be covered. Geoffrey Nuttall, lecturer in church history at New College, University of London, is the author of *The Holy Spirit and Ourselves* and a forthcoming book to be published in May, *Christian Pacifism in History*. Dr. Nuttall will be in residence at Pendle Hill through July, when he will take part in the Pendle Hill Summer Term.

On Wednesday evenings Howard H. Brinton will give a course on "The Faith and Practice of the Society of Friends." The course offers an evaluation of Quakerism in terms of psychology, philosophy, science, and modern theology, and the relation of the Quaker form of Christianity to similar forms in the non-Christian religions. On Thursday evenings Henry J. Cadbury will lecture on "The Gospel of John", emphasizing the meaning and intellectual background of the book rather than questions of authorship or historical evaluation. These courses are open to nonresidents, without charge, and will begin promptly at 8 p.m. on Mondays, Wednesdays, Thursdays, respectively.

The Peace Committee of Lansdowne, Pa., Meeting arranged a visit in homes of members of the Meeting for the weekend of February 14-16 of seventeen staff members of the Secretariat of the United Nations. The following countries were represented: Belgium, Bolivia, Chile, Denmark, Ecuador, Egypt, France, India, Italy, Japan, the Netherlands, the United Kingdom, and the USSR. Those detained at the last moment included persons from Afghanistan, Hungary, and Poland. On Saturday afternoon the visitors and their hosts and hostesses were entertained enjoyably by the International Club of students at Swarthmore College, whose president is a student from Ghana. A group of five string players performed American folk and modern music. Guests left Swarthmore in the beginning of the biggest snowstorm in 36 years. It would take not a story but a saga to cover the adventures by which everybody reached home in safety. Some dinner parties were canceled; some had different, nearby guests; a few hardy souls got through with borrowed galoshes. On Sunday, a few hosts and five guests reached meeting for worship together with a few other Friends; concerts for which free tickets had been provided for the afternoon were canceled but all guests, by various contrivances of the hosts, achieved trains back to New York Sunday evening. Much regret was expressed that most of the guests had missed attending their first Friends meeting. William Hargrave is chairman of the Peace Committee; Edith R. Solenberger was chairman of hostesses.

The *Quaker Date Book* has new editors for 1959. Marion and James Richards, Jr., of Swarthmore Monthly Meeting, Pa., have taken over the job of planning, writing copy, and selecting photographs. Please contact the Richards at 128 Rutgers Avenue, Swarthmore, Pa.

Amelia W. Swayne, Newtown, Pa., has recently left for a six months' visit to Japan. Most of the time will be spent in Hokkaido, the northernmost island, where her son, Kingdon, is the United States Consul. Hokkaido is quite different from the rest of Japan in its cultural interest. The Ainu people, primitive dwellers in the country, are still to be found here. There are a Trappist Monastery and a Trappist Convent for women, and much beautiful scenery in the sparsely settled country. The capital, Sapporo, is a thriving city with a university and fine parks. Apparently there are no Friends in Hokkaido, but Amelia Swayne plans to visit the Tokyo Friends



Center and the Friends Girls School. If possible, she will try to get in contact with other Friends groups in southern Japan. One hope is that there may be an opportunity to meet some of the Hiroshima maidens with whom Friends in the Bucks Quarter area are corresponding.

On Philadelphia's WRCV-TV the "Friend to Freedom" study of John Woolman on the NBC television network, described in FRIENDS JOURNAL, March 8, p. 154, as scheduled for March 23, will be shown instead on Sunday, April 6, at 8:30-9:00 a.m.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### MARCH

21-23—William Penn Center, Weekend Work Camp for 15-year-olds and up, at Spring and Belvidere Streets, Trenton, N. J. Apply William Penn Center, Fallsington, Pa.

22-23—Shrewsbury and Plainfield Half-Yearly Meeting, at the meeting house, 3rd and Watchung Streets, Plainfield, N. J., beginning 10:30 a.m. 8 p.m. Saturday, John A. Waddington, member of Salem, N. J., Monthly Meeting, State Senator from Salem County, and Senate Minority Leader, will speak about his experience as a Quaker legislator and his views on how Quakerism can become more effective today. For overnight hospitality: Marguerite V. Varian, 1215 Lenox Avenue, Plainfield, N. J.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Worth W. Mackie, "The Dilemma of Our Peace Testimony."

23—Mickleton Friends Forum, at the meeting house, Mickleton, N. J., 8 p.m.: Norman Whitney, "Peace in Our Time."

27-April 2—Philadelphia Yearly Meeting, at the meeting house at 4th and Arch Streets, 10 a.m., 2 p.m., and 7 p.m.

29—Philadelphia Young Friends Conference, high school and college age, 1515 Cherry Street, 2 p.m.: Robert Dumas, City of Philadelphia Commission on Human Relations, "Analyzing Our Prejudices—a Route to Understanding" (continuation of Philadelphia Yearly Meeting morning session).

29-30—Mid-Year Meeting of Iowa Yearly Meeting (Conservative), at Bear Creek Meeting House (Conservative), north of Earlham, Iowa. Sessions will be devoted primarily to worship. Report on the Friends Conference on Disarmament on Saturday evening. All Friends and others interested are welcome.

## MEETING ADVERTISEMENTS

*Beginning with the April 5 issue the rate will be 22¢ per line, an increase deemed necessary by the Board of Managers to equalize the revenue per page from all types of advertising.*

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays;

monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNsend 5-4036.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

**SANTA FE**—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.



**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues. **Flushing**: at 137-16 Northern Boulevard. **SCARSDALE**—Scarsdale Friends Meeting, 133 Popnam Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York. **SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984. **CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2895.

PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets. **LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m. **PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th and Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. **PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue. **READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m. **STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

PUERTO RICO

**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522. **DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846. **HOUSTON**—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

AVAILABLE

**THE QUAKERCENTRE, AMSTERDAM**, Raphaelplein 2, kindly invites guests for bed and breakfast. Cost, 7 Holland florins per person per night (approximately \$2.00).

**MEXICO CITY FRIENDS CENTER**. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends meeting, Sundays at 11 a.m.

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**MOTHER'S HELPER**, Oakwood School student, to assist mother with children during summer. Box C29, Friends Journal.

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**COMPANION FOR ELDERLY WOMAN** living in apartment, Philadelphia suburb (Main Line). Telephone ELgin 6-0583.

**COUPLE TO ACT AS** superintendent for Friends' Boarding Home, Moorestown, N. J. Contact Marian G. Haines, 501 East Main Street, Moorestown, N. J.

**HOUSEKEEPER FOR MOTHERLESS** home. Two children, 2 and 3½. Own room and bath, good salary; attractive old farmhouse, Pennington, N. J. Write Box S31, Friends Journal.

**WOMAN TO DO PART-TIME** housework and some cooking in country 8 miles from Easton, Md. Small cottage near our house with two small bedrooms, kitchen area, bath, living room. Could have husband with job not on place or not able to work, parent, or child. \$100 a month, plus light, heat, vegetables in summer. Mrs. J. K. Stoddard, Easton, R. D. 4, Md.

**SUMMER CAMP NURSE**, 1958 season, Camp Pocono in the Pocono Mountains. Private infirmiry, doctor on call. International group, Quaker management. C. F. Paxson, Penns Park, Bucks County, Pa.

**SUMMER POSITION: CHILD CARE**, governess, companion-secretary. Experienced; college senior. References. Write Box G30, Friends Journal.

**APARTMENT OR ROOMS** with nice family for business woman. Prefer use of yard or flat; reasonable. Box S24, Friends Journal.

**TREASURER-BOOKKEEPER** for small charitable Foundation (Quaker)—Philadelphia central city office. Must be experienced in double entry, including trial balance and reports. Permanent position—full or part time optional. No solicitation of funds involved. State references and qualifications; write Box G32, Friends Journal.

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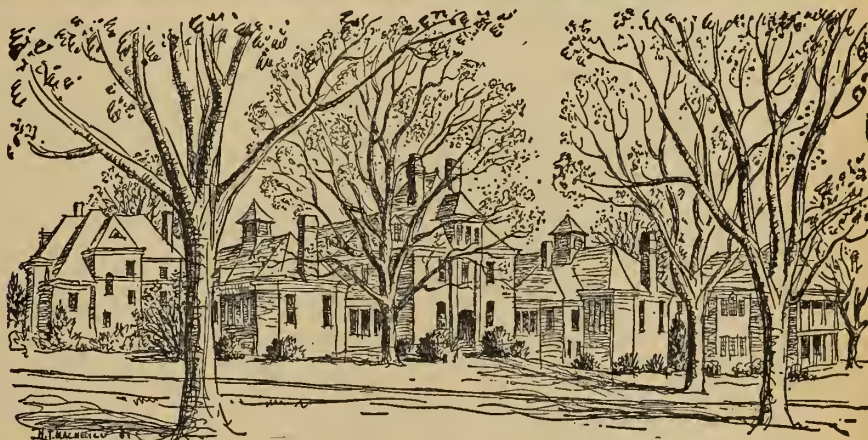
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MARCH 29, 1958

NUMBER 13

## IN THIS ISSUE

*I* T is not half so important that we send Sputniks circling around the globe as that we should send more loaves of bread around the world. . . . If we would concentrate on economic aid, the reduction of armaments, the honest exchange of news as well as the exchange of visiting delegations across all international lines, regardless of either iron curtains or star-spangled curtains, we would go far towards the reduction of those fears and tensions which now goad whole nations into a suicidal leap into the abyss of death.

—EDWIN T. DAHLBERG

### Job: The Problem of Evil

. . . . . *by Carl F. Wise*

### Quakers Confer on Disarmament

. . . . . *by George C. Hardin*

### Letter from Japan

. . . . . *by Jackson H. Bailey*

### Disarmament—An Old Concern and a New Urgency

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

## The Quaker Historian

**F**RRIENDS have always read, taught, and written history. Today a good many of them are professional historians. Do they have any peculiar contribution to make?

A common answer is that they can make no *special* contribution, but can seek only to be as honest, penetrating, stimulating, and impartial as is humanly possible. Anything else is evil indoctrination and bias. I agree that Friends should strive for this excellence in history. Nevertheless, if it means anything particular to be a Friend, then it means something particular to be a Quaker historian. For example, if Friends believe in the power of the Holy Spirit, then the story of the exercise of the Holy Spirit among men, their blindness to it or their disobedience, is central to history for them. Problems then arise: How does the historian detect the past actions of the Holy Spirit, or can he at all?

I invite correspondence from Friends interested in history, dealing with such questions as I propose below. I will undertake from time to time to edit, reproduce, or summarize letters received and distribute them to all correspondents.

1. Is there any religious reason for trying to stimulate interest in history?

2. Should a historical lecture or an essay prepared for a popular audience be any different because the author is a Friend?

3. Are there parts of the past which are peculiarly appropriate for Friends to study?

4. Are there Quaker methods of studying history or are current practices, and methods taught in the universities, sufficient?

5. What texts have Quaker teachers of history found most satisfactory? Why? Barnabas Hobbs, superintendent of Earlham College and principal of Bloomingdale Friends Academy, once prepared a set of Friends' texts. Is there any need of texts by Friends today?

T. D. SEYMOUR BASSETT,  
Division of Humanities  
University of California  
Riverside, Calif.

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## Grape Hyacinths

By ANNE YOUNG

No beauty in the telling: black-purple hood  
Top-heavy on a lean and leafless stalk inclined  
As to the wind—there was no wind.  
That noon I found them darker than shadow, shadow-  
less—the blind  
Perhaps discern such flowers—to the dark disciplined.  
No light receiving, none reflecting, parting light  
they stood.  
I saw the Rood,  
Perfect in darkness, the dark itself rescind,  
In light defined—  
Glory to God!



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 29, 1958

VOL. 4 — NO. 13

## Editorial Comments

### *The Christian and Atomic Warfare*

ABOUT a year ago Martin Buber replied with the following convincing deliberations to the question why all appeals to stop preparations for atomic warfare had remained ineffectual: These appeals tell governments, politicians, and generals what to do or not to do. But they fail to express a clear commitment of those who release or sign them. Missing in these manifestoes are the sentences in which the signers state in unmistakable language that they will not cooperate with preparations for atomic warfare. The courageous statements by atomic scientists aroused our attention and hope because they dared to express just this personal commitment.

Churches in many nations, international church assemblies, and the Pope have all released many such uncommitted and therefore feeble statements. These do not go to the root of the problem, which is the immorality and clearly anti-Christian nature of atomic warfare and other means of mass killing. The time is here for the churches to awaken to the irreconcilable conflict between their confessions of Christian faith and their sanction of warfare, often pronounced in one breath with appellations to the Holy Spirit. The theological arguments of Paul, Augustine, Luther, and the Popes sanctioning a "just war" should at long last be assigned to the junkyard of history where they belong. Any apologies for atomic warfare for the sake of religion, justice, and democracy will prove illusory. In case of atomic warfare democracy would be the first victim and all other rights and privileges would soon follow it to the realm of the forgotten past.

Fortunately the voices are increasing that denounce the moral insensibility of official Christendom as an unwanted neutralism, outright cowardice, and evasiveness in the face of the ultimate decisions to which Christian faith calls us. Where is the Holy Spirit, asks C. Wright Mills in the *Nation* (March 8) in this attempt to redeem the day? Has the terrible dictum at long last become true that "God is dead"? The writer accuses the church of having become an instrument of the society that maintains it, "a subordinate part of the overdeveloped society."

Accusations of this sort are not pleasant to hear. Yet truth ought to be received from whatever quarter it is offered. Will the church realize the apocalyptic serious-

ness of the moment and advocate the daring Christian quest of discontinuing unilaterally all preparations for atomic warfare?

### *Collector's Item*

Our recent reference to Dostoevski's having mentioned a fictional change in heavenly bodies (*FRIENDS JOURNAL*, March 1, p. 131) should be supplemented by a more substantial item concerning satellites that comes close to prophecy. The film *The Brothers Karamazov*, now running in some cities, will arouse many a reader to turn to the book itself. The novel is infinitely richer than the film and affords rare insights into the human psyche. It was completed in 1880.

Book XI, chapter 9, tells the story of the devil's visit to Ivan in lengthy and colorful detail. Ivan does not at first recognize the visiting "gentleman" but feels rather uncomfortable in his company, although the visitor fascinates him. As both ramble over a wide field, Ivan falls under the spell of the stranger's versatility and the confusing magic of his personality. Still, he strenuously attempts not to be hypnotized. Somehow the conversation turns to subfreezing temperature and suddenly an ice-cold ax is mentioned. Ivan asks whether there can be an ax in low temperature and in space. The stranger himself appears surprised and lets his fancy run over this new thought. An ax in space? He rambles along by saying that such an ax would be flying around the earth, without knowing why, "like a satellite." Scholars would calculate its regular course and naturally put it on the calendar. Ivan is confused and begins to doubt even the visitor's existence. The scene moves along for quite a while in this borderland between reality and dream.

An ax in space, a satellite, predicted as early as 1880! It is the symbol of a threat, and we are fortunate that neither Sputnik nor the Explorer resemble this weapon. There is still time to remove the threat which they might assume. That it was the devil who thought of the first man-made satellite as a weapon is all the more reason to get busy.

### *A Not So Unnecessary Query*

The message of the Friends Disarmament Conference published elsewhere in this issue closes with six statements and questions that are likely to arouse some dis-

cussion. One concerned Friend brought to our desk a seventh question not adopted by the drafting committee, which appealed to us for reasons that need no further elaboration. It runs as follows: "Has your Meeting recently put a peaceful idea successfully into orbit?"

### *In Brief*

The National Academy of Religion and Mental Health announced a grant of \$10,000 from the Smith, Kline and French Foundation in Philadelphia to provide fellowships for clergymen and theological students who wish to become chaplains in mental hospitals.

In the last six years Vinoba Bhawe in India and his friends have collected all over the country more than five million acres of land for the landless. This goes beyond the imagination of the Western world, which attaches so much importance to real estate, but it also surpasses the imagination of the Communist world, which takes real estate by violence and threats to make it the property of the state. In the province of Orissa, in some 150 villages all landowners gave Vinoba all they had, and a collectivized system developed, without violence or state interference, thanks to which no one remained without a piece of earth to till.

## *Job: The Problem of Evil*

By CARL F. WISE

THE Book of Job has not had the doubtful honor of being turned into a movie, as have Esther, the story of Samson, and a portion (largely apocryphal) of Genesis. But there is no other biblical narrative that has so often received from modern authors the spontaneous homage of imitation. Part of this homage is of course due to the book's intrinsic literary greatness. The rest of it comes from the greatness of its theme, for Job is unforgettable because the problem of evil is unforgettable.

The "problem" of evil is: Where does evil come from? Why is it permitted to exist? But first about Job.

The author of Job sets his stage perfectly. Incidentally, "sets his stage" is not inappropriate, for if the prose section were handled similarly to the Stage Manager's part in Thornton Wilder's *Our Town*, the book should make a most impressive one-act play. Also incidentally, since there is no room in the allotted space to discuss moot questions of origin or of interpolation, it should be said that the book as first written is here assumed to have concluded with the thirty-first chapter: "The words of Job are ended."

The prose introduction opens with the Lord in casual conversation with his sons, to one of whom, Satan, he lauds Job's perfect uprightness and fear of God. Satan asks, "Doth Job fear God for nought?" and specifies Job's many blessings. "Touch all that he hath, and he will curse thee to thy face." But after Job's wealth and children have been "touched," Job still remains perfect, saying, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Then Satan persists, "But . . . touch his flesh." And when after Job's flesh has been touched, he is sitting among the ashes, his wife

says, "Curse God, and die." Then come Job's friends to sit seven days and seven nights, "and none spake a word unto him, for they saw that his grief was very great."

In the verse dialogue which follows, Job begins his lament by wishing he were dead. Friend Eliphaz reminds him that he used to instruct others how to act in adversity. Why doesn't he follow his own instruction? Anyhow, he must have done something wrong, for no one innocent ever perished.

But Job can think of nothing; he wants to be shown what he has done wrong. He has been a good man; if he has done something wrong and God is merciful, why doesn't God pardon it? Then friend Bildad wants to know how long the words of Job's mouth will "be like a strong wind," for can God make a mistake?

Job wants to know how in any case a man can argue with God. A perfect man sins in the very act of claiming perfection. All Job asks is an explanation. Friend Zophar's opinion is that if Job were not so "full of talk" he would realize how far God is from anyone's understanding.

Job's patience wears thinner: "No doubt but ye are the people, and wisdom shall die with you." It is no less sacrilegious to defend God than to question him. A man should not come before God a hypocrite but should declare openly what is on his mind. When the friends assert that the wicked perish, Job points to the contrast between his own ill case and the prosperity of evildoers. He is sure that if he could find God, God would let him defend himself. Yet wherever he looks, God is not there. Nevertheless, he refuses to condemn the law of God by which he has lived, and vows to continue to keep it.

This violent telescoping does scant justice to the dialogue, which contains almost all the standard arguments that have whirled around the ancient problem



of evil. To understand the problem correctly, one first must eliminate both pain (which is nature's device to compel the organism to protect itself) and manifest retribution. The problem of evil is the problem of the innocent. It is the question the Greeks asked concerning Oedipus: Why did the gods punish him for doing only what they had compelled him to do? It is the refusal of an English clergyman to open his doors for a service of thanksgiving at the end of the war because it seemed to him that to thank God for ending the war clearly implied blaming him for allowing it to start and to continue. It is the despairing cry of St. Augustine: "Thou hast counseled a better course than thou hast permitted!" It is the suffering of Hiroshima. It is God permitting Satan to play with Job as a cruel boy plays with a fly.

The problem has never been answered to everyone's satisfaction in the sense that "Four" satisfies everyone as the answer to "What are two and two?" There have of course been many replies. The standard ones are to be found in Job: unswerving faith in spite of everything; putting the question aside as sacrilegious; giving the question up as unanswerable; depending upon patient submission to turn the tide of wrath. None of them satisfied Job. Another reply is to call evil the activity of Satan, possibly because this son of God was the agent of adversity in Job. But to blame all evil upon Satan is to beg the question, since Satan does nothing without God's permission. A similar objection arises to every reply that is based upon the theology of the catechism.

There is a reply not based upon the catechism, and for that reason it cannot be an answer to those for whom the theology of the catechism is a necessary part of their religious life.

The reply is that the problem of evil is a child of an unwarranted assumption and a disability of language. The unwarranted assumption is that the universe is made for man. It is unwarranted because it gets more support from man's desire to inflate his self-importance than it does from what he has learned about the world. Indeed, what factual evidence he has points rather in the opposite direction. The disability of language is the one it shares with ritual: the difficulty of remembering that the symbol is not the thing. A rose is not the flower. Altars, images, and wafers are not God. No formula, no image made of words, can ever be more than a symbol. True, there may be symbols more or less convincing, more or less apparently apt, more or less inspiring, awesome, ennobling. But no definition of God ever captures him because nothing finite can enclose the infinite.

All verbal symbols for the Spirit use symbols that are appropriate for mundane things only. "Knowing," "loving," "present," "powerful" are applicable literally to

men but only symbolically to God, who cannot be unknowing, unloving, unpresent, or powerless. And if man was made for the universe, rather than vice versa, then the problem of evil is a human, not a divine, problem. Death is no longer an evil, for not the imminence of death but the quality of life becomes of first importance. Those who have grown up with the symbols that have been the hope of ages past, and who are still inwardly nourished by them, will be understandably reluctant to relinquish their familiarity and comfort. But the exchange for something less anthropomorphic is not for something worthless. Those who have been in the shadow of the problem of evil rejoice to see the shadow pass. Against God's "inhumanity" to man, man is powerless; but about man's inhumanity to man, much can be done.

### The Shadow of Hiroshima

HIGH school students in today's Japan were only babies at the time the A-bomb fell on Hiroshima and Nagasaki in 1945. Their memory of those black hours is vague, a dream-like impression rather than a scene vividly remembered in all its realistic agony. Yet these students, with the adult world before them and the brothers and sisters born after them, have lived for years in the shadow of those bombs. They have seen friends and relatives disfigured for life, seen others die years after the bombs fell, victims of leukemia and the other dread aftereffects.

Esther Rhoads, Field Director of the American Friends Service Committee in Japan, has reported on reactions of some Japanese high school students after they viewed a film dealing with atomic weapons. The movie, *It Is Good to Be Alive* (American title, *Shadow of Hiroshima*) portrays the lives of some of the people living in Hiroshima in the years following the bomb.

In one essay on the movie an older student in the Friends Girls School in Tokyo writes:

The people who spent their lives in making such a brutal weapon, the people who killed so many people by just testing it, no matter if they have to win a war, I want to shout at them and ask them what they really think of a human being's life. Twelve years have helped wash away the fears of war from people's hearts but in contrast to this, the atomic bombs and the H-bombs are still being manufactured in many countries. We are all in the hands of danger. . . .

Another student writes:

In some corner of the world, there is always the sound of guns and someone being killed, nature being destroyed. The scientists are still studying the atoms. Improvement of the H-bomb is still going on. What for? For whom? Dr. W. F. Libby, a committee member of the U. S. Atomic (Energy) Commission answers that they had to choose atomic testings to control danger for the sake of the safety of the free world. Some politicians are busy at War

Strategy Conferences. What for? They answer to protect the freedom of the free world. Some people say that if the next World War arises, it will be the end of the world. The present H-bombs are said to be two hundred times more powerful than those used on Hiroshima and Nagasaki.

Others say that the A- and H-bombs are only instruments to be used for peaceful purposes. This is very wonderful. But people seem to be walking closer and closer to their own destruction. . . . We must realize what a great sin war is, and that by killing each other, human beings can never gain real happiness. Only those who do not know what it is to lose a loved one can continue war. Still, they must have mothers and fathers and children, too. . . .

Esther Rhoads wrote:

These reactions to the A- and H-bombs are very typical of the thinking of the people here in Japan. We run into it everywhere, at meetings of Japanese Quakers, at our Peace Lecture Series, among students, government officials, etc., etc. There seems to be a very general feeling that people in America are not much concerned and that most church people and even pacifists are doing nothing about trying to stop the A- and H-bomb tests and the danger which seems to be involved.

The responsibility for dropping the first atomic bomb lies solely on the shoulders of the United States. For that, no matter what rationalization we may offer for its use that day in August, 1945, we must answer to history. Bomb testing,

however, has not been limited to our government. Today genetic dangers of fallout are being disregarded not only by the United States but by the Soviet Union and Great Britain as well. And who knows when other nations may add to the hazards with tests of their own?

The Japanese students have spoken to all nations responsible for the continuance of bomb tests. A Japanese newspaper commentator, in reporting the news of United States plans for nuclear tests in the Pacific this April, spoke specifically to the American people when he said, "Is the job of spreading fear and working havoc to mankind the job of a Christian country like America?"

Can we fail to listen to these voices? Can we, as Americans, with our Judaeo-Christian heritage of love and brotherhood, sit by calmly, unconcerned over the knowledge that unless we act to stop it ourselves, we may be responsible for other deaths, as horrible and tragic as those at Hiroshima?

The problem has been summed up in the words of one of the Japanese students, "What should we do? What is it we must do? We must think together, for there is certainly something."

The film *Shadow of Hiroshima* (16 mm., 30 minutes, black and white), which moved the Japanese students to speak sincerely and without bitterness to the conscience of the world in the essays quoted above, has been made available to American audiences. You may rent it from the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., for \$3.50 a showing.

## Disarmament—An Old Concern and a New Urgency

*Message of the Friends Conference on Disarmament, held in  
Germantown, Ohio, March 13-16, 1958*

PEOPLE and nations able to solve conflicts without war, a world of peace and justice—this is the goal of disarmament.

The witness of Friends for peace is deeply rooted in the basic religious insights of our Society. The sacredness of human life and the essential brotherhood of all men demand a rejection of war. The Quaker understanding of the Christian gospel leads to a complete renunciation of war and preparation for war. Rufus Jones has said, "War and all its methods are absolutely incompatible with the teaching, the spirit, the kingdom, and the way of life of our Lord and Master, Jesus Christ. . . ."

There is an overwhelming urgency for disarmament as the keystone for peace. Today, one single nuclear bomb can contain more destructive capacity than all the high explosives dropped by all sides in World War II. The new weapons of war place mankind in mortal danger, and there is evidence that weapons now being developed will defy inspection and control. A first step toward disarmament, however small, may turn us from this path of destruction on to the path toward peace.

Disarmament is everyone's responsibility, because we are all now involved in preparation for war. Each of us shares the blame for the climate of fear which has resulted in reliance on military defense for security, in an inflexible foreign policy, and in a weakening of democracy at home. Each of us shares the obligation for asserting the religious faith from which will issue creative steps toward peace. We are not alone. We are never helpless. God works in history through men, and we feel we are under His leading.

The steps toward an unarmed world cannot all be foreseen, but two seem to us necessary and possible now: ending nuclear tests and banning ballistic missiles by placing the use and exploration of the upper atmosphere and outer space under the supervision of the United Nations.

Steps which we believe can follow in the near future, either singly or together, include: ending the production of nuclear weapons; restricting stock piles of nuclear weapons to countries which made them; beginning the conversion of existing nuclear weapons to peacetime uses; reducing conventional armed forces and terminating



conscription; banning shipment of arms to tension areas; withdrawing NATO and Soviet armed forces from Central Europe and demilitarizing this and other strategic areas; creating machinery for inspection and control of these measures.

As these steps are taken, we believe the United Nations should be brought into action as the responsible agent wherever possible. Such delegation of authority will build the UN into an instrument of international law and order in a disarmed world.

These approaches to disarmament are but a beginning, but they are essential to the solving of problems which now trouble the world, such as the need for the unification of Germany and Korea, for the growth of political freedom in Eastern Europe, for stability and economic progress in the Middle East, for a constructive relationship between the United States and China, and for nationhood and self-development for colonial peoples.

We recognize the complex problems facing nations even after they decide to move toward a disarmed world. There is no easy answer to the question "How do you meet the threat of potential aggression?" There is no blueprint for the uncharted region between our disturbed world and the world of peace and justice under law. But the risks we encounter in this venture are better justified than the risks of continuing the arms race.

1. *Every program for peace and social justice requires dedicated persons.*

What are you doing to clarify your concern for disarmament and to open yourself to those spiritual resources which can strengthen that concern?

2. *Hatred and fear of another people deny our religious faith, corrode reason and good will, and interfere with the peaceful accommodation of differences.*

Do you actively strive to overcome these emotions with love and forbearance?

3. *Effective witness to the testimonies of Friends requires an informed and alert membership.*

Does your Meeting endeavor to prepare its members and the surrounding community for a clear witness to the need for disarmament and the substitution of law and morality for military force?

4. *Friends have an obligation to present their views on disarmament to those responsible for making decisions.*

Do you seek opportunities to communicate, in writing or in person, with your governmental representatives?

5. *There are Quaker and other organizations through which Friends can effectively work for peace.*

Do you faithfully support and work with these groups?

6. *Friends are led to many expressions of their concern for disarmament.*

Are you sensitive to opportunities for direct action on disarmament, such as the voyage of the *Golden Rule*, participating in or supporting such acts as you feel led?

## Quakers Confer on Disarmament

By GEORGE C. HARDIN

THE Friends Conference on Disarmament, held March 13-16, 1958, focused on (1) reasons why disarmament is a central feature of peace, (2) some information on substantive matters, (3) how America could get out of a defensive posture, and (4) an outline of some things to do.

What better place for such searchings than a former military school, now operated by the Evangelical United Brethren as Camp Miami, located in the rolling, sprawling farm lands along the Miami River, at Germantown, near Dayton, Ohio? It was near enough to Wright Field, the nerve center of American airpower, to be stimulating. One hundred and forty Friends from twenty Yearly Meetings had four days together.

Disarmament means different things to different people. To the present administration, and the one before it, it means "some reduction" in the amounts of armaments. But clearly the present administration wants to keep real fighting power and has no intention of lowering either its guard or its punch. Washington is following the doctrine of all-out armament for the prevention of war, and the doctrine of adaptable armament for waging limited wars; if A-weapons are used, they want to have "clean" bombs.

On the other hand, real disarmament means either unilateral disarmament (which is more correctly described as "defenselessness") or universal disarmament (which means all nations, all weapons down to domestic police levels, and with continuing controls and enforcement under world law).

Regardless of what Friends think of unilateral disarmament (and most Friends favor it), they now recognize that *peace requires universal disarmament*. And thanks to some good advance planning, at the Germantown conference the old threadbare argument of unilateral-versus-universal was not a live issue. Friends at this conference were concerned with the transfer from world anarchy to world order, the spiritual problems of arms, and the responsibilities of Friends in helping the world get rid of its militarism.

The decision to disarm assumes a commitment to eliminate militarism and violence as instruments of national policy, and finally to abolish war. It is a process culminating in reduction of armaments down to internal police levels, with protection against again arming beyond this point. It must be psychological as well as mechanical. Peace is the real objective. Our interest in disarmament is because it is an essential part of peace. It has been said of Quakers that we talk peace but have only a tangential interest in freedom and justice. It was good

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George Hardin, Executive Secretary of Friends Peace Committee of Philadelphia Yearly Meeting, was a member of the Disarmament Conference Planning Committee.

to feel this conference had the whole vision in mind, and to feel that Friends were in fact looking beyond first steps. Disarmament is only a preparation for reconciliation. Disarmament is negative. Reconciliation is positive. Both are parts of peace.

There is a distinction between conference chairing and the Quaker term of "Clerk." There is no better chairman for a disarmament conference than E. Raymond Wilson. It is a joy to watch him operate: his summaries were almost always better than the sessions themselves.

The nicest parts about this conference were the people. It was fascinating to watch 140 Friends be themselves. There was a sense of sharing and searching together. Each added his own knowledge and beliefs, and we had a sense of belonging and of fellowship, and the richness of diversity. We felt that pacifism is relevant to peacemaking.

Here are a few samples of the wit and the wisdom from our notebook.

Kenneth Boulding, commenting on dualism of terms: "Scratch a Friend and you occasionally find a Quaker. A Friend is like a cuddly teddy bear, but a Quaker is angular, difficult, and often outrageous. . . . There's a difference in people who live in a world of ordinary common sense and those who see something else."

David Stafford, collating and summarizing round-table findings: "Here is a list of 120 different things Friends are now doing for disarmament."

Samuel Marble: ". . . the dynamics of war are related to natural resources. Why, then, are businessmen not interested in disarmament?"

Samuel Levering: "We must have some will to peace to get some machinery of peace. . . . Self-interest dictates peace for the first time in history. . . . The place to start is nuclear disarmament."

Lawrence Strong: "For example, American Quaker scientists, like the 43 English Quakers, might sign a statement agreeing not to work on military equipment or research. . . ." "It isn't by bread alone, but it includes bread."

Stephen Cary: "Arms now differ not so much by their atomic nature as by their total dimensions."

Edward Snyder, quoting Robert Matteson: "'It is often more difficult to negotiate with the Department of Defense and the Atomic Energy Commission to establish policy than to negotiate with the Russians on that policy.'"

Sydney Bailey: "The package proposal was for years a good plan. . . . But it would be useful to have another string for the bow. . . . Important for Quakers to remember is that even a small disarmament step could change the atmosphere and open the way. . . ."

Benjamin Seaver: "We match our ideals against the enemy's practice and never our practice against their ideals; rarely our practice with their practice, or ideals with ideals."

Emile Benoit: "The U.S. Government should undertake an expanding economy."

Lyle Tatum, quoting Robert Frost: "'I bid you to the one-man revolution, the only kind of revolution that is ever going to come'. . . . Personal commitment has great relevance."

A stage whisper: "What we need is some high-visibility action."

Dorothy Hutchinson, on three points of view: ". . . cynical pacifism, that thinks government is too evil or too stupid to take the necessary steps . . . sentimental pacifism, that visualizes men as more Christlike than they are . . . and a pacifism that finds it quite possible to believe that there is that of God in every man without believing they are all saintly and Christlike. . . ." And this little gem: "It's safe to counsel perfection because that guarantees nothing will be done."

Ray Newton: "It's hard to tell the sinners from the saintly, especially when you know both of them pretty well."

It was good to see the Friends Coordinating Committee on Peace (F.C.C.P.), the roof organization that planned and called the conference, become an action body as well as an advisory and consulting group. In the government there are very people working on disarmament. Is the Society of Friends doing its share? At this conference, yes. At home? That remains to be seen.

## Letter from Japan

By JACKSON H. BAILEY

CHANGE is unsettling—even frightening—and Japan is in a period of such rapid change that many find themselves completely without orientation. Yet one cannot but view the present situation with optimism. There is a ferment here, intellectual, spiritual, social, and economic, which, barring war or economic disaster, is laboring to produce something new and better.

One of the striking features of postwar Japan has been the hold of Marxian ideology in intellectual circles. Even those who have eschewed its political and social implications have been deeply influenced. For a decade Marxian economics ruled without serious intellectual challenge. Such is no longer the case. A group of keen and vigorous political scientists has challenged this hold and the battle is now joined, with the economists for the moment on the defensive. Scholarly journals and popular monthly magazines run lengthy articles and sponsor symposiums which analyze current thought and deal broadly with the inter-

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With the return to this country of our Contributing Correspondent for Japan, Bruce L. Pearson, FRIENDS JOURNAL feels fortunate in having this role now filled by Jackson H. Bailey, a member of Cambridge, Mass., Monthly Meeting. With his wife, Caroline Palmer Bailey, who is a member of Chester, Pa., United Meeting, he spent the years 1951 to 1954 in Japan, in charge of the American Friends Service Committee international student seminar and work camp program. For the next three years he was working at Harvard University on a doctorate in history and Far Eastern languages. Since October, 1957, he has been in Japan again on a Ford Foundation Fellowship, doing research on modern Japanese political development for his dissertation. In February, 1959, he will take up his duties in Earlham College, Richmond, Ind., as Assistant Professor of History, helping with the development of a program of Far Eastern studies. He and Caroline Bailey expect to return to the states toward the end of this year.



national and domestic scenes in terms of this new intellectual frame of reference. This ferment is healthy and one can hope it will continue.

The successful launching of the American satellite was greeted warmly—and with a sigh of relief by many. Admiration for the earlier Soviet success was spontaneous and genuine. A spate of books and magazine articles on Soviet science soon appeared and “space age” became an overworked cliché in writing on any subject. The initial reaction of awe and admiration for the Soviet accomplishment soon gave way to an uneasiness over its implications in the cold war, especially with the fiasco of the Vanguard blowup in December.

Yet there was an encouraging balance in the evaluation and comparison of the two systems that occurred. Admiration for American technical achievement has been universal and, at times, uncritical. Most moderate opinion, while recognizing great Soviet advance, continues to consider the American scientific base as broader and more secure. There has been less deprecation of American education than in the United States itself. The comments of Yoichi Maeda, Tokyo University professor and son of a prominent Friend, recently returned from the U. S. as an Eisenhower Fellow, are perceptive. Writing in the vernacular *Asahi Press* he compared the United States and Japanese educational systems. In Japan young people work extremely hard as high school students but once over the hurdle of a difficult college entrance exam, they tend to relax and drift through. In contrast American high school students have few intellectual demands made on them but once in college they are expected to respond energetically and creatively.

For all the criticism and distrust of American policy here (and there is much) there is a basic feeling that the U. S. position and line of action is predictable, in a way that the Soviet position is not. The current difficulties Japan is experiencing in her negotiations with the USSR on fishing rights in the Bay of Okhotsk lend support to the revival of latent fear of Russia, which has a long history.

The new trade agreement with the People's Republic of China is welcomed, though the difficulties of negotiat-

ing in a situation where there is no official governmental relationship have been starkly apparent. A private business group which included members of both the ruling Liberal and the Socialist parties concluded the agreement. The basic problems were political, not economic, and included questions of the size of the missions to be sent, the raising of the national flag above the mission, and continuance of Japanese recognition of the Chiang K'ai-shek government. Japanese businessmen with whom I have talked are anxious to develop this trade to a point, but they see it as only one of many sources of economic strength, not as a cure-all.

People here are deeply concerned over official American preoccupation with deterrence and the military response to recurring crises. Even those most sympathetic to the West feel that this policy fails to come to grips with the basic challenge, which is economic. People watch and compare China and India as each struggles with problems of development. Depending on the point of view, there is a haunting fear or a firm conviction that freedom and concern for the individual are incompatible with the demand for material progress and national growth that rises all around us.

Friends returning from the United Nations recently (Taki Fujita as an official delegate and Kiyoshi Ukaji as a member of the Quaker team at the UN) have brought insight into the everyday problems of peacemaking. Their reports to Meeting groups and the general public have been greatly appreciated.

A Friends wedding in Japan is so rare an occurrence that it is of more concern to the total group than in the United States. Early in February Yuri Abe, recently at Pendle Hill, and Shukichi Kuno were married under the care of Tokyo Monthly Meeting. The depth of the spirit of worship was a testimony to the leadership of the Meeting and to the spirit of the young couple. The familiar vows (spoken in Japanese, of course) carried the conviction of faith and the humility of true search. The joy of the occasion will long stay with those of us privileged to share in it.

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*WHEN the Soul cometh into the Nameless State, there she resteth; when all things are God within God, there resteth she. The state of the Soul which is God—that is without a name. I say that God is not to be spoken. One of our most ancient masters who long and long before God's birth found the Truth, believed that all which he could outwardly express as to the nature of things contained perforce somewhat of strangeness and untruth. For this reason willed he to be silent; nor would he even say: Give me bread, or Give me to drink. He would not speak of Things, forasmuch as he was not able to utter of them that purity of essence which they possessed when they sprang from the First Cause. Hence he preferred silence; and to convey his need he would point with his finger. Since thus he could not speak of Things, it behooveth us even more to remain silent as to that which is the Foundation of all that is.—MEISTER ECKHART*

## Friends and Their Friends

The offices in Geneva, Switzerland, of the Quaker Centre and of the American Friends Service Committee (Clarens Conferences for Diplomats and for Parliamentarians) are now located at 12, rue Adrien-Lachenal. Telephone: for Quaker Centre, 35 47 15; for Clarens Conferences, 36 88 77.

The UNESCO radio series "Easy as ABC," to which our article in the March 8 issue referred, is carried on the American Broadcasting System network Thursday evenings at 9:30. The ABC stations in Philadelphia and Atlantic City are WFIL and WLDB respectively. Since local stations sometimes carry programs at different hours it would be well for anyone interested to inquire of the ABC station he uses when the program is carried locally. In New York the program is broadcast Sunday evenings at 11:30 over WABC.

Pendle Hill's latest pamphlet is *Inner Liberty: the Stubborn Grit in the Machine*, by Peter Viereck. This essay calls to account the prime determiner of American tastes, opinions, recreations, human relationships: our vain "age of conformity." Peter Viereck won the Pulitzer Prize in 1949 for his first book of poetry, *Terror and Decorum*; he is now Professor of European History at Mount Holyoke College. Available from Pendle Hill, Wallingford, Pa., or Friends bookstores. Price 35 cents.

Charles Palmer, member of Chester Monthly Meeting, Pa., has been made an honorary life member of the Pennsylvania Temperance League, an organization composed of church representatives. Four Friends are members. He has also been made an honorary member of its Executive Committee, on which he has served as an active member for many years.

A seminar at the United Nations, February 27 to March 1, sponsored by the Friends World Committee under a grant from the Lilly Foundation Endowment, Inc., of Indiana, for the purpose of acquainting leaders from the Middle West with the UN, was attended by Christopher Wadsworth, assistant professor of architecture in the University of Cincinnati College of Applied Arts, as a delegate recommended by the East Cincinnati Monthly Meeting. The group consisted chiefly of Friends, with a few others.

In the Sesquicentennial Symposium of Moravian College, Bethlehem, Pa., on March 7 and 8, Howard H. Brinton, Director Emeritus of Pendle Hill Graduate School of Religion and Social Studies, took part in the Saturday morning program on "The Impact of Denominational Influences on Colonial Higher Education."

The first marriage to take place under the care of Central Africa Monthly Meeting occurred on February 22 with the wedding of members Diana I. Burnell and Edward R. Swart.

Pending erection of a meeting house in Salisbury, Southern Rhodesia, the wedding was held in the Salisbury Congregational Church. A reception followed in the Llewellyn Wing of the University College here, where Edward Swart is a lecturer in physical chemistry.

On March 25, S. Emlen and Lydia B. Stokes of Moorestown, N. J., Meeting left for a visit of about six weeks in Japan. They will spend four days in Honolulu with Friends and then visit in Tokyo a relative and Friend, Elizabeth Babbott, who is teaching at the International Christian University. After a three weeks' sojourn in the Kyoto area they will return to Tokyo for a visit at the Friends Girls School. They consider themselves fortunate in being able to attend Friends Meetings four of their six Sundays in Japan.

In the Young Friends Committee of North America a summer visit from four Soviet young people is being planned for. The invitation to be sent to the Committee of Youth Organizations of the USSR has been drafted, and two itineraries have been drawn up, including visits to New York, Philadelphia, Washington, North Carolina, the Tennessee Valley Authority, Richmond, Ind., and Chicago, with a return by way of the east or west coast. Toward the \$3,000 needed, \$1,600 has thus far been raised.

Emil Fuchs, a somewhat controversial figure among the membership of Germany Yearly Meeting because of the strong support he gives to the Democratic Republic (East Germany) has now published his autobiography. Emil Fuchs, father of Klaus Fuchs, is 84 years old and occupies the chair of religious sociology at the University of Leipzig. He took an active part in last year's German Yearly Meeting, the first one held behind the Iron Curtain. We hope to publish a review of the book at a later date.

On Wednesday evening, March 5, James M. Read, United Nations Deputy High Commissioner for Refugees, with offices in Geneva, Switzerland, appeared on the TV program "This Is Your Life," honoring Belden Paulsen for his agricultural project on the island of Sardinia for the rehabilitation of refugees. This project is significant not only because of the important work it is doing but also because it may serve as a model for further rehabilitation projects. James Read, on behalf of his organization, heartily commended the undertaking. James Read spent some years with the American Friends Service Committee abroad. He is a member of Gwynedd, Pa., Monthly Meeting.

Eight Friends coming from Iowa, Indiana, Virginia, North Carolina, and the District of Columbia were participants in the Churchmen's Washington Seminar during the week of February 4-7. The 280 participants included representatives from sixteen Churches. The Friends Committee on National Legislation was among the sixteen sponsoring church groups cooperating with the Washington office of the National Council of Churches.



The purpose of the seminar was to acquaint ministers and other religious leaders with the political process and to show them how to make their views effective. Participants heard lectures on political questions from the point of view of Protestant Churches, political scientists, journalists, and politicians. Opportunities were made to consult with administrators as well as Congressmen in order to press views of special concern.

One of the high points of the seminar was the evening public meeting devoted to "A Responsible Course in Race Relations in the United States," under the leadership of Hodding Carter, editor and publisher, of Greenville, Miss. During this meeting Ralph Rose suggested that the churches might do something to break the custom in employment of Negroes of "last hired, first fired." Mr. Carter emphasized that the quest for equality could not depend on the law alone; that strategy must be devised for each different community situation. He also expressed the fear that the North would get tired of southern intransigence and wash its hands. He reminded us, however, that the race issue is not confined to the southern states and is more than a narrowly political issue.

RICHARD W. TAYLOR

### ***Southeastern Friends Conference, March 7-9, 1958***

In the midst of belated but most welcome "shirt-sleeve" weather, over two hundred Friends from Florida and Georgia gathered at the beautiful new Orlando-Winter Park Meeting House for the 1958 Southeastern Friends Conference. The theme of the gathering was "The Life of the Meeting, and Its Relation to the Community."

Just prior to the Conference proper there was a well-attended meeting called by the Peace Committee, at which Calhoun Geiger, Peace Education Secretary from the High Point, N. C., office of the American Friends Service Committee, displayed Raymond Wilson's slide-and-recording account for his recent trip to the Far East.

After the Friday evening and Saturday morning sessions which were devoted mainly to reports by the various Meetings on developments during the year and items of particular concern, the Conference broke up into three round-table discussion groups following the "Life of the Meeting" theme: Worship and Ministry; Social Responsibility and Oversight of Meeting and Conference. This "workshop" type of discussion group will probably be a regular feature of Southeastern Friends Conferences in the future.

The greatest attendance at the Conference was reflected at the Saturday afternoon address by Clarence Pickett, who spoke on attitudes toward, and opinions of, this country he encountered in his recent trip to Asia. He spoke also of the changes in the Southeastern Friends Conference since the last one he attended some ten years ago.

Attendees at the Conference received a heartwarming thrill. After it had been reported that a large number of Latin-American Friends, at one time members of Cuba Yearly Meeting, were now living in Miami and we had discussed how we might contact these Friends and overcome the language barrier, two carloads of these Friends, family and relatives of

Filiberto Diaz, arrived at the Conference Saturday afternoon and stayed through the rest of the sessions.

The hard work and organization of the Orlando-Winter Park Monthly Meeting and the Planning Committee resulted in an enriching and fruitful Conference. Officers elected for the coming period were Rembert Patrick of Gainesville, Fla., Clerk; Ruth Lynn Fraser, of Lake Worth, Fla., Recording Clerk; and Sue Greenleaf, of Jacksonville, Fla., Registrar.

J. WM. GREENLEAF, *Clerk*, 1955-58

### **Letters to the Editor**

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Many of you will have received our Christmas greetings with the Christmas card of our *future* Centre, Vossiusstraat 20 in Amsterdam. Maybe you have planned to visit that new home this year during your holiday. We regret that the mentioned "future" is not as close as we had hoped for. So this year you will be as welcome as ever at the old Centre, Raphaelplein 2.

Amsterdam, Netherlands

Jo HOSSMAN, Hostess

In your issue of December 7 you printed a letter of inquiry from me, asking for addresses of Friends in Turkey. No one from this side the ocean answered me, but under date of February 7 came a letter from a Friend on the staff of the Child Health Institute in Ankara. He and his wife are members of Central Philadelphia Monthly Meeting. He is a "career" man with the American Board of Commissioners for Foreign Missions of the Congregational Church, and is currently "on loan" to the Child Health Institute. His letter also gave me the name of another Quaker family shortly going to join him. He asked me for the name and address of my Turkish (engineer) correspondent. I wrote him at once, with a copy to the latter. Today I have word that the day he received my letter he had some vacation time coming and at once went to Ankara where he met the Friends and had a delightful time. They were also able to give him the name and address of a Friend in Istanbul, his home city.

What an amazing world-wide fellowship we have!

130 Farrand Park,  
Highland Park 3, Mich.

WILLIAM H. ADAMS

I note a letter from Ernestine Lamoureux in which she gives the address of the Humane Society of the United States. The address of the Society has been changed to 1111 E Street, N. W., Washington 4, D. C.

A strong humane slaughter bill, H. R. 8308, sponsored by Representative Poage of Texas, has been passed by the House and been sent to the Senate. I do not know whether any action has yet been taken by the Senate on this bill or on a similar one, S. 1497, sponsored by Senators Humphrey, Neuberger, and Purtell; but the important persons to write to are Senator Allen J. Ellender, Chairman of the Senate Agricultural Committee, and Senator Lyndon Johnson, Senate Majority Leader, as well



as your own Senators. All Senators addressed—Senate Office Building, Washington 25, D. C.

Strong support by the public will no doubt be required to insure passage by the Senate of this legislation.

Baltimore, Md.

ELIZA RAKESTRAW

(This letter will conclude the extended discussion which Peter Hill's article evoked.—EDITORS)

### BIRTHS

**COLSON**—On March 4, to Philip Robert and Dorothea Colson, their first child, a son, ROBERT PHILIP COLSON. His father, his paternal grandparents, Edward H. and Erma Colson, and great-grandparents, Charles C. and Rena F. Colson, are members of the Mullica Hills, N. J., Monthly Meeting.

**ERICKSON**—On March 3, to Kent and Joan Brinton Erickson of Baltimore, Md., a second daughter, REBECCA ERICKSON. She is the twelfth grandchild of Howard and Anna Brinton.

**SMITH**—On March 7, to C. Arthur and Melva P. Smith of Wycombe, Pa., a second daughter and fourth child, DEBORAH JOANNE SMITH. The parents, grandparents, and other members of the family are members of Wrightstown Monthly Meeting, Pa.

**SWALGEN**—On March 18, to Antonia J. Swalgen and Casmier S. Swalgen, a son, STUART ANTHONY SWALGEN. The mother is a member of Flushing, N. Y., Monthly Meeting.

### DEATHS

**JOHNSON**—On March 3, at Ann Arbor, Mich., DORIS CAMPBELL JOHNSON, formerly of Glenside, Pa., wife of Kenneth W. Johnson. She was a member of Abington Monthly Meeting, Jenkintown, Pa. She is survived, in addition to her husband, by her parents, William S. and Bertha B. Campbell.

**WILCOX**—On February 26, in Chester, Pa., E. HERRICK WILCOX, son of the late Eldaah and Elizabeth Wilcox, at the age of 60. He was a member of Muncy Monthly Meeting, Pa. Survivors are his wife, Edith Wilcox; a stepson, Frank Mower; two grandsons; two

sisters, Clara Finch and Jean Smiley of Binghamton, N. Y.; and a brother, Jesse Wilcox of Corning, N. Y. Funeral and burial were at Chester, Pa.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### MARCH

27-April 2—Philadelphia Yearly Meeting, at the meeting house at 4th and Arch Streets, 10 a.m., 2 p.m., and 7 p.m.

29-30—Mid-Year Meeting of Iowa Yearly Meeting (Conservative), at Bear Creek Meeting House (Conservative), north of Earlham, Iowa. Sessions will be devoted primarily to worship. Report on the Friends Conference on Disarmament on Saturday evening. All Friends and others interested are welcome.

### APRIL

6—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Eric Johnson, Assistant Principal, Germantown Friends School, and Chairman, 1957 International Student Seminar at Warsaw, Poland, "Does Communism Appeal to Youth?"

6—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15 the American Friends Service Committee film, "Christ Did Not Stop at Eboli," will be shown; Margaret Sheldon will comment on it and speak of her trip to Italy. All invited.

8—Women's Problems Group, at the meeting house, 1515 Cherry Street, Philadelphia, 10:45 a.m. Ruth Ferguson will talk about what Friends can learn from other churches.

10—Wrightstown, Pa., Monthly Meeting, religious education conference on "Teaching the Bible," at the meeting house, Route 413, north of Newtown, 10 a.m. to 3 p.m.: 10:15 a.m., talk by Stuyvesant Barry, Principal of Buckingham Friends School; lunch, 75 cents; 1:15 p.m., round tables. Luncheon reservations before April 5 to Mrs. Sol Jacobson, R. D. 2, Box 313, New Hope, Pa., Phone, Volunteer 2-5458.

## MEETING ADVERTISEMENTS

Beginning with the April 5 issue the rate will be 22¢ per line, an increase deemed necessary by the Board of Managers to equalize the revenue per page from all types of advertising.

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### HAWAII

**HONOLULU**—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Long-

fellow Park (near Harvard Square). Telephone TR 6-6883.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

**ST. LOUIS**—Meeting for worship, 10:30 a.m., 2539 Rockford Avenue, Rock Hill. For information call TA 2-0579.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.



**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

**BUFFALO** — Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND** — Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan:** at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn:** at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing:** at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA** — Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11a.m. Green Street, 45 West School House Lane, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON** — Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

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—FROM *The Philosophy of Oakwood School*

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For a catalogue or further information  
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DANIEL D. TEST, JR.  
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

APRIL 5, 1958

NUMBER 14

*S*O the swirling, eddying currents of education go on. We will never turn back to our yesterdays. Some of our favorite ideas will no doubt be added to the piles of debris which have been deposited by our moving educational currents. . . .

Educators — perhaps more keenly than the rank and file of our people — realize that “New occasions teach new duties; Time makes ancient good uncouth.” We must go on trying experiments. We will keep on adding to the debris collection, but we ought to learn from the experiences of the past, and keep our eyes turned to ultimate goals while we work with present-day devices.

—JANE P. RUSHMORE,  
*The Courier*, June, 1950

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, APRIL 5, 1958

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## Editorial Comments

### *Island of Freedom*

A FEW weeks ago members of the Waldensian Church, which claims to be the oldest Protestant group in the world, celebrated their 110th year of civil freedom in Italy. There are only a few more than 26,000 adult members of the Waldensian churches in Italy, but their parish work includes some 100,000 attenders, sympathizers, and students of the Waldensian faith. Dr. Achille Deodato, Moderator of the Church, is also head of the Federal Council of Evangelical Churches in Italy.

These valiant Protestants not only survived fascism but have expanded their work, opened new schools, and continue to practice their belief in the "open Bible" and the freedom to interpret it. In a poverty-stricken area of Sicily they are now creating a youth center. Some time ago they organized the widely known international youth camp "Agape." Their most exciting projects are the two homes for Russian Orthodox refugees which they maintain in addition to one founded and operated in cooperation with the World Council of Churches. Another home for sixty "hard core" refugees from Hong Kong is projected.

The Waldensians date their origin back to the twelfth-century merchant Peter Waldo, but, proud as they are of their historic heritage, they are adapting themselves to modern industrial conditions by establishing congregations in industrial areas (Turin, Milan, Rome) and stimulating Protestant Italian youth to meet and work in ecumenical youth camps. They rally industrial laborers from Italy, France, Germany, and England in holiday camps with opportunities for winter sport, religious study, and discussion.

Italian Catholic church authorities are uneasy about the respect and admiration which the Waldensians create. But they cannot prevent this small band of valiant Protestants from exercising the civil and religious rights which they, together with the Jews, received in 1848. Their broad-minded cooperation with other Protestant groups, notably the Methodists, strengthens their position and assures them of the growing sympathy of ecumenical Christianity everywhere in the world.

### *Why Teach in a Friends School?*

The other day an engaging and personal document came to our knowledge in which a young teacher of

Germantown Friends School, Philadelphia, had jotted down his reasons for teaching in a Quaker school. Evidently much of the fascination comes from what has somewhat vaguely been called the "climate" of a Friends School, that "something in the air," which David Mallery also mentions. He says:

In this air are voices, often loud ones, of young people from four to eighteen, thinking out loud, arguing, questioning. In this air are silences: people listening to something, sometimes silences that some of the adults and the students treasure in private ways. In this air are the sounds of controversy, mostly without bitterness and mostly without clichés. . . . In it there reverberate the great Quaker words along with sounds and images that suggest that people are trying these words out, exploring their meaning, giving them flesh sometimes: a face listening while someone reads or says something that is his . . . a new person of, say, eleven or thirty-five, who suddenly feels his sense of strangeness slip away . . . child's voices, professional voices, young adult voices speaking Bible words. . . . [There are questions, too], big questions which illuminate the smaller questions like "Should Fred stick it out in French?", "What will Margaret get out of reading Virginia Woolf?", "Who should clean up the lunchroom?" or even, now and then, "Why do I teach in a Friends School?"

### *In Brief*

Giving for religious purposes in the United States during 1957 was about \$3,425,000,000, an increase of 9 per cent over the previous year, according to the *Bulletin of the American Association of Fund-Raising Counsel*. Total philanthropic contributions also reached a new high level in 1957, amounting to \$6,700,000,000, an increase of 4 per cent over 1956.

A thousand-member organization in Italy, the *Associazione Italiana per l'Educazione Demografica*, seeks to reduce abortion by changing the law which makes birth control illegal.

A meeting "somewhere in Europe" between representatives of the World Council of Churches and the Moscow Patriarchate of the Russian Orthodox Church has been set for early August.

## Peace and Tranquility: The Quaker Witness

*The William Penn Lecture, Philadelphia Yearly Meeting, 1958*

By IRA DE A. REID

IT seems that modern-day Friends are called upon to speak the truth of inward peace to the great emptiness and aloneness of modern man. The absence of any source of guidance and illumination, the absence of a spiritual or philosophical certitude which are said again and again to typify Western man, reveal his necessity for being at one with himself. In his *Democratic Vistas* Walt Whitman wrote:

I should say that only in the perfect uncontamination and solitariness of individuality may the spirituality of religion come forth at all. Only here, and on such terms, the meditation, the devout ecstasy, the soaring flight. Only here, communion with the mysteries, the eternal problems. . . . Bibles may convey, and priests expound, but it is exclusively for the noiseless operation of one's isolated self to enter the pure ether of veneration, reach the divine levels, and commune with the unutterable.

The tranquilizers of medical science may deal with the somatic aspects of this aloneness and tension which contemporary man experiences but they are no substitutes for privacy, the ways of love and affection, the uninhibited exchange of thoughts safe from intrusion and control—for freedom from the invasion of authority. There is no doubt the dreadful potency of knowledge cast in an atmosphere of apprehension has made many of us afraid to express any kind of independent judgment, particularly on economic or political questions, lest we be suspected of being subversive. The Quaker belief in inward peace is at once scientifically tenable and spiritually propitious. It will permit its holders to have a religion of healthy-mindedness rather than one of weary, sin-sick souls. It will permit us to deal with the uneasiness of man in society and harrow the ground whence comes solution for social problems. It will provide the religious enthusiasm that makes one contemptuous of danger and willing to live on chance. It will enable us to overcome the current popular fear of intelligence as one of the great dangers of our times. And since every powerful emotion and truth has its own myth-making tendency, it will enable us to bear witness to the necessity for making the attainment of peace a process that requires not only that

we work on and with governments but also that we cleanse our hearts and minds of the poisons that make military, economic, racial, and religious conflicts seem reasonable: pride, fear, greed, prejudice, envy, and contempt. As one of the Princeton University seniors wrote in that challenging volume *The Unsilent Generation*, the development of these qualities will enable one to have the unimpeachable integrity, the keenness of mind, and the stability and balance needed in one's approach to any problem.

The development and maintenance of an inward peace is an inescapable preliminary to the great mission Friends have set for themselves in every community throughout the world. This personal peace requires that each of us within his or her own field of action—the home, the neighborhood, the city, the region, the school, the Meeting, the factory, the mine, the office, the union—must carry into his immediate day's work a changed attitude toward all his functions and obligations. The collective effort of Friends cannot rise to a higher level than his or her personal scale of values. It underlies our testimony that once this change is effected in the person, the group will record and respond to it.

Today many of our best plans miscarry because they are in the hands of people who have undergone no inner growth. Many of these folk have shrunk from facing the world of crisis, having no notion of the manner in which they themselves have helped to bring it about. Into the situations of housing and human relations, pacifism and disarmament, for example, they carry only a self-concern. Their hidden prejudices, their glib hopes, their archaic and self-centered desires all indicate that they are not sensitive to the compelling that gave us the heritage of Fox or Penn or Woolman. By closing their eyes, by being silent, they seek to avoid the nightmares of human existence by resting in the bosom of their dreams. There is no peacemaking in such behavior. Each man and woman must first assume his religious and social burden alone—and together.

Our witness tells us that we need not wait for nuclear warfare to strike us before we strip our lives of these superfluities: we need not wait for events to bend our wills to unison. Wherever we are, the worst has already happened and we must meet it. We must simplify our daily routine without waiting for legislation; we must take our political and public responsibilities without having to take the negative action of being "against" nuclear testing, the death use of science, the military molding of education; we must work for the unity and effective

Ira De A. Reid is Professor of Sociology at Haverford College and a member of Haverford Monthly Meeting, Pa.

The entire lecture, which was delivered under the sponsorship of the Young Friends Movement, has been published in a pamphlet, available for 50 cents from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.



brotherhood of man without letting further wars, acts of congresses, decisions of courts, prove that the current pursuit of power, profit, and all manner of material and social aggrandizement are treasonable to both divinity and democracy. The testimony of inward peace calls for a rebuilding of ourselves, which is no easy formula. For it is not enough for us to do all that is possible: we must do that which seems impossible, bringing to every activity and every plan a new criterion of judgment—a criterion obtained from within.

If the mission of Friends is as George Fox expounded it, if the qualities of Friends are as William Penn described them, if the responsibility of Friends is as John Woolman lived it, then the challenge to Friends is to develop and maintain a constancy between their religious beliefs and their social practices. John Woolman in a testimony before a Meeting of English Friends suggested that if they were to attain the right true ends of peace they must travel four roads—the Damascus Road with its drawings, concerns, and awakenings; the Jerusalem Road, a journey requiring conscience and a complete commitment to a rightly fashioned life; the Jericho Road with its action and service in the cause of one's belief; and the Emmaus Road, the way of true fellowship with one's fellow man. Damascus was the oldest continuously existing city in the world. It was the scene of Paul's conversion. It was also an oasis of living green between the Lebanon range and the desert. Mohammed refused to go there, saying when asked for a reason, "I shall have to go to heaven when I die; so why should I enter Damascus now." Jerusalem, then sacred to Jews, Christians, and Mohammedans alike, stood on two rocky hills. It was difficult to reach and was enclosed by walls pierced by eight gates. Jericho was always being sacked and rebuilt, requiring incessant activity to stay in the same place. The Emmaus Road—a not much traveled road on which the Apostles communed together, reasoned, and discovered their religious insights. It was here, Luke reports, that the Apostles discovered Jesus as one "who was a prophet mighty in deed before God and all the people."

Friends have traveled these adventuring roads with respect to many phases of human existence. They have spoken truth to ecclesiastical power and have been able to develop and maintain a religious amity that is at once peaceful and peace promoting. They have been inventive in their ability to survive without creed and strangling theology. They have spoken truth to political power and have been able to maintain the dignity of a precious religion in having their views on oath-taking and military service as individual and religious rights that should not be impaired. They have established and in some instances kept open channels of international peace when govern-

ments have failed to do so. They have spoken truth to tribal power which permitted the exploitation of racial and ethnic groups and have thereby promoted the causes of racial peace and human dignity. They have spoken truth to economic power and have taken stands on the exploitation of human labor, the manufacture of armaments, and the profits derived from each. And they have spoken truth to their Meetings, causing members to act within the spirit of the Society in matters of membership, marriage, education, and other problems of the social order. All of these have been great testimonies on peace and its abiding nature. These facts do but illustrate, however, that Friends can achieve peace once they are so minded. They further indicate that a peace witnessing once projected and sustained does not last for all times. There is ever the urgency that the cause of peace must remain under the watchful care of Friends' concerns. Thus, today, the cause of peace may be observed in noting that there remains a need for demonstrating the peace testimony in the relations between church and state here in Philadelphia, in the United States, and throughout the world. The peace truth must again be demonstrated to political power as the increasing demands of the military order are superimposed on the normal activities of citizenship. Does this warrant more precise political action in a Friendly manner? Truth must be spoken to the prejudicial and discriminatory aspects of tribal power wherein racial and ethnic groups continue to experience social indignities and denials that are creating new human disunities in Africa, Asia, and the United States. The demonstration of this truth must be based on the fact that the nearer we come to making men free of the disabilities we have heaped upon them the more closely our actions will affect our own private lives, that the difficult witness lies ahead. Friends have been wary in speaking truth to economic power. Are there no problems? Or are these problems of economic peace too close for comfort? No matter what our answer, we may find a leading in the historic experience of our Society.

### Old Age

By ELLES JARRETT

Old age just looked me in the eye,  
Because I'd always passed her by;  
But she seemed bent on knowing me  
Though she and I could not agree.

I told her all the young of heart  
Would tell her quickly to depart.  
Perhaps at last Old Age will see  
And try no more to pester me.

# THE COURIER

A Publication of the Friends Council on Education

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*This publication is issued by the Friends Council on Education in an attempt to explore and help shed light on problems common to all who work in the field of education. It is our hope that schools will feel very free to communicate with each other should they seek further elaboration on any activity described.*

*The Editorial Staff comprises Howard G. Platt, Rachel K. Letchworth, Alexander MacColl, James A. Tempest, Mark F. Emerson, and Edwin W. Owrid.*

*The Courier includes pages 214 through 218, first article on column 2.*

## The Advanced Placement Program

By M. ALBERT LINTON, JR.

ONE aspect of American education which has received considerable attention, for the most part adverse, in recent years is the training of our unusually gifted boys and girls. The twentieth century has been characterized by some as the "century of the common man," and others have been quick to point out that all too often this has meant preoccupation with mediocrity. Able students, required only to meet the standards set by the average, not only have thus been denied the opportunity to develop their capabilities to the full but, worse, have learned habits of laziness, indifference, satisfaction with mediocre performance, and conformity to the standards of the average. The unusual inquisitiveness of the gifted child has frequently been ignored, even discouraged, by teachers who simply could not meet the problem when faced by large classes of heterogeneous abilities. The result has been a serious wastage of a most valuable human resource—the highly gifted individual.

Perhaps the most promising development in recent years for encouraging academic talent is the Advanced Placement Program, now in its third year under the administration of the College Entrance Examination Board. This article will give information about it and the extent to which Friends secondary schools in the Philadelphia area are participating in it.

In essence, the A.P. program "provides descriptions of college level courses to be given in schools and prepares examinations based on these courses. Colleges, in turn, consider for credit and advanced placement students who have taken the courses and examinations. The program

is thus an instrument of cooperation which extends the educational opportunities available to able and ambitious students by coordinating effectively their work in school and college." Examinations are offered in twelve subjects: English composition, English literature, French, German, Latin, Spanish, American history, European history, mathematics, biology, chemistry, and physics.

At this point I must digress for a moment to consider what I believe to be two fundamental propositions upon which the A.P. program rests. These propositions stem from our concept of democracy and its implications for education. First, the democratic ideal implies that every individual shall be given the opportunity to develop his abilities to their maximum capacity. This seems obvious, and yet we hear talk of the danger of creating an "elite class," that it is "undemocratic" to offer advantages to some which are denied to others, and so forth. But is it not true that a so-called "advantage" ceases to be an advantage if the person to whom it is offered is incapable of profiting from it? As for the danger that we may create an elite class, I cannot comprehend it. How do we classify our leaders in business and industry as compared to the men who perform the same monotonous task hundreds of times a day on the assembly line? Isn't it our regard for the worth of each individual as a human being rather than for his particular niche in society that determines the degree to which we approach the democratic ideal?

The second proposition, based upon acceptance of the first, holds that the best way to offer able students the opportunity to develop their talents fully is by means of homogeneous ability grouping in our classes. In other words, we believe in slow sections, average sections, and

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fast sections for classroom instruction, based upon the fact that individuals learn at different rates of speed, and, hence, that it is difficult to provide the gifted student with the optimum conditions for his own development if the pace of instruction is geared to the average in a heterogeneous group. If this proposition seems obvious, let me point out that in my own experience it has been found to be one of the most controversial issues that can be raised in gatherings of teachers from different schools and school systems. Invariably the cry is raised that it is "undemocratic" to group students in classes according to ability. While readily admitting that there are some advantages to be gained by heterogeneous grouping in certain courses, I fail completely to see the logic behind the argument that homogeneous grouping is undemocratic. Yet it is considered valid by many, and it is undoubtedly one of the most important reasons for our failure, on a national scale, to provide adequate instruction for the gifted student.

The A.P. program practically demands separate classes; let me illustrate from my own field, mathematics. The A.P. examination, taken at the end of the twelfth grade, covers the field of analytic geometry and first year calculus, both differential and integral. This means that the twelfth grade course inevitably has to be the equivalent of a first year college course in these subjects if students are to be prepared for the examination. As a result, the important topics of mathematics usually studied over a period of three years by students electing more than the minimum requirement must be taught in two years. To condense three years of mathematics into two requires, essentially, two things: first, judicious pruning to cut out some of the less important material, and second, able students who grasp new ideas quickly, thus eliminating some of the time-consuming reteaching that is an important part of most instruction. For these reasons the A.P. program in mathematics usually begins in the tenth grade with students who have shown unusual promise in the field and have indicated their desire to study as much mathematics as possible in their high school years. Except for those few who drop out, this group of students will remain together in a separate class for instruction in mathematics until graduation.

The program in English follows much the same pattern, usually beginning in the tenth grade with a picked group of able students. There are important differences, however, between the mathematics and English programs. In the former the emphasis is more nearly on acceleration than enrichment; the goal is the calculus, a subject normally not included in the secondary school curriculum. To reach this goal means accelerating the prerequisite courses and the consequent loss of emphasis upon certain

topics of algebra and geometry. The A.P. program in English, on the other hand, is much more nearly one of enrichment than acceleration. The subject matter of the twelfth grade does not differ from that of the regular courses in the sense that calculus differs from the subjects ordinarily taught in regular senior mathematics courses. Rather, the difference is one of intensity; composition and literature are the subjects studied, but success in the program requires a more mature point of view acquired through much broader exposure to and more penetrating analysis of all the different forms of literary expression. It requires a degree of competence in writing compositions such that a student's papers will "be distinguished by superior command of substance," by "a high level of proficiency in organization," by "sound and compelling logic," and by the exhibition of "a feeling for style, displaying both precision and fluency." The achievement of these goals is obviously most readily expedited by means of special classes of able students.

Provision for A.P. classes side by side with the regular classes poses administrative problems, particularly for smaller schools. The average size of A.P. classes varies from about one third to two thirds of the average size of regular classes, depending upon the subject, the largest being in English, mathematics, and history. The problem of scheduling A.P. classes is often troublesome, and the cost of providing teachers for these smaller classes is a luxury that many schools cannot afford. Unusually able students in such schools can be offered an honors program within the existing framework of courses which in some cases may lead to advanced placement in college, but for the most part these schools are content to graduate students who are well trained in the usual college preparatory curriculum.

There is no intent here to imply that able students who have not had A.P. work are necessarily at a disadvantage in college. Much depends upon the particular college in question and the particular course of study being undertaken. Unfortunately, there have been many cases where college freshmen are required to take courses which tend to be nothing more than a rehash of work already studied in school. One of the aims of the A.P. program has been to eliminate some of this duplication of courses. The real advantage which an A.P. student gains by qualifying for one or more sophomore courses in his first year is the time for more advanced work in his chosen field or for courses in other fields which normally could not be fitted into his schedule. So far, there has been practically no evidence that A.P. students are using the time gained to accelerate their stay in college to less than four years, although this is a possibility where financial considerations are of first importance.

To what extent are Friends schools in the Philadelphia area participating in the A.P. program? The answer to this question was sought by means of a brief questionnaire sent to nine college preparatory schools.

Space limitations prohibit more than a brief summary of the findings of this inquiry, and several interesting and sometimes troublesome issues associated with the program, such as the amount of extra time in preparation expected of A.P. students, the matter of grades in A.P. courses, and the effects of the program on the entire school community, cannot be touched upon here.

Of the nine schools in this study, six offer A.P. work in one or more fields, and the other three indicate very definite interest in the program and the possibility of including A.P. courses in the future. Reasons for not doing so at present include those touched upon earlier: scheduling difficulties, expense, time required of teachers. One school pointed out that, as in many independent schools, a number of able students each year are given advanced placement in college simply on the basis of superior performance in regular entrance examinations.

Five schools offer advanced work in English and four in mathematics. In one case, with possibly a second where the answer on this point was not clear, the advanced work in English is accomplished by means of special conference sections which augment the regular course work. In the other three A.P. English courses and in all four mathematics courses the twelfth grade work is done in separate classes, and in most cases the students in these classes were selected at the beginning of the ninth or tenth grade. In foreign languages, history, and the sciences, advanced work is usually done by individual students taking the regular courses, although two schools offer advanced courses in biology and one has an A.P. course in history.

A rough estimate of the number of seniors taking one or more A.P. courses indicates that an average of about 20 per cent of the students in the twelfth grade will be so involved, the range in the six schools being from about 15 per cent to 33 per cent. Insufficient data are available to yield any conclusions concerning the number of students who graduated last year and were placed in advanced college courses this year, but in one school one third of those enrolled in A.P. courses a year ago are taking advanced college work in English or mathematics this year.

In conclusion it may be said that all the Friends secondary schools in this area recognize the importance of providing an adequate educational experience for their highly gifted students and that the majority of these schools are using the Advanced Placement Program to provide at least a part of this experience.

## Work and Education

By SAMUEL MARBLE

THE experiments with work at Wilmington College have been introduced to add a dimension of vitality to liberal education. The purpose of combining work and study is to cause the person to grow emotionally, to teach himself management, to give him concern for others, and to enlighten him on the processes by which people work together. The intention was and is to generate motivation and to encourage the student to care about people and ideas.

The fortification of liberal education by the addition of work was congenial to Wilmington because of evidence that the student who was partially or wholly self-reliant in securing his education was more likely to enter the service professions, particularly teaching, the clergy, social service, scientific research, and the fine arts. Furthermore, the working student is more interested in the liberal arts.

A variety of experiments in work have been conducted here. Some of these have not succeeded well, and others have succeeded almost too well. The program with which we are most concerned and which we feel has the largest implication for American education was developed with the Randall Company, a manufacturer of auto trim. This factory was organized on the assumption that if students indicated their ability to carry responsibility they would be given increasing opportunity to participate in the supervision and management of the plant. As a result the students have grown into positions in which they have given the direction to time-and-motion study, scheduling, supervision, quality control, personnel safety, and employee relations.

In order to achieve the maximum influence of work as a maturing force it should be accompanied at least in the non-working hours by group experience in which the problems, complications, and achievements of the day are interpreted and related to the realm of ideas and of spirit. One observer, Douglas V. Steere, in his book *Work and Contemplation* insists that without the coordinating group experience the value of work is accidental and uneven. Another reason for tying employment closer to the college was the concept that work has a different relation to the objectives of a liberal education than to engineering or applied science. The student working in such a technical job is likely to see the direct industrial application of certain formulas and processes about which he reads in his textbook. On the other hand the liberal arts student who is majoring in history may sense some of the change brought about by industrialization and automation, and the major in English may have a firsthand brush with basic problems of communication, but for them the significance of work is going to be more in the realm of learning to accept responsibility for others. The fact that students have been able to grow into positions of consequence at the Randall Company cannot be separated from the fact that they do so over a period of four years.

The Wilmington program of work and study is only one

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facet of the spirit of a community which reaches into other areas of our campus life. This program is part of a larger effort to involve students increasingly, as their maturity grows, in the organization and administration of the college itself. Here students sit with faculty members on major committees and participate in the government of the school. The part taken by the students in accepting and solving major capital and physical needs of the institution is exceptional in scope and leadership. This evidence of concern has been a stimulus to the faculty and has generated bonds of understanding with the community as well. It is our impression that the present inadequacy of our schools grows not so much out of the fact that education is not doing enough for the student as that it is not expecting enough of him.

Although not a widely known institution, Wilmington College has fine standards and it has grown tremendously in the last ten years. The results of recent examinations given to our freshman class, which equal those submitted by two hundred and sixty-nine other colleges of like nature in the country, suggest that our student body does not differ significantly from those of similar institutions.

## Quaker Teacher Training Program to Be Launched

By HOWARD W. BARTRAM

WITH the blessing of a generous grant from the Anna H. and Elizabeth M. Chace Fund, the Quaker Teacher Training Program will begin next fall. A board of managers has been named by the sponsoring body, the Friends Council on Education, and detailed information on how to be a participant in the program can be secured from the Council's secretary, Harriet Hoyle, 20 South 12th Street, Philadelphia 7, or from Irvin C. Poley, Germantown Friends School, Philadelphia 44.

Briefly, those accepted are offered a chance for paid experience combined with the time to study and to profit from the experience of established teachers—the difference between learning to swim by instruction and being thrown in the water and managing to swim somehow from terrifying necessity.

Each of these nine secondary schools—Abington Friends School, Friends' Central School, Friends' Select School, George School, Germantown Friends School, Moorestown Friends School, William Penn Charter School, Westtown School, Friends School, Wilmington—expects to participate. Most of these men and women accepted for the program will spend about three-quarters of their time in teaching, for which they will receive the regular beginning salary of the school. Every school will presumably appoint one of its most experienced teachers to give help and supervision.

The director will coordinate this program. He will assume that the participants will feel less inadequate about the contents of the courses they are asked to teach than about what phases of the subject to emphasize, how to get the students

working with them, how to maintain attention and interest, how to make a good examination, how to test informally, how to use the results of standardized tests.

To help answer these and similar questions he will arrange about four meetings a month with the participants as a group—one on a Saturday morning, two on Monday afternoons and evenings, and one as a group visitation to each of its nine schools. At least one long paper will be required, and frequent reporting on the books studied.

Irvin C. Poley, who will retire from Germantown Friends School next June and who has trained teachers at Harvard for sixteen summers, will be the first director. He is enthusiastic about the possibilities of the program; he hopes its values won't be confined to Friends schools. College students contemplating a career in teaching are especially invited to consider this program.

## Curriculum Studies in Friends Schools

By JAMES A. TEMPEST

AS Friends schools travel down the endless road to perfection they strive constantly to make the run more quickly and effectively. This is done sometimes by shifting the load, by adding here or taking away there, by blowing up this or deflating that. Occasionally—often enough—they attempt radical experiments.

Reports from the schools reflect some sensitivity to the prevailing interest in science and to the current comparisons between American and European education but only hint at a much needed attack on the basic structure of the mathematics curriculum. Strong Affiliation programs continue in some schools but there is no record of bold new approaches to some critical problems in the social sciences.

Nevertheless, Friends schools are doing their conscientious best to live up to their ideals, and the number of changes reported indicate their responsiveness to the need for new approaches. Specifically:

At ABINGTON FRIENDS, as an experiment, the study of world history will cover a two-year period of ninth and tenth grades and will include the history of art and music. The course is taught by art, music, and history teachers who meet weekly to plan the course. They would welcome suggestions from others who have tried similar courses. Folk dancing has been introduced into the fifth and sixth grades at WILMINGTON FRIENDS, and instrumental classes have been formed to develop players for a concert band. International interests are accentuated by an art exhibit of British Children's Art during February and an exchange of visits between a senior from Wilmington and a student of the SHAPE SCHOOL near Paris. MOORESTOWN FRIENDS is adding a new problems of democracy course to create a two-year sequence in American history and world problems. BUCKINGHAM FRIENDS is initiating a study of the curriculum of English Friends schools to compare achievement and pace with those of American Friends schools. BROOKLYN (N.Y.) FRIENDS SCHOOL is adding depth to its offerings by including advanced

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James A. Tempest is a member of the George School faculty and acts as adviser for college entrance.

work in senior English, fourth year mathematics, and a third year of Spanish.

GERMANTOWN FRIENDS has extended to the History Department the small conference groups used by the English Department, with good results. At WILLIAM PENN CHARTER parents and faculty have completed the evaluation of Catherine Stern's "Structural Arithmetic." A revision of the science program replaces general science with biology in grade 9 and adds an advanced course in physics and chemistry in grade 12. With the moral and financial support of the Pasadena Child Health Foundation, PACIFIC OAKS FRIENDS SCHOOL in California has launched a teacher education program for parents and teacher education students. A One-Act Play Festival has been scheduled at FRIENDS SELECT SCHOOL for spring. An increased interest in astronomy is anticipated with the loan by the Franklin Institute of the refractory telescope and the guidance of Dr. I. M. Levitt, Director of Fels Planetarium. GEORGE SCHOOL is participating in an experiment with twenty-five other schools in the use of new techniques and materials in the teaching of physics. The course was developed last summer by more than one hundred scientists and educators at Massachusetts Institute of Technology, of whom William Burton, who heads the project at George School, was one. The pupil exchange with Real Gymnasium Graefling has made necessary the addition of a third year of German to the curriculum at FRIENDS' CENTRAL. The science program is being revised to include a one-period course for grade seven, covering in succession important ideas in biology, chemistry, physics, and general science, and a five-period course for grades 11 and 12, in advanced general science.

The curriculum is being rewritten at FRANKFORD FRIENDS, one of several Friends schools taking time also to compare the English and European standard of education. An English girl on the faculty is helping. The revision of the science curriculum is taking place at OAKWOOD SCHOOL, Poughkeepsie, New York, also. General science in the ninth grade is being replaced with a nonlaboratory course which contains material of elementary chemistry and physics. WESTTOWN SCHOOL is continuing its noncredit honors program for those unquestionably able to carry added work. On Friends School Day the faculty departed and the school was under the complete management of students especially prepared for the event. An all-school dance climaxed what appears to have been an unusually worth-while experience. Introduced as a tentative minor last year, Russian will become a major subject at BALTIMORE FRIENDS with the addition of a second-year course. Textbooks, an American-Russian newspaper, native Russian speakers, and records provide the material of the course. Only Russian is spoken in the advanced class. In order to prevent language problems before they occur, THE SIDWELL FRIENDS SCHOOL in Washington, D. C., has initiated a long-range program for teaching reading, spelling, and handwriting for the 5 to 10 per cent of the first- to fourth-grade pupils who are bound to experience difficulty with these skills. These children, identified in kindergarten, are taught in groups of six to eight by teachers especially trained in the alphabetic word-building method. FRIENDS BOARDING SCHOOL at Barnesville, Ohio, has added a senior course in modern European history and a three-day-a-week class in art.

## Emma Barnes Wallace

A MEMORIAL Fund in the name of Emma Barnes Wallace has been established by the Committee on Education of the Philadelphia Yearly Meeting as a tribute to her fifty-two years of selfless devotion to Friends education. She was for twenty-six years a teacher and for twenty-six more served the Friends schools as executive secretary to this Yearly Meeting Committee. Her simplicity, tenderness, and spiritual insight leave a pervading influence and a shining memory. Those wishing to give tangible expression to their love and appreciation may do so through this fund (Lenore B. Haines, Treasurer, 1515 Cherry Street, Philadelphia 2, Pa.). The Committee on Education, in counsel with Jane P. Rushmore, will determine the use to which the income from such a fund will be put. It can only be said now that it will be used in the interests of Friends education; it will be permanent; and it will bear Emma Barnes Wallace's name.

## Internationally Speaking

*(Continued from p. 210)*

the advantage to us of disregarding or trying to override their desires. He would have our diplomacy seek to advance our purposes instead of seeking to frustrate the purposes of others.

Mr. Kennan is by no means a pacifist, but he brings to the discussion of policy and policy making an invigorating fresh awareness of the importance of preventing war and of the possibility of doing so. He does not suggest a single brilliant solution; he proposes rather a continuing, and hard, process of finding workable and mutually satisfactory solutions of an unending stream of difficult problems.

An interesting aspect of Mr. Kennan's thought is his continuing lack of interest in international organization. This seems to be the result of his healthy distrust of panaceas rather than of unawareness of the growing interdependence of nations and of the increasing number of problems that not even the strongest nation can solve unilaterally.

The writing is deceptively simple. The book is very readable and is full of quotable wise comments. For instance: "But I happen to think that we must beware of rejecting ideas just because they happen to coincide with ones put forward by the other side."

Mr. Kennan's book deserves wide reading and vigorous discussion. It seems likely that it will aid in encouraging appreciation of the importance of positive and constructive policy. It may help overcome the tendency to rely overmuch on the merely negative possibilities of military force. It will stimulate the search for fresh and creative ways of attacking problems that have not yielded to the approaches customary in the past ten years.

March 24, 1958

RICHARD R. WOOD



## Friends and Their Friends

The 30-foot ketch *Golden Rule*, which had been forced back after a first try on February 10 by severe storms in the Pacific, left San Pedro, Calif., on March 25. Three of the former crew members are again on the boat this time; they are Albert Smith Bigelow of Cos Cob, Conn.; William Reed Huntington of St. James, Long Island, N. Y., and George Willoughby of Blackwood Terrace, N. J. All three are Friends. Orion Sherwood, a 28-year-old science teacher at Oakwood School, Poughkeepsie, N. Y., has joined them. He is unmarried and belongs to the Methodist Church.

On the way to the area where atomic bomb tests are scheduled to be made, the *Golden Rule* will stop at Honolulu to replenish supplies. The Non-Violent Action Committee Against Nuclear Weapons (825 E. Union Street, Pasadena, Calif.) is raising \$40,000 by individual contributions to cover the cost of the voyage of the *Golden Rule* and of a protest trip of delegates to England and Russia.

Winthrop Leeds of Pittsburgh, Pa., Meeting has been re-appointed to the International Electro-Technical Commission, which will be meeting this summer in Stockholm, Sweden. Afterwards he hopes to have a vacation in the Scandinavian countries with his wife and daughter.

Friends Meetings 1,300 miles apart in Africa recently cooperated in providing essential medical care for a member of East Africa Yearly Meeting.

Tafortha Saisi, 22-year-old teacher in one of the schools supervised by the Friends Africa Mission at Kaimosi, Kenya, was found to have developed a cancer. Mission doctors Horst Rothe and Peter Green felt that her malignancy, fortunately in an early stage, could best be treated at the African Hospital in Salisbury, Southern Rhodesia. While the Mission's staff and African teachers went about raising the some \$300 needed to defray Tafortha's plane fare and expenses in Salisbury, Mission Director Fred Reeve wrote Central Africa Monthly Meeting in that city for help in handling immigration and hospital technicalities, and in providing housing and fellowship for Tafortha.

Stanley and Margaret Moore and other members of Salisbury Meeting happily concluded these arrangements, and Tafortha left Salisbury after a month's treatment, hopefully well mended. During that time, she attended meeting for worship with Salisbury Friends and visited in their homes.

In this small way, the Society's younger Meetings in Africa have demonstrated how love and common concern can bind together Friends—both black and white.

The first mimeographed issue of *Quaker Theological Newsnotes* (January, 1958) has been mailed to a list of interested Friends. It contains general information, a list of interested readers, and an extensive bibliography of published and unpublished material from this field. Friends desiring to join the group write to Edward A. Manice, 380 Yale Station, New Haven, Conn.

A seminar on "The Holy Spirit and Worship" was held at Friends House in Des Moines, Iowa, on the weekend of February 28 to March 2, 1958. It was planned by the Committee on Ministry and Worship of the Des Moines Valley Monthly Meeting in response to a concern for a fuller understanding of Quaker worship. Invitations were sent to Friends and Friends groups throughout the Iowa area, and the interest shown exceeded expectations. More than seventy-five Friends attended at least one or two of the seminar sessions. About fifteen Iowa Meetings were represented, and there were also representatives from Meetings in Kansas City, Mo., Minneapolis, Minn., and Omaha and Lincoln, Neb.

Dan Wilson, director of Pendle Hill, served as resource leader of the seminar. There was much group participation and sharing of problems and insights. Friends from the long established rural Meetings and those from the newer urban and university Meetings found their discussions together to be helpful.

A depth of searching and a spirit of unity prevailed throughout the periods of discussion and worship. Friends parted in the knowledge that they had shared in a favored gathering.

On April 23 at 8 p.m. a public meeting on "Nuclear Testing" will be held in the Free Library of Philadelphia, Logan Square, under the sponsorship of the Pennsylvania Branch of the Women's International League for Peace and Freedom. Clarence Pickett will speak, and Nobel Prize Winners Pearl Buck and Dr. Linus Pauling, professor of chemistry at the California Institute of Technology. The staff of the library is giving cordial cooperation in the meeting, which they regard as an opportunity to give the public information on a vital subject; they will ask to have special parking privileges available.

That a conservative suburban community can be educated to the need for integrated housing without arousing public passion is the encouraging lesson taught by a series of two forums on discrimination recently held in Wayne, Pa. Sponsored by a committee representing many of the local churches, as well as the two Friends Meetings in the area, the forums received good publicity in the local press and drew surprisingly large and sympathetic crowds. The first forum was devoted to presenting the situation in regard to housing, jobs, schools, and recreation; at the second actual Negro applicants for houses in the suburbs acted out their plight, and a representative of Friends Suburban Housing, Inc., described the function of this new Quaker-sponsored service.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### APRIL

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: A. Alexander Morisey, "An Introduction to the New Testament."

6—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Eric Johnson, Assist-



ant Principal, Germantown Friends School, and Chairman, 1957 International Student Seminar at Warsaw, Poland, "Does Communism Appeal to Youth?"

6—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15 the American Friends Service Committee film, "Christ Did Not Stop at Eboli," will be shown; Margaret Sheldon will comment on it and speak of her trip to Italy. All invited.

8—Women's Problems Group, at the meeting house, 1515 Cherry Street, Philadelphia, 10:45 a.m. Ruth Ferguson will talk about what Friends can learn from other churches.

10—Friends Council on Education, Spring Meeting, Westtown School, Westtown, Pa., 2:30 p.m.: business session, followed by a talk, "Light and Truth," by Alvord M. Beardslee, Director of the Council for Religion in Independent Schools. Tea will be served. Friends and others are welcome.

10—Wrightstown, Pa., Monthly Meeting, religious education conference on "Teaching the Bible," at the meeting house, Route 413, north of Newtown, 10 a.m. to 3 p.m.: 10:15 a.m., talk by Stuyvesant Barry, Principal of Buckingham Friends School; lunch, 75 cents; 1:15 p.m., round tables. Luncheon reservations before April 5 to Mrs. Sol Jacobson, R. D. 2, Box 313, New Hope, Pa.; phone, Volunteer 2-5458.

12—Purchase, N. Y., Monthly Meeting, in the meeting house, Lake and Purchase Streets, dinner and Indian exhibit for the benefit

of the New York Yearly Meeting Committee on Indian Affairs. Two sittings for dinner and movie, 6 and 7 p.m. Tickets \$2 complete; children under five free of charge. For tickets: Barbara Houser, 305 Old Lake Street, White Plains, N. Y.; phone White Plains 6-3373.

12—See below, April 13, Millville-Muncy.

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: G. Laurence Blauvelt, "The Gospel of Luke."

13—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Edward Randall, "Let's Get Christianity Out of Our Vocal Chords and into Our Blood Stream."

13—Joint Committee of Abington and Bucks Quarterly Meeting, Conference on Progress in Your Meeting, at Plymouth Meeting, Pa., 2 p.m.

13—Millville-Muncy Quarterly Meeting, at Pennsdale, Pa., 11 a.m. A meeting on American Indians with Theodore Hetzel and his wife, with slides, will be held at Pennsdale the evening before.

13—Philadelphia Young Friends Fellowship (for college age and beyond), 1515 Cherry Street: 6 p.m., supper; 7 p.m., Milton and Alexandra Zimmerman will tell of their experiences living with the Society of Brothers in Paraguay.

13—Wrightstown, Pa., Meeting House, 9:45 a.m.: for high school students, Geoffrey H. Steere, "The Friends Peace Testimony and What It Means."

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane. West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

**SANTA FE**—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains. New York.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.



**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

## PENNSYLVANIA

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

## PUERTO RICO

**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

## TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407

W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

## UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

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**WEST CHESTER, WESTTOWN, PA.**, area: Young woman Friend wants to rent apartment or small cottage. Call Midway 2-6728, evenings.

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**TEACHER ADMINISTRATOR** for Friends nursery school in Philadelphia suburban area, starting fall, 1958. Write Box F35, Friends Journal, stating qualifications and experience.

**COUPLE TO ACT AS** superintendent for Friends' Boarding Home, Moorestown, N. J. Contact Marian G. Haines, 501 East Main Street, Moorestown, N. J.

**HOUSEMOTHER** for eight little girls, ages five and six years, at Sunny Hills School, Hockessin, Del. For further particulars call Cedar 9-5230.

**SUMMER CAMP NURSE**, 1958 season, Camp Pocono in the Pocono Mountains. Private infirmary, doctor on call. International group, Quaker management. C. F. Paxson, Penns Park, Bucks County, Pa.

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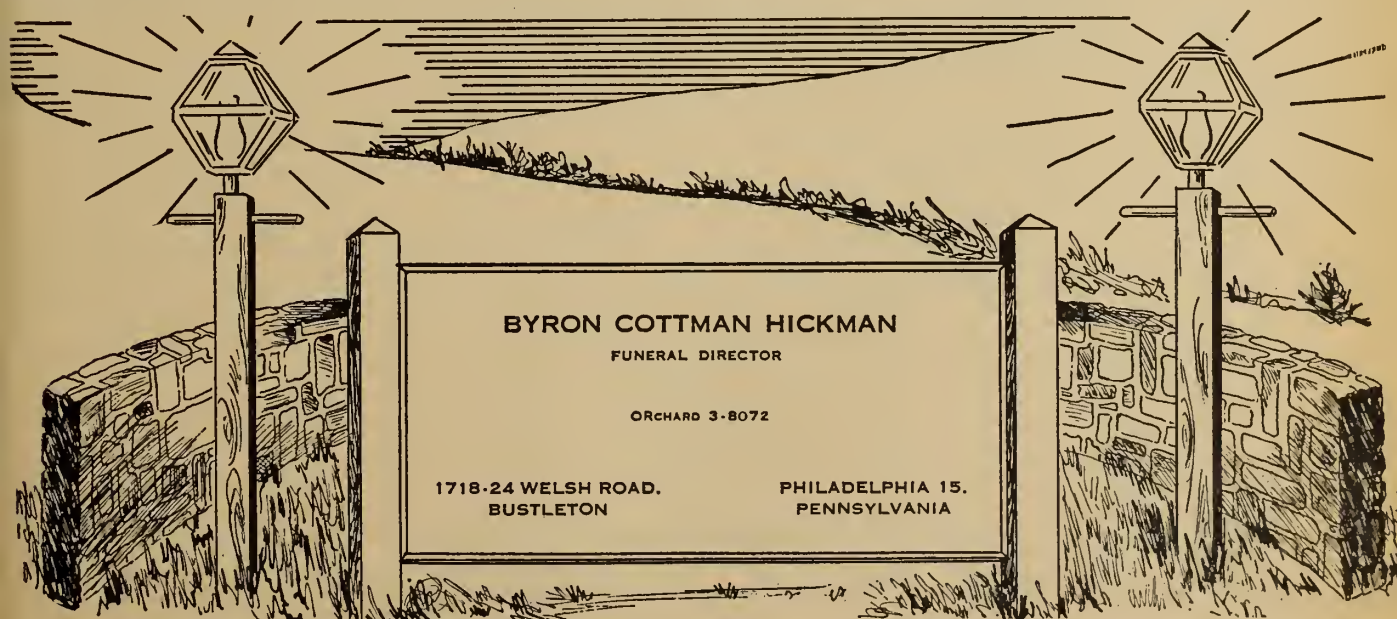
**MOTHER'S HELPER**, Oakwood School student, to assist mother with children during summer. Box C29, Friends Journal.

**FOR SUMMER EMPLOYMENT**: George School graduate, experienced as waitress and in the care of normal and retarded children. Driver's license; enjoys working; references exchanged. Box S33, Friends Journal.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

APRIL 12, 1958

NUMBER 15

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Quaker Quotes

. . . . . *Letter from the Past*

*Nuclear Tests Petition Presented to the White House*

*NEVER* fancy you could be something if only you had a different lot and sphere assigned you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities.

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, APRIL 12, 1958

VOL. 4—No. 15

## Editorial Comments

### *Russia's Initiative*

RUSSIA'S announcement that she will discontinue not only the testing but in all likelihood also the production of atomic weapons is the first substantial sign of relief in the endless tensions of a decade of cold war. This dramatic move has already achieved an enormous propaganda effect of increasing momentum, not least because it has wrested from the United States the moral leadership in international affairs. Admittedly the Russian step does not need to mean that existing Russian stock piles might not be used in case of actual warfare, as they probably would be. It is also a moot question whether the Russian announcement will serve to diminish the danger of war, and nobody will surrender to the naïve view that Russia's leaders have turned pacifist. But the Russian step has greatly aggravated the severe moral condemnation of atomic warfare now being voiced daily from every corner of the globe.

The moment chosen for the announcement was auspicious not only because Russian testing had just ended and American tests are soon to start. The skill with which Khrushchev has dispersed the rising dark legend that he was about to become a second Stalin bespeaks his shrewd instinct for manipulating public opinion. He changed it to believe in his peaceful intentions. The announcement came at a moment of deep dissension over the use of atomic weapons in England, France, and Germany. Israel and Egypt will not have to wait long before they too will have them. Such dispersion of atomic weapons will indefinitely multiply the hazards of their intended or accidental use and reduce the chances of identifying the user in case of a catastrophe. We are, indeed, living near a volcano covered with only a thin spiderweb of hope or confidence or whatever else it may be.

### *Reaction in Washington*

The cynical suspicion with which the State Department has so far responded will slowly change to our insisting on a mutual treaty and on sanctions by the United Nations. But such insistence on greater safeguards cannot hide our disappointment over the fact that Russia's initiative has taken possession of the world's imagination. Now we are told that ten years ago we too had been contemplating such unilateral decision to stop testing. We

are also predicting what Russia will do a few months hence. Whom will the world blame should she revoke her present decision because we went ahead with tests as planned? Still, predictions of Russia's future policies and her historic course have rarely been accurate in the recent past. The records of historic errors are full of such erroneous prophecies, from Kerensky's prediction that Hitler would defeat Russia within six weeks to Mr. Dulles' fanciful announcements about the "imminent" breakdown of the Soviet system. Russia might yet embarrass us even more by not revoking her present decision in spite of our unwillingness to call off our tests.

### *A Gift Hard to Take*

The Russian decision has a peculiar bearing on the prophetic mission of the two large Christian Churches which have never dared to advocate unilateral cessation of tests as a venture undertaken in the spirit of faith and trust. This risk has now been taken by an atheistic government. Can the pessimistic diagnosis that the post-Christian era has already begun be in truth exact?

The gift hardest to accept is the one offered by an opponent or enemy. Accepting it does not, however, need to imply that we also must forget all caution. But the United States cannot afford to ignore world opinion. Neither can we afford to ignore moral initiative from whatever quarter it comes and however inconvenient it may be to our immediate plans. Most of all, we cannot afford to let our foreign policies be determined by militarists whose insatiable ambitions for more funds, more weapons, and more tests can only bring us closer to suicide. Russia as well as the United States has already more than enough atom bombs to wipe out entire nations. Further experiments will only add to this dismal prospect.

### *In Brief*

The Evangelical Lutheran Church of Lübeck, Germany, plans to appoint a woman pastor. The candidate, a fully trained theologian, will have the title "Pastorin" and be ordained to the ministry of word and sacraments. Explaining the decision to the synod of the church, Bishop Heinrich Meyer said suitable men and women were needed to care for the large population of the area; the church could not accept responsibility for relegating fully trained women theologians to subordinate positions.

## The Spiritual Life and Secular Activity

By DOROTHY HUTCHINSON

THE words "secular" or "mundane," meaning non-sacred or nonreligious, seem to Friends to imply a duality which does not exist. This concept of duality probably dates from earliest times, when particular places and particular persons were set aside for the observance of religious rites. It is now deeply entrenched in our tradition and few question it.

Life need not be so compartmentalized. He who partakes of the blessed bread and wine of the holy communion feels himself brought close to God. But so can he who eats an apple in the full consciousness that no human hand could create such beauty nor could the mind of a man who had never eaten an apple imagine such a flavor; that at the heart of the apple is the greatest of all miracles—the seeds of new life; and that he is, by eating, not only enjoying a gift from God but also nourishing his body for service to God and man.

Is a person buttoning a child's coat performing a secular or a sacred act? If he is filled with proper awe at the intricately coordinated buttoning motions of that member responsible for all of man's manual dexterity, his opposable thumb, if he is fully grateful to God for the precious human life inside the coat and for the protecting warmth which the coat affords it, then he is in a spiritual state not unlike that of the devout worshiper on his knees before an altar.

Is a mother patiently cleaning up after a child suddenly taken sick in the night doing something mundane? And conversely, is she performing a religious act when, at some other time, she sits down with this child and tells him the story of Jesus? The two acts are inseparably linked together by the fact that her child can best understand Jesus' self-giving love in the light of his own experience of his mother's self-giving love.

We Friends have been accused of abolishing the priesthood, and we have replied that, on the contrary, we have abolished the laity by elevating all men to the priesthood. Similarly we may be accused of undermining the "sacred" by our renunciation of the sacraments of the church. We can reply that, on the contrary, the "secular" is what we try to abolish by elevating every act to the level of a sacrament and thus bringing to life a unity unknown to those who distinguish between sacred and secular.

Yet even *we* tend to distinguish between "secular" and "sacred" in one sense. One of the meanings of "secular" is

"temporal" or "pertaining to the here and now" in contradistinction to "eternal," that is, spiritual and not bound by time. We tend to distinguish action aimed at the spiritual growth and well-being of ourselves or of others (worship, prayer, preaching and teaching spiritual truth) from action aimed at getting dishes clean, getting slums cleaned out, or getting the war system cleaned away. Let us reexamine the close relation between these two types of action.

We all recognize that the fruitfulness of our so-called mundane activities depends on sound spiritual motivation and the search for God's will in the doing of them. Do we also recognize the extent to which spiritual health and growth depend on action aimed at improvement of the here and now? Some of the world's religions suggest that true communion with God enables one to rise above the need of action in the here and now. Christianity does not readily lend itself to such a notion. Jesus never emphasized modes of worship or communion with God at the expense of the conduct of life or of one's relations to one's fellow men. He did not say that faith or prayer is the rock upon which one can securely build but rather that the firm foundation for life is doing what one has learned from him (Mt. 7:24-27).

The balanced life, if we can judge from Jesus' example, is one which alternates inward and outward activity—like the "breathing in and out" of Goethe's *Tun und Denken*, neither of which can go on without the other. Jesus retired to pray and always emerged to serve men's spiritual and physical needs. Undoubtedly he served better because he had prayed. And I believe he also prayed better because he had come into direct contact with humanity through his service. In our own experience we recognize this cycle of inward and outward activity each reinforcing the other. Spiritual insight prompts us to action in the world, and action, in turn, produces further insight which leads us to larger activities. Overemphasis on outward activity results in misguided, fruitless, worldly busyness. And overemphasis on inward activity results in fussy spiritual housekeeping—the perpetual tidying of the soul preparatory to action for which one never feels ready and which, therefore, never gets done.

I may ask, "What kind of service will contribute most to my spiritual life?" The answers are legion, for the answer depends on my individual vocation. And my vocation depends on my unique capacities and God's will for their use. Therefore it must be diligently listened for.

The greatest present danger is that, under social pressures toward conformity and a sense of individual help-

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lessness in a complicated and terrifying world, the individual can easily lose all sense of vocation and, with it, all sense of individual responsibility. No message is more needed today than Jesus' paramount emphasis on the value and the corresponding responsibility of every individual: "It is not the will of your Father . . . that *one* . . . should perish"; "Joy shall be in heaven over . . . *one* that repenteth"; "Inasmuch as ye have done it unto *one* . . ."; and "Follow [*thou*] me."

In obeying God's "calling" in this world, one cannot help hoping to achieve results whether he works at the task of direct relief of suffering or at the more fundamental task of changing human institutions so that men will no longer be made to suffer so horribly. However, seeing concrete results is of very secondary importance. Society often requires centuries of good precept and example before any apparent change takes place. Yet the conscientious dissent by word or act of an enlightened and courageous minority—even a minority of one—is the seed of all social progress.

Certainly a person busy with outward activity needs consciously to nurture his spiritual life. But daily devotions must be tailored to one's own spiritual needs or they become as barren a ritual as any other. I could tell you how I pray and how often but it would do you no good. However, I can say from experience that outward and inward activity can often go on simultaneously without detracting from either. Whether you call this by Thomas Kelly's phrase, "living at two levels," or Brother Lawrence's "practice of the presence of God" or, as I have described it in my own homely thoughts, "Keeping my hands among the soapsuds and my head among the stars," it seems to make sense of the injunction "Pray without ceasing."

And, with this achievement, all the apparent duality vanishes from life. Sacred and secular become indistinguishable. Eternal and temporal merge. Communion with God and action in His world come into harmony, never robbing but always strengthening each other.

## Quaker Quotes

### Letter from the Past—170

**M**ORE often than I can do so, I am asked to verify or identify quotations, whether quoted or written by Friends or written about them. Sometimes they are, I believe, merely paraphrases or misquotations. If I can turn them up in a dictionary of quotations or in the concordance to the King James Bible the answer is easy, but often it is otherwise. The early Friends quoted sometimes from other translations of the Bible and from books rather unfamiliar to us, and their own writings are voluminous. Fox and Woolman wrote epistles or

essays less familiar than their *Journals*. I have heard it suggested that we should have a complete concordance of Fox's writings made on an electronic I.B.M., but for the little use to be given it I cannot advise it. Why not read Fox himself? The following random samples may show some of the varieties of questions whether answered or unanswered:

"I shall pass through this world but once. If therefore there be any kindness I can show, or any good thing I can do, let me do it now . . . for I shall not pass this way again." This is attributed to Stephen Grellet, but the dictionaries say it has not been found in his works and it has been attributed to many, many others.

"Be valiant for the truth upon the earth." This is a favorite exhortation of Fox's Epistles in a certain period of his life. This I knew. Only belatedly did I discover that it came from Jeremiah 9:3: "They are not valiant for the truth upon the earth." I might have guessed it was biblical, for a character in Bunyan's *Pilgrim's Progress* is Mr. Valiant-for-Truth. But for Fox "truth" means Quakerism.

At another period of his life Fox repeatedly used the phrase, "occasion of wars." If this too is quoted, and not his own coinage, I have not found the source; perhaps some summary of James 4:1-3.

"Sold his birthright for a mess of pottage." This description of Esau has been used by many others besides Friends, but it is not the wording of either Genesis 25 or Hebrews 12:16 in any English Bible I know. I stumbled upon it by accident in "The Translator to the Reader," the original introduction to the King James Bible, which long since has been omitted in the printing. And now I find the phrase in the chapter heading for Genesis 25 of two earlier Bibles, viz., Cranmer's, 1540, and Geneva, 1560.

"Receive(d) the truth in the love of it." This is a very common early Quaker description of those convinced, using "the truth" again with the usual overtones. It is repeatedly put in just these words in the answers to the questionnaire that we call "First Publishers of Truth," and elsewhere, and Margaret Fox in her testimony prefixed to her husband's *Journal* adds, "I did as the Apostle saith." Second Thessalonians 2:10, "they received not the love of the truth," is a little like it but not the same. I am still looking.

"Tertullian uttered those excellent words, O Divine soul, that art a natural Christian. T. Dood, p. 31, etc." This tantalizing copy of the beginning of one of George Fox's papers interests me since it shows that he was familiar with a text that was a favorite with Rufus M. Jones and other Christians of a universal spirit. The Tertullian passage (Apol. 17), *O testimonium animae*

*naturaliter Christianae*, is well known. But what secondary reference is Fox citing at the end?

"An institution is the lengthened shadow of one man, as . . . Quakerism of George Fox." Fortunately this passage from Ralph W. Emerson's essay "Self-Reliance" is readily identified, since Bartlett's *Familiar Quotations* gives the first part of it.

"In essentials unity, in non-essentials liberty, in all things charity." This motto has been printed on the front of every issue of our contemporary *The Friend* of London since Volume I of the New Series, 1861. A recent book by a church historian, I find, cites it as from Peter Meiderlin. But how many Friends ever heard of him? For 180 monthly issues of *The Friend*, and on the annual title page for as long, the quotation was attributed to Augustine. But that was dropped in 1875, since it appears to come from a tract on church unity published in Latin about 1630, addressed to theologians of the Augsburg Confession of faith. The author's name was given as Rupertus Meldenius, but that is thought to be an anagram for the real writer, Petrus Meuderlinus, or (in German) Peter Meiderlin. I suppose someone confused the *Confessio Augustana* with the Confessions of St. Augustine, bishop of Hippo. All of which shows what a merry chase may be involved in Quaker quotes.

NOW AND THEN

## International Seminar in Kranj

By RUTH TASSONI

PLACES can be revisited and rediscovered, but not International Seminars. Except for certain household matters, there can be no routine approaches in the search for international understanding, no generalization of responses on the human level. This was brought back to us when my husband and I returned last August—as business manager and wife—to an American Friends Service Committee International Seminar in Kranj, Yugoslavia, taking place there for the third year.

Kranj, in northern Slovenia, called the Manchester of that province, had not greatly changed at a first glance—the same clean-cobbled streets, the clop-clop of horses' hooves, gabled houses and factory chimneys along the Save River, in short, the same odd rhythm of industrial

Ruth and Mario Tassoni were both at Pendle Hill and participated in a Connecticut seminar in 1948. Ruth Tassoni was a language teacher at Pendle Hill from 1946 to 1950, and was a teaching fellow at Bryn Mawr. She and her husband have been closely associated with Friends and with the Service Committee and have served on the staff of three seminars in Europe, once in Austria and twice in Yugoslavia.

Another seminar in Yugoslavia is planned for the summer of 1958.

and rural labor, with industrial workers and peasants moving side by side, according to shift or season.

Our group of about thirty people including the Yugoslav staff assistants—bright, dedicated young people—was lodged as in previous years in the comfortable modern school building at the edge of town, where a building project of apartment houses was in progress. As usual, our Seminar presented a colorful kaleidoscope of various nationalities and backgrounds stirred up by lectures and discussion, but patterns formed on the intellectual and human level struck us in a new way.

Last year, the stress was on problems of African and Asian countries, with speakers from the Gold Coast (now Ghana) and Japan: religious and philosophical questions were brought in frequently, especially by a few idealistic and Gandhi-inspired Indian participants. This year's theme, emphasizing economic problems of small and underdeveloped countries and integrating Yugoslav speakers into the lecture program, had a more immediate practical appeal; we were made more aware of the needs of our Yugoslav surroundings, what kinds of problems they had to face.

There were several professional people among our participants—a university assistant, a lawyer, engineers, accountants, teachers—and a sober, thoughtful atmosphere prevailed, at times as constructive as youthful enthusiasm. The necessary element of exuberance at social evenings was provided by Calypso songs (we were not exactly a singing group) and above all by local Yugoslav dancers, playing and dancing polkas of such spontaneous gaiety that at the end we all were swept off our feet. There is a lot of stamping in boots in the Slovenian polkas, and it stamps away all sorts of sophistications.

Everybody experienced in Seminar group life would expect people of certain types, such as the clown and darling, some sort of Benjamin, endearing themselves through playfulness and jokes outside the lecture room and naturally gadflies, arousing sleepy minds in the lecture room by heated discussions. Also in this respect our Seminar was different: there was no proper clown or Benjamin among our participants. But Jimmy, the nine-year-old son of our American director, filled these roles admirably. On the evening of general introductions, he explained that his function was to make funny faces and to make sad people laugh. And this he did; with his impish little face dancing through our dining room at meal times, he added a special note of *allegrezza* to our thoughtful group. We had also a sage this time, our Egyptian lecturer, humane and balanced inside and outside the classroom. There were several exponents of young rising nationalisms in our group, indignant and generous in turn, emotional and caustic, but our "sage"



succeeded in giving their pleas an objective side that made us think and feel more carefully.

The breaking up of precarious generalizations that may imply national and group prejudices belongs to the most valid experiences in an International Seminar; on the human side, it is the discovery of the nontypical, just the reverse of the process of scientific thinking required in classroom studies. In this respect, the presence of four Polish participants at the Seminar, and their contribution, were some sort of revelation. It was the first time since the war that Poles coming directly from Poland had attended such a project, and it was also a first for the International Seminar being held in Poland almost coincidentally. None of these Poles corresponded to the general concept of grimly subdued people vegetating behind the Iron Curtain. All of them had suffered cruelly during the war, some of them had lived near the infamous gas chambers and considered the Germans as their arch enemy. But as they sat side by side with Germans who had fled from the Eastern Zone and from the Russians, set opinions underwent subtle modifications on both sides, and thanks to human courtesy and intellectual curiosity, very pronounced in the Poles, a tone of cordiality prevailed.

It was to this tone of humaneness that our Yugoslav visitors reacted with great understanding. The mayor of the town, at his customary visit to a Seminar supper—preceding our festive visit at the City Hall—was asked whether he resented the use of the German language; he answered in his straight and unaffected way that, though the Germans had killed his mother and sister as hostages in a reprisal action, he would make neither the language nor German individuals responsible for it. A man from the people brought to the top by the Tito regime, he certainly presented the new Yugoslavia, but he made it clear to us, as he had done on former occasions, that he respected the Friends and their aims. To what extent these aims were and are understood within and without the Seminar is an open question. Intangible notions that may influence personal conduct in a positive way are always present in a Seminar, but they cannot be measured or clearly deduced and, for that matter, they imply an element of faith, if not religion.

Yugoslavia is a country where all energies are officially dedicated to the young efforts of a socialist state, with a vast program of industrialization. The rhythm of the day in Kranj is regulated by factory sirens. Only on Sundays did we hear bells ringing out over house roofs and forested hills dotted with many chapels, in part deserted; there was morning mass in the city cathedral (Slovenia is a Catholic region) and quite a churchgoing crowd, some of our Seminar members among them. Our

silent meetings for worship each morning assembled only a small group on the quiet top floor of our school building, most of them dedicated Friends. Our English hostess, our American director and his wife—who were working indefatigably to make the Seminar a success—my husband and I, belonged to this gathering. On Sundays, however, when the meetings took place in the evening, attendance was larger. Sometimes little Jimmy would join us for a while and then steal away; sometimes Carol and David, his older sister and brother, would sit patiently through the whole meeting; and sometimes their father would be moved to homely messages so deeply rooted in family and community life that my dearest American experiences were brought back to me, particularly with the community of Pendle Hill and its leading Friends, to whom my husband and I owe so much.

The climax—as far as Friends, their work and ways, were concerned—came with an evening when the roots of their “friendly persuasion,” the meaning of their worship and business meetings, were explained by various Friends. It must have been the message of profound tolerance, of quiet conviction, that touched the numerous listeners, whether or not they came from an atmosphere of political or religious dogmas. There was that stillness in the room that derives sometimes from intent listening, sometimes from intent surprise.

## South West Africa—Opportunity and Challenge

By WINIFRED F. COURTNEY

THIS year the United States as member of a three-power Good Offices Committee will participate in United Nations discussions of the question of South West Africa. The discussions are to be held with the Union of South Africa, which rules the territory.

Perhaps the easiest way to grasp oppression is to step into the shoes of the oppressed. Let us look at the present plight of a South West African standing alone and separate from his history.

He lives under South African apartheid in one of a number of arid reserves or in a “location”—a ghetto in a town—or in a mine compound while he is working there. Between the location and the nearest white settlement a buffer zone of 500 meters is required by law. If his land on the reserve is better than average he may legally be forced to leave it, to make room

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The facts given in the first eight paragraphs of the article, with other pertinent material, may be found in the 1957 Report of the Committee on South West Africa, Document A/3626, available at the United Nations Bookshop, United Nations, N. Y., for 40 cents.

for white farmers. This may be his second or third forced removal. Living on the reserves is poor; he will probably have to seek a job in the prosperous white economy, on a farm or in a mine. In most such cases he is not permitted to take his family with him, though his job may be many miles away. To leave his reserve he must apply for a pass—one or more—usually granted only to those seeking work. To be caught away from home without a pass means jail.

His labor conditions are governed by the "Masters and Servants Proclamation" of 1920 and the "Control and Treatment of Natives on Mines Proclamation" of 1917, the titles of which aptly define his status in 1958. Starting wages for farm labor are from \$2.80 to \$9.00 a month. As a worker in the Tsumeb mine, however, a typical one, he may earn an average of \$7.00 a week. In Tsumeb's "modern" compounds he sleeps twelve to a room on a concrete bunk covered with a half-inch of felt. He is not allowed to learn skilled work. (A white miner with slightly more skill earns \$6.00 a day plus a cost-of-living bonus of \$75.00 a month; he rents a five-room house for \$6.00 a month.) Labor unions with effective bargaining powers are forbidden to Africans.

In a location like that at Windhoek—described by John Gunther as "one of the most gruesome and nauseating slums I have ever seen"—there is a nightly curfew. African children have a one-in-three chance of receiving any education at all. Twice the sum spent on African hospitals yearly is spent for those of the white 11 per cent of the population. Tuberculosis is rife.

Our African is excluded by law not only from membership in any of the central governing bodies of South West Africa, but even from voting for elective representation there. By 1952 whites had taken over 45 per cent of the land area of the territory. Although under the League of Nations our South West African became an international protégé, with South Africa responsible for his "progress," his representatives are not allowed to leave the country in response to UN invitation.

Reading Thomas Jefferson the other day, I came across this passage on conditions in eighteenth-century Europe:

Still further to constrain the brute force of the people, they deem it necessary to keep them down by hard labor, poverty and ignorance, and to take from them, as from bees, so much of their earnings, as that unremitting labor shall be necessary to obtain a sufficient surplus barely to sustain a scanty and miserable life.

One need not labor the parallel.

It will be remembered that South West Africa, as large as France and rich in minerals and conditions favorable to stock farming, became a League of Nations Mandate of South Africa in 1920. South Africa refused to make it a Trust Territory in 1945 but asked annexation, which the UN did not grant. In 1950 the International Court ruled that South Africa was still accountable to the new international body. South Africa ignored the ruling. Pious resolutions have been passed in the UN year after year urging South Africa to a change of policy, but the latter, angrily absent from UN discussions, has only proceeded with incorporation.

This year in the General Assembly events took a new and possibly hopeful turn. The United States and Britain supported creation of a Good Offices Committee whereby they, together with Brazil, will attempt to negotiate with the Union of South Africa the basis for a settlement. It was intimated in debate that South Africa was willing.

Here is our opportunity, I believe, to urge our government to this approach: (1) to accept no compromise on ultimate United Nations Trusteeship for South West Africa; (2) to urge the Union of South Africa to allow a UN Mission to investigate conditions on the spot, and (3) to urge the Union to seek the assistance of the United Nations Children's Fund and the UN specialized agencies (such as the World Health Organization) in raising living standards in South West Africa.

These, I hope, are constructive proposals, with which South Africa might in dignity cooperate. Our American representative will be Mr. Walter N. Walmsley, Bureau of International Organization Affairs, State Department, Washington, D. C., and Friends might well write him their views, particularly since South West Africa is so little known in this country that every expression of interest will count.

This leads me, however, to another point. Working as I do somewhat outside the context of Friends' activities in this sphere, I occasionally hear criticisms of our Society like these: "Friends are so afraid of hurting South Africa's feelings"; "Friends believe you can *change* the South Africans, when it's obvious that you can't"; "You'll never get *Friends* to take a strong stand on South Africa."

Now these criticisms have troubled me and led me to the thought that Jesus who preached the gospel of love nevertheless spoke out against evil in forceful terms: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell"; "My house is the house of prayer: but ye have made it a den of thieves"; "I came not to send peace, but a sword." . . . His anger was a controlled anger born not of hate for the defilers but of love for the defiled. Its purpose was the rallying of fainter men to the pressure which alone, when persuasion fails, can bring about change. The most Christian of case workers knows that there are some cases beyond human love, which must be brought under *control* before rehabilitation can set in.

Quakers at the United Nations are trying to interest the Union of South Africa in ways that the UN might be of benefit to the country—ways unconnected with the controversial racial problem. They attempt to challenge the consciences of South African diplomats. This surely is constructive work, but is it enough? Letters and articles from liberal South Africans (Alan Paton, for instance) ask the outside world for concrete pressures to forestall the bloody holocaust all see impending.

Should Friends take a determined part in answering this call? What forms of pressure could we approve? Should we help publicize the facts about life for Africans in South and South West Africa? Or would this kind of action vitiate our traditional role as mediator? Can *anyone* mediate effectively with the Union of South Africa, whose racial legislation grows daily harsher at the cost of untold suffering?

I do not presume to answer these questions: the next few months at least will show what Good Offices can do. But the



matter is urgent, and I could wish that Friends everywhere would earnestly discuss and consider what courses we may in conscience pursue—and communicate them where it counts.

Nuclear Tests Petition Presented to the White House

A QUAKER-sponsored petition signed by more than 47,000 Americans protesting nuclear tests was presented to the White House on March 26. The signatures were collected in all parts of the country. The petition was presented by a delegation headed by Lewis M. Hoskins, Executive Secretary of the American Friends Service Committee, which sponsored the project. Organizations cooperating with the Service Committee in distribution of the petition included the following: Church of the Brethren, Fellowship of Reconciliation, Methodist Board of World Peace, Congregational Christian Pacifist Fellowship, Baptist Peace Fellowship, Friends Committee on National Legislation, Women's International League for Peace and Freedom, and War Resisters League.

The petition, addressed to President Eisenhower, read as follows:

We ask you as a first realistic step toward disarmament and peace to cancel the nuclear weapons tests which the United States Government has scheduled for April 1958, in the Pacific.

The testing of weapons of mass annihilation, by this country or any country, is biologically destructive and morally indefensible. Each test intensifies the atmosphere of fear and suspicion which undermines democracy and hastens the coming of war. By relying on the threat of annihilation, democratic nations necessarily remake themselves in the image of the very forces they seek to oppose.

H-bombs and intercontinental missiles promise not security for one nation but destruction for all. They show the need for stopping—not stepping up—the arms race. Believing that successful monitoring of tests is possible, we urge you to break through the vicious circle of fear and distrust, challenge other nations to a like response and make plain to the world's people our leadership for peace.

Other members of the delegation were Anna Brinton and C. Edward Behre, members of the AFSC Board of Directors; A. Burns Chalmers, secretary of education for the Service Committee; E. Raymond Wilson, Executive Secretary, Friends Committee on National Legislation; Annalee Stewart, representative of the Women's International League for Peace and Freedom; and Alex Morisey of the Service Committee Information staff.

Youth Faces Conflicts

ON March 8, 166 young people of high school age gathered at Friends' Select School in Philadelphia for a one-day conference on the subject "Solving Conflicts in Everyday Life." This conference, sponsored by the Friends Peace Committee of Philadelphia, was the largest within recent memory and

one of the most unusual. The film *Twelve Angry Men*, recently nominated for an Academy Award, was shown to illustrate problems of conflicting human relations. The conference was fortunate in having two outstanding speakers: Dr. Ira De A. Reid, Professor of Sociology at Haverford College, and Bayard Rustin, Executive Secretary of the War Resisters League.

Ten round-table discussion groups were led by either a man or a woman under twenty-eight years old. The young people took up the problems and conflicts that affect them most closely, especially: cheating on school work; dating; excessive parental pressures and their own reactions to them; the giving and receiving of criticism; facing personal problems honestly and trying to handle them.

The conference was experimental; questions for discussion were not clearly defined before the conference, nor were the answers presupposed. The majority of the young people liked the spontaneity of the conference and reported on a questionnaire sheet that they would like to participate in a follow-up. The success of the conference was perhaps best expressed in the words of a participant who wrote: "The conference didn't solve any of my problems, but it taught me a lot about how to approach them."

GEOFFREY H. STEERE

"Only a Perfect Thing Is Still"

By MARGARET M. CARY

Quickened into quietness  
I know that in stillness  
There is Grace.  
There is listening—  
A church bell in thin morning air,  
A thrush at dawn,  
A gentle wind in the aspens,  
White petals falling.  
  
There is new seeing  
In solitude—  
A cherry tree in spring woods,  
Drops of dew like prisms,  
Brown beech buds,  
Shadows on the grass,  
And through the waking wood aisles  
Spicebush mist.  
  
I am still,  
No motion, no breath,  
Expectancy,  
Awaiting the quickening.  
It is a gale,  
It is a tide,  
It is a breath,  
It is Grace,  
Enfolding in the wings of a dove.

## Friends and Their Friends

Non-violent Action Against Nuclear Weapons (2006 Walnut Street, Philadelphia 3, Pa.) sends us the following statement relative to the Soviet announcement of suspension of tests, made March 31:

On March 31 the Soviet Union announced immediate suspension of nuclear tests, appealing to the U.S. and Great Britain to do the same. The Soviets stated they would feel free to resume testing if the U.S. and Britain refused to stop.

This conditional suspension is a welcome new factor in the international situation, but the threat of annihilation still hangs in the air. The Soviet suspension is not unconditional cessation. To contemplate resuming testing again is to cling, with the U.S., to the delusions of the arms race, which have already brought us to the edge of disaster.

Therefore, we continue to support the team of five people going to Britain and the Soviet Union. Speaking as human beings to human beings, they will, in a spirit of love and good will, appeal for unconditional cessation of nuclear weapons tests. They will implore Soviet citizens to work with us for further steps to establish mutual confidence among men and an assured peace.

Leonhard and Mary Friedrich, members of Germany Yearly Meeting, are in this country visiting their daughter Brenda Bailey and her family, and also visiting among Friends as opportunity offers. They attended Philadelphia Yearly Meeting. Leonhard Friedrich is director of the Quäker Verlag at Bad Pyrmont, the firm publishing Friends literature in Germany.

An interesting suggestion is contained in an item of the *Newsletter* of the Urbana-Champaign Monthly Meeting in Illinois. A brief history of Illinois Yearly Meeting and a list of the variant practices in this Yearly Meeting have been printed on gummed paper for insertion in individual copies of *Faith and Practice*, 1955. The 1957 Yearly Meeting Minutes contained this appendix as a supplement to be used by the membership. Yearly Meetings, or smaller bodies of Friends, anxious to preserve tradition and disseminate historical information may consider this device worthy of imitation.

The library of the University of Miami, Fla., has received one of the five extant copies of the John Hayes Bible, printed in 1674 in Cambridge, England. The donor is Malcolm R. Lovell, a Friend, residing at Coral Gables, Fla.

The Bible is profusely illustrated with engravings after designs by Rubens and other famous artists. The four other known copies are at the British Museum, Cambridge University, the Bodleian Library, Oxford, and the British and Foreign Bible Society, London. The copy donated by Malcolm Lovell has been in the possession of his family for 125 years. It was given to his great-grandfather, Arnold Buffum, founder and first president of the New England Anti-Slavery Society, on one of his antislavery trips to London.

David Morrish, a conscientious objector with experience in the Friends Ambulance Unit, London, has left to work with the United Nations Technical Assistance program in Iran for one year.

Sydney Bailey, director of the Quaker UN Program, who for some time has been exploring the possibility of placing a volunteer in a UN project, hopes that if the experience of David Morrish is successful the scheme may be gradually extended.

The choice of David Morrish was made after considerable negotiation. The Friends Ambulance Unit, which proposed his name, is providing his equipment and transportation to Iran, while the UN is responsible for maintenance.

Friends and other like-minded persons had previously proposed a number of plans for volunteers, varying from administration of UN refugee aid to more ambitious proposals for placing numbers of unarmed volunteers between the belligerents in Korea or Egypt. Discussions with UN staff showed that nothing practical could be worked out except the technical assistance assignment.

Friends in Germany are giving publicity to the statement of the American Friends Service Committee urging disarmament, the cessation of atomic explosions, and generous cooperation in matters of mutual economic aid that was published as an advertisement in the *New York Times*, a number of local newspapers, the *Christian Century*, and *FRIENDS JOURNAL* (December 14, 1957, p. 810) under the title "The Question for Us All in These Times." The February issue of *Der Quäker*, monthly publication of Germany Yearly Meeting, contained the text in translation. German Friends have also mailed the text to all members of the parliaments in East as well as West Germany and accompanied it with an urgently worded letter making a plea for unilateral cessation of atomic tests and of the storing and use of atomic weapons on German territory.

Nathaniel and Frances Cronk, members of the Chappaqua, N. Y., Meeting, now residing in East Lansdowne, Pa., observed their fiftieth wedding anniversary on March 26. A card shower was arranged by their daughter, Louise, and Elwood and Joy Cronk had a tea in their honor on March 23.

Leaders in religious education will have an opportunity to gain a better knowledge of audio-visual material and the contribution it can make to their program through a new course, "Audio-Visual Communication for Religious Education," to be offered July 21 to August 1 by the Syracuse University Division of Summer Sessions, Syracuse, N. Y. Directing this two-week program will be Donald P. Ely, associate director, Audio-Visual Center, Syracuse University, and George Ammon, secretary for audio-visual aids, Board of Parish Education, United Lutheran Church in America. All-day sessions will deal with the selection, evaluation, use, and production of audio-visual materials. Morning demonstrations and discussions will be followed by afternoon laboratory work in graphics, photography, motion picture production, and television.



A reporter for the *Heidelberger Tageblatt*, Germany, interviewed a "typical American woman," wife of a Department of the Army civilian, who lives in the Patrick Henry Village, Heidelberg. The illustrated feature story portrayed "Mrs. H. Summer," an imaginary name for Hildegard Herbster, who did not want her identity disclosed. Hildegard Herbster and her husband Ernest are members of Stony Run Meeting, Baltimore, Md., and are active in regional work with the Germany Yearly Meeting. The newspaper story reads in part as follows:

"The Summers have many German friends. They know Heidelberg theater life and are enthusiastic about the Heidelberg little theater. They see German movies, read German newspapers, and know more about the Heidelberg castle and its electors than many natives of Heidelberg."

Mrs. Summer's varied activities include painting, the article said, and a picture printed with the story showed the American woman at work on a German town scene. Her face was not shown.

Certain things about Mrs. Summer, the reporter said, do not fit into the average German's slightly inaccurate picture of the American woman. "She does not smoke one cigarette after the other. She gets up early in the morning and does her housework herself. Twice a week a cleaning woman helps her. She has no television. She rides the bus when she goes to town shopping."

But, he said, she is a "typical American when outstanding characteristics of American women are taken into consideration."

Three historic peace groups repeated early in April a challenge first made four years ago and called upon all nations to "take a step none had taken" and outlaw nuclear weapons "unconditionally and permanently." The statement was issued jointly by the American Friends Service Committee, the Mennonite Central Committee, and the Brethren Service Committee.

The three groups originally published the statement during Holy Week in 1954. "We believe that today it is four years more urgent," they said.

The statement declared, "No man can serve two masters," and continued:

Today the cross of Christ stands in the shadow of the cross of hydrogen.

Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil. Man cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear. Men do not gather grapes from thorns. Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer.

Not by might, nor by power, but by my spirit, saith the Lord.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

The death on March 17 of Chief Judge John J. Parker of the United States Circuit Court of Appeals recalls an unhappy incident of more than twenty-five years ago in which Philadelphia Yearly Meeting (Arch Street) took a regrettable part. President Hoover in 1930 appointed Judge Parker to the United States Supreme Court. Because he was from a southern state vigorous opposition against his appointment was stirred up by people claiming to be interested in race relations. The Arch Street Representative Meeting was impressed by this opposition and lent its name to it. Judge Parker was not confirmed. During the Second World War he made some notable decisions recognizing rights of conscientious objectors and in more important cases demonstrated that he was an able judge of soundly liberal philosophy. It is quite possible that his work in the Circuit Court was actually more important than would have been his service as one of the nine Justices of the United States Supreme Court. But it has been a matter of regret that the Arch Street Representative Meeting should have opposed appointment to the Supreme Court of a man whose character and ability have won him such distinction.

Riverton, N. J.

RICHARD R. WOOD

A recent winter vacation gave me time to read a report I have long been eager to scan. The report is in book form and is written by Dr. Ernest M. Ligon, professor of psychology at Union College and head of the Union Character Research Project. Ligon and his co-scientists have approached the evaluation of religion in life in a scientific way. They have assumed nothing except the existence of universal laws of right and truth. As for character education, Ligon finds that today we are developing only a very low percentage of the maximum potential of each individual child. By following the findings reported in *Dimensions of Character* (Macmillan, 1956) he believes we can easily double our effectiveness every ten years.

If you read this report, you should be prepared for a shock or two. Here are samples of Ligon's findings: "The individual influences his environment far more than his environment influences him." "If at first you do succeed, try something harder." "Vision is a better predictor of future achievement than I.Q." "Human potential with religion is far ahead of what is possible without religion." "In the 5th and 6th grades, we should inspire every child with the faith that he can do something important in life."

Swarthmore, Pa.

WILLARD TOMLINSON

FRIENDS JOURNAL of March 22 published a report by Thomas E. Colgan on the controversy in Delaware Township, N. J., involving the question of putting on Christmas plays. Many of us share the feeling that now is the time to prepare for Christmas 1958, now is the time when it is possible to talk calmly. Since January, 1958, a group of "people of good will" has been meeting at our house to discuss the difficulties. The group consists of various concerned individuals from the community and rep-

representatives of the Jewish Community Center, the National Conference of Christians and Jews, the Civil Liberties Union, and the American Friends Service Committee. We have exchanged ideas, and at one of our meetings we were privileged to have Dr. John P. Milligan, Assistant Commissioner of Education for the State of New Jersey (in charge of antidiscrimination in schools), and Dr. Carlton Saunders, Superintendent of Schools for Delaware Township, as our guests.

Friends interested in this group and its workings are welcome to get in touch with me at Cherry Hill Apts., East 707, Merchantville, N. J.; telephone NOrmandy 2-2620.

*Merchantville, N. J.*

MARTIN H. ROSS

### BIRTHS

**FRANCK**—On February 14, to Peter and Suzanne Franck of Claymont, Del., a daughter, ELLEN RACHEL FRANCK. Her father, her paternal grandmother, Rachel Franck, and other members of the family are members of Solebury Monthly Meeting, New Hope, Pa.

**HUETTNER**—On January 31, to Oscar A. and Katherine Franck Huettner of Little Falls, N. J., twin sons, STEVEN EDWARD and CHARLES FRANCIS HUETTNER. The mother and maternal grandmother, Rachel L. Franck of New Hope, Pa., are members of Solebury Monthly Meeting, New Hope, Pa.

**MARQUIS**—On March 11, to Rollin and Marian Marquis, a second son, JEFFREY PERRIN MARQUIS. Both parents, members of New York Monthly Meeting, are at present living in Pittsburgh, Pa., and attending Pittsburgh Monthly Meeting.

**SATTERTHWAITE**—On March 4, to James and Marguerite Satterthwaite, a daughter, JANE SATTERTHWAITE. She is the granddaughter of Viva Johnson Satterthwaite and the late Fred Satterthwaite. Jane is a birthright member of Yardley Monthly Meeting, Pa.

### DEATHS

**BALDERSTON**—On February 7, MARY E. BALDERSTON, wife of William P. Balderston of Newtown, Pa., member of Makefield Monthly Meeting, Pa. Surviving are two sons, two daughters, and nine grandchildren.

**CLOUD**—On February 28, in West Chester, Pa., MABEL K. CLOUD, widow of the late Willard Cloud, at the age of 73. She is survived by two daughters, Dorothea C. Morse and Frances C. Taylor of Kennett Square, Pa., and five grandchildren. She was a member of Hockessin Monthly Meeting, Del.

**HARTSOCK**—On March 10, LENA HARTSOCK of Waynesville, Ohio, at the age of 88. She was an active and valued member of Miami Monthly Meeting, Ohio, and of a number of other organizations; she will be greatly missed in all. She is survived by a son, Ross Hartsock of Waynesville, 11 grandchildren, and 19 great-grandchildren.

**HOYLE**—On March 23, at Cooper Hospital, Camden, N. J., ALBERTUS L. HOYLE, at the age of 85. Surviving are his wife, Mabel B. Hoyle; two daughters, Eleanore M. and Dorothy Hoyle; two grandchildren; and four great-grandchildren. For many years he was an active member of the Monthly Meeting of Friends of Philadelphia, Fourth and Arch Streets, but he had lately transferred his membership to Haddonfield Monthly Meeting, N. J.

**JONES**—On March 24, FRANK J. C. JONES, husband of Sara W. Jones, in his 87th year. He was a birthright member of the Society of Friends and had served as treasurer of Plymouth Monthly Meeting, Pa., since 1923. Besides his wife, he is survived by a daughter, Aline Jones Lyon, wife of Dr. Hollister Lyon of Punxsutawney, Pa.

**LIPPINCOTT**—On March 21, at Lansdowne, Pa., C. CARROLL LIPPINCOTT, husband of Mary Ewing Lippincott. He was born in Mullica Hill, N. J., in 1874 and was a member of Lansdowne Monthly Meeting. He is survived, in addition to his wife, by a daughter, Grace Lippincott Merriam of Lexington, Mass.; a son,

Lawrence C. Lippincott of Aldan, Pa., and a grandson, Carroll Ely Lippincott. A memorial service was held at the Lansdowne Meeting House on March 24.

**RICKS**—On March 7, at Richmond, Va., JAMES HOGE RICKS, at the age of 71 years. He is survived by his daughter, Anne Ryland Ricks; two sons, James Hoge Ricks, Jr., and Richard Arnold Ricks III; a sister, Katherine C. Ricks; and two grandchildren.

James Hoge Ricks was a distinguished citizen and jurist in the field of juvenile legal practice. In 1916 he became judge of the Richmond Juvenile and Domestic Relations Court, the first judge of a juvenile court appointed in Virginia. He had been Presiding Clerk of Baltimore Yearly Meeting (Homewood) and a member of the Board of Trustees of Guilford College, N. C. At the time of his death he was Presiding Clerk of Richmond, Va., Monthly Meeting, of which he was a member.

**ROBERTS**—On March 21, WALTER ROBERTS, M.D., of Berwyn, Pa., formerly of 1921 Spruce Street, Philadelphia, and Wallingford, Pa. His wife was the late Lydia Williams Roberts. Walter Roberts was a member of Central Philadelphia Monthly Meeting. He is survived by his son, Gilbert Roberts, and two daughters, Lydia (Mrs. Harold Dunham) and Anna (Mrs. William Brosius).

**TOOT**—On February 28, at her home at West Grove, Pa., MARY STRAWBRIDGE LUKENS TOOT, daughter of the late Daniel S. and Charlotte J. Lukens. She was a member of West Grove Monthly Meeting. She is survived by her husband, Oliver D. Toot.

**WEBSTER**—On February 28, at Kennett Square, Pa., ANNIE HUTTON WEBSTER, formerly of Parkside, Chester, Pa., widow of Dr. Richard G. Webster and daughter of William and Elizabeth Johnson Hutton, at the age of 88. She was a deeply interested and helpful member of Chester Monthly Meeting. She is survived by a daughter, Marian Webster Michaels of Pasadena, Md.; a son, Richard G. Webster, Jr., of Elwyn, Pa.; a brother, George Hutton of Chelsea, Pa.; two grandchildren; and six great-grandchildren. Interment was at Middletown Friends Burial Grounds, Lima, Pa.

**WISTAR**—On March 28, at Philadelphia, Pa., JOSHUA MORRIS WISTAR, a birthright member of Twelfth Street Meeting, Philadelphia. He is survived by his wife, Rita Heberton Wistar, a daughter, Elisabeth Morris Wistar, and a sister, Annabella Cresson Wistar Wood.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### APRIL

12—Abington Monthly Meeting, Annual Dinner and Square Dance for the benefit of Friends Neighborhood Guild, at Abington Friends School, 1220 Greenwood Avenue, Jenkintown, Pa., 5:30-7:00 p.m. For adults, \$1.50; for children under twelve, 75 cents.

13—Bucks Quarterly Meeting on Worship and Ministry, discussion group on Quaker Faith, at the Buckingham Meeting House, Route 202, Lahaska, Pa., 7:30 p.m. Topic, "Worshiping God"; leader, George A. Walton. All ages, members and nonmembers, will be warmly welcomed. Bring your questions.

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: G. Laurence Blauvelt, "The Gospel of Luke."

13—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Edward Randall, "Let's Get Christianity Out of Our Vocal Cords and into Our Blood Stream."

13—Joint Committee of Abington and Bucks Quarterly Meeting, Conference on Progress in Your Meeting, at Plymouth Meeting, Pa., 2 p.m.

13—Millville-Muncy Quarterly Meeting, at Pennsdale, Pa., 11 a.m.

13—Philadelphia Young Friends Fellowship (for college age and beyond), 1515 Cherry Street: 6 p.m., supper; 7 p.m., Milton and Alexandra Zimmerman will tell of their experiences living with the Society of Brothers in Paraguay.

13—Westtown School French Department, in the School Audi-



torium, Westtown, Pa., 4:30 p.m.: John Buttrick, Westtown '52, now at Juilliard School of Music, Piano Recital of French Music.

13—Wrightstown, Pa., Meeting House, 9:45 a.m.: for high school students, Geoffrey H. Steere, "The Friends Peace Testimony and What It Means."

16—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Report on Africa* (Part I); *A World Is Born*.

19—Western Quarterly Meeting at New Garden Meeting House, near Toughkenamon, Pa.: 9 a.m., Meeting on Worship and Ministry; 10:00, meeting for worship; lunch served; 1:30 p.m., Sarah M. Stabler on present policies regarding American Indians.

20—Bucks Quarterly Meeting on Worship and Ministry, discussion group on Quaker Faith, at the Buckingham Meeting House, Route 202, Lahaska, Pa., 7:30 p.m. Topic, "Living with God—at Home, on the Job, as Citizens"; leader, George A. Walton. Bring your questions. All welcome.

20—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The Acts of the Apostles."

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130

Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### KENTUCKY

**LOUISVILLE**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWinbrook 5-7110.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

**ANN ARBOR**—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

20—Green Street Monthly Meeting, at the meeting house, 45 W. School House Lane, Philadelphia, Pa., 8 p.m.: Edward Snyder, Legislative Secretary, Friends Committee on National Legislation, "Review of Contemporary Legislation with Reference to International Questions." Members of other Meetings and churches are invited.

26—Chester Quarterly Meeting, at the Lansdowne, Pa., Meeting House: 3 p.m., meeting for worship, brief business session, address by Frank Ritter, Executive Secretary of the United Steel Workers in the area; 6:00, supper served; evening session under the auspices of the Indian Committee of Philadelphia Yearly Meeting—"The Treaty with William Penn," "The Problem Facing the Klamath Indians," "What the Navajos Ask For," "The Senecas and the Kinzua Dam," presented by First-day School pupils of Swarthmore, Lansdowne, Media-Providence, and Springfield respectively.

26—New York-Westbury Quarterly Meeting, in the meeting house, 110 Schermerhorn Street, Brooklyn, N. Y.: 10 a.m., Meeting on Ministry and Counsel; 10:30, meeting for worship, followed by business session; lunch served; 2 p.m., guest speaker, Dan Wilson, Director of Pendle Hill; business session.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW YORK

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### PENNSYLVANIA

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.



Central Philadelphia, Race Street west of Fifteenth Street.  
Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.  
4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.  
**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACKSON 5-5705.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

### WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 9983.

### VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

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**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

### AVAILABLE

**EXPERIENCED HOUSEMOTHER** from children's home desires position on West Coast. Excellent references. Write Mrs. Ione Mitchell, Route 1, Box 745, Santa Ana Road, Ventura, California, c/o R. Miller.

**FOR SUMMER EMPLOYMENT:** George School graduate, experienced as waitress and in the care of normal and retarded children. Driver's license; enjoys working; references exchanged. Box S33, Friends Journal.

**FURNISHED HOUSE WITH GARDEN**, Mount Airy, Philadelphia; reasonable rent to responsible adults during owners' absence June, 1958 to March, 1959. Box J21, Friends Journal.

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# FRIENDS JOURNAL

*A Quaker Weekly*

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*To receive God's commands and his counsel and all his teaching is the privilege of the inward man, after that he is united with God. And where there is such a union, the outward man is surely taught and ordered by the inward man, so that no outward commandment or teaching is needed. But the commandments and laws of men belong to the outer man, and are needful for those men who know nothing better, for else they would not know what to refrain from, and would become like unto the dogs or other beasts.*

—THEOLOGIA GERMANICA

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## Editorial Comments

### *This Self-Conscious Age*

SEVERAL weeks ago we remarked in this column that ours is a self-conscious age. One of our readers has asked for more detailed illustration.

When we characterized modern man as more self-conscious than his forebears may have been, we did not say this as a reproach. He can scarcely avoid self-consciousness with so large a number of factors conspiring nowadays against an unreflecting, spontaneous response to life. Not only is man exposed to the ever present voices from the temples of psychology, psychiatry, and psychoanalysis that remind him of his many actual or potential conflicts; in addition, education, including adult education, and in particular religion continue to turn him in upon himself. A vast self-improvement literature keeps urging him to perfect his professional performance, his citizenship, character, and family life. Rarely do such appeals fail to emphasize his unfulfilled potentials and the shining example of his peers.

We seem, then, to be closer to the ideal of the Greek "Know thyself" than earlier generations. But this trend is not without its hazards. The lines of distinction between self-centeredness and selfishness, vanity, pride, or self-pity become easily blurred, and an outright warning should be expressed to those who make psychology their chief technique for determining their relations with others. The conscious cultivation of self-reflection may check rash impulses and aid our self-control; yet self-reflection should not be our dominant mood. Human psychology is meant to be a medium for experiencing reality beyond ourselves, to participate in which we were created. Psychology is not identical with this reality. Our minds are by no means the headquarters of life.

One effect of chronic self-reflection is what has been called the "desiccation of the heart," a drying up of spontaneity and an impoverishment of natural emotional reactions. Those indulging in self-analysis may easily miss a higher call and fail to perceive the laws of light, life, and love. Enthusiasm and the surrender to transcendent ideals frequently are denied them. They are inclined to keep reflecting, wishing, or regretting, thus weakening their spontaneous share in our common destiny. From this internal climate it is only a small step to the illusion that they possess truth, whereas truth ought to possess

them. Such people greatly cherish having, or having had, a religious experience, although what matters, again, is that they should be seized by the power of such an experience and be "possessed" by it. The treasure is the new life, not our psychological reactions to it. Those whom we love are more important than our experience of loving them. The greatness of our task, our goal, our destiny must outrank the relishing of our psychological reflections on the way toward them.

A predominantly psychologizing outlook easily produces a lack of delicacy about oneself and others. Psychologically oriented people are frequently hard to live with, as, in turn, they usually find it not easy to live with themselves. Not only are they apt to display a presumptuous pseudo-omniscience; their universalism may make them also disclose that which should remain private and untouched. Figuratively speaking, they are less interested in flowers than in the roots, the soil, or the fertilizer from which they grow. Their tendency is to study others rather than to share quietly or helpfully in their problems. They are apt to analyze, or even intrude, when they ought to wait, admire, or cultivate respect and reverence. Moreover, the stray psychologist may drift off into the twilight zone of subconscious regions. There he may find himself in an area likely to paralyze any spontaneous and unsullied outlook on life, and also one offering little security against the floods and tides of bottomless subterranean currents.

Psychology is only one of the innumerable realities in our creator's universe. To know its potential benefits is a matter for the professional student, and all of us are entitled to a broad measure of popular information about it. But we must not become "prisoners of our skulls" (Chesterton). The great biblical figures as well as the saints were absorbed by the call beyond themselves; they, indeed, lost their life before they found it again. We know of examples of such greatness even in our time, men and women in whom a miraculous biblical continuity is evident.

Pope's remark that the chief interest of man is man is a true observation, although he may conceivably have meant it as a critical statement. At any rate, he was too much of a pessimist about human nature for us to accept such a dictum as a counsel for living and breathing in the stifling air of self-absorbed introspection.

## *Ruth and Esther: A Comparison*

By JUANITA P. MORISEY

TO assume that many portions of the Bible are highly legendary or fictional in content is not to disparage their significance in the body of sacred literature. Our appreciation of some parts may be heightened if we recognize that the author was perhaps more artist than historian, for we thus free ourselves intellectually to examine the work from the point of view of the perfection of its literary form and the beauty of its language. Points that might strain our credulity can fall into their rightful place as part of the imagery of a creative artist.

This is not to say that the portions of the Bible that may be largely fictional contain no historical truth. The writer of historical fiction does not necessarily distort truth but rather weaves a historical plot or characters against an authentic historical background. Nor does acceptance of certain portions as largely fictional imply that they contain no grave social implications or moral messages. Rather, we recognize that the author may have embellished or exaggerated actual incidents to make his message more forceful.

The Books of Esther and Ruth are instances of biblical literature accepted by many scholars as largely fictional in content. There is evidence within the superb structure of these books that the writers' primary concern may have been the development of a well-constructed narrative that was graphic and dramatic.

The character of the original language of the Book of Esther leads many scholars to place the time of the writing about 165 B.C. However, the author sets the time during the reign of King Ahasuerus, who ruled about 565 B.C. The lapse of time between the written record and the reported events suggests that the facts may not have been accurately recorded.

Also there are reports of incredible incidents, with no attempt by the author to place them within the realm of the miraculous. For example, the gallows that was "fifty cubit feet" in height, the feast that continued 150 days, the year-long beauty treatments of maidens being readied for presentation to the king. Regardless of these, the Book of Esther lives as an outstanding example of excellent literary form.

The author begins by giving us a detailed and sensuous description of the palace of King Ahasuerus: "Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars

of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble." The writer continues weaving such vivid and picturesque word patterns until the reader is lifted on the velvet carpet of imagination and transported into the palace where the drama is to unfold.

The heroine Esther's entrance into the plot is carefully prepared. When the writer has no concern for dramatic effect, many biblical characters appear abruptly and proceed at once with their words of wisdom or their mighty deeds. Esther's opportunity was meticulously provided with the ousting of Vashti. In establishing her handicaps as an orphan and a member of an oppressed race, her Cinderella-like triumph on being selected the chosen one was made more dramatic.

Each episode in the story contributes to the well-designed structure of the plot. The acceptance of Esther, the promotion of Haman, the defiance of Mordecai, and all the intrigues that develop thereafter are arranged in logical sequence to contribute to the powerful and brutal climax.

Further evidence that the writer of Esther was more artist than moralist or historian lies in his treatment of the characters. Not one of them is all good or all bad, nor does he interrupt the development of his plot to have any of them speak on ethical judgments or religious motivations. We see no evidence of malice or forethought in King Ahasuerus' consent to the mass extermination of the Jews proposed by Haman: his compliance seems of the moment and thoughtless.

Although we admire Mordecai's strength in refusing to give obeisance to a man he held in contempt, we can hardly sanction his vindictive proposals once he gained the king's favor. Esther's willingness to risk death in order to get the king's ear on behalf of her people is a beautiful expression of bravery and loyalty. We can hardly commend, however, the use of her influence to extend revenge throughout the province. Even the cruel Haman seemed willing to ignore Mordecai's defiance until he was egged on by the royal courtiers.

It is easy to believe that the author of the Book of Esther was not so much trying to teach a moral truth or establish historical fact as intent on reproducing his characters in all their dimensions, virtue and evil, beauty and grossness, wisdom and stupidity.

As with Esther, the Book of Ruth disturbs our sense of reality if we consider it from the point of view of historical chronology. Although it was written about 450

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Juanita P. Morisey is a member of Central Philadelphia Monthly Meeting, where she presented the substance of this article at one of the sessions of the Adult Conference Class. She is a teacher in the Philadelphia public school system.



B.C., the author places the story in the time of the Judges, or about 1100 B.C. The idyllic pastoral conditions described in the story are not at all compatible with the generally turbulent, famine-ridden conditions of the era. Even if the basic incidents in the story did occur, the discrepancy in time offers a strong possibility of factual distortion. Knowing that the details are not to be taken literally, however, should not lessen our appreciation of one of the most beautiful and compassionate love stories of all times.

The basic structural difference between Esther and Ruth could be compared to the modern conceptual difference between a short story and a novel. Ruth is equally fine in terms of symmetry and design. But as in the modern short story, the characters are not developed with the depth and the many-sided motivations of the characters in Esther. The three main characters, Ruth, Naomi, and Boaz, show only the desire to act with studied righteousness.

True to the form of the short story, where there is less room for extended description, the author establishes the crisis in the first few lines of the book. The central characters, a widowed wife and mother in the process of crucial decision, are presented in the outset of the story. We are bound at once, as readers, to the characters of Ruth and Naomi through their sympathetic devotion to each other.

Because the motivation of unselfish love is so soon established, the end is implicit in the beginning. With Boaz and Naomi as catalysts, we move steadily and swiftly forward toward the happy solution of the emotional and economic problems of our heroine Ruth. The story is beautifully romantic in its appeal throughout, in contrast to the emotional violence portrayed in the Book of Esther.

It is interesting to note the difference between the two books in their attitude toward mixed marriages. This problem beset the Jews at many points in their history, but most acutely during the period of their return to Jerusalem after the captivity in Babylon. At this time

they found their temples destroyed, their towns and villages devastated, and their country overrun by alien tribes, including the Edomites, the Moabites, and the Samaritans. The few Jews who had escaped captivity and remained in Jerusalem during this period had intermarried with the alien tribes. The returned exiles not only resented the foreign tribes who had desecrated the ancient shrines of Jerusalem; they also had contempt for those of their own race who had intermarried. Regardless of its historical accuracy, the Book of Ruth represents a liberal and sensitive treatment of this grave problem. The casting of Ruth as a Moabite, one of the hated tribes, and honoring her as the forebear of David, the most respected of all kings, might surely be interpreted as a powerful plea for tolerance and inclusiveness. Esther's marriage, on the other hand, was achieved only by deception, and the author used the union to perpetuate the strong feeling of nationalism that was characteristic of many periods of Hebrew history.

Although both books offer endless opportunity for speculation as to exact motives and purposes on the part of their writers, their literary and technical excellence must remain unchallenged. To this day they are exemplary of the highest standards in the art of story telling and might well have provided the original format upon which these standards are based.

## Over Prime

By SAM BRADLEY

"Gone to seed!"

They decreed

Because he groped  
And blundered—

And he quaked  
And wondered

At becoming  
God's seed.

---

*ALMOST everybody believes in giving young Americans an opportunity for liberal education, but many do not at all know what they mean by the term. Some people appear to think a great deal of education is the correct meaning of "liberal"; others that general culture, as distinguished from specialization, fits the case. Perhaps the most important function of a truly liberal education is to stimulate genuine thinking about important human interests. It is the precise antithesis of indoctrination; for naturally every group wants its own doctrine taught, and freedom of inquiry into other doctrines is suppressed. . . .*

*A common failure of people sincerely interested in education is that they envisage the future as the perpetuation of the past. Liberal education provides the stimulus to create a future not necessarily modeled after the past. . . .*

*Again, it is not the precise amount of education which a person has received when he turns his back on his school days that tells the story. It is, rather, whether he goes on with education after school or college days are over that determines whether he is liberally educated.—JANE P. RUSHMORE, The Courier, May, 1937*

## *The Sense of the Meeting*

By WILLIAM E. WOOD II

NEW YORK Monthly Meeting at its business session on November 11, 1957, heard a concern voiced by one of its members over the procedure being followed in determining the "sense of the meeting." The concern seemed to be essentially a question as to the propriety of considering a draft "approving" Minute after a general discussion in which objections were made to the action being contemplated.

Situations of this sort are not uncommon, and they present a particularly difficult problem to the Clerk. On the one hand, he must guide the meeting into a due respect for the objections and a proper courtesy to the objectors; on the other hand, he must find some way to determine whether the objections still obtain.

In the speaking to the member's concern, it seemed to be agreed that the Clerks in recent years have waited through silence for an appreciable time, both before and after presenting a draft Minute on a much-discussed matter, even though a general voice of approval had been heard. Not directly spoken to, but understood by most members, is the fact that when no objecting voice is then heard the sense of the meeting may reflect any of the following conditions:

1. The objections have been withdrawn: as answered or as put into a new perspective or as having achieved their purpose of promoting deeper thought before acting or as having been intended to give cautionary advice in regard to subsequent developments.
2. The member is grateful for being able to withdraw his comments without publicly announcing a change.
3. It has been freely decided to forbear, where the Minute is not of too great importance, out of consideration for the meeting, the lateness of the hour, or some such reason.
4. One or more members have yielded reluctantly and leave the meeting with a feeling of frustration—of being disregarded or beaten down.

The last-mentioned result is possibly the true basis for the concern expressed. In this connection, it was brought out in the speaking that any member should of course continue to speak out against any proposal which his conscience cannot accept. It appears, then, that acquiescence against conscience has created a doubt, or conflict, and that the concern is a proper one to bring before the meeting.

A conflict of this sort is extremely personal. There is no term more individual or personal than "conscience." On the basis of conscience, if this be the true criterion for

the meeting to consider, the sense of the meeting might be defined as a status where no individual's conscience could *not* accept a proposal. This is not by any means a crying aloud that all individuals think alike: rather it is the much more healthy situation of individuals reaching the collective sense that the proposal does not conflict with their personal concepts of right and good.

On hearing a concern such as this, it seems to me that, first, each member of the Meeting should seek within himself to be sure that there is no conflict in his own conscience. A passive attitude which conceals uncertainty or unresolved doubt, or which permits a hasty or overbearing action, is not right and good. The comment that "any member should of course continue to speak out" applies to every member, and this search of every conscience should cover both the subject of the Minute and the possibility that the time or the circumstances are not appropriate.

If silence continues, then it seems to me that the conflict is within the concerned member. The concern would not have been voiced were it not for an inability to reconcile a personal concept with the action taken by the meeting. This is not a matter to be taken farther in the meeting, except a an understanding sympathy may be felt. Instead, it is suggested that one or more of the Elders, or an experienced counselor, might meet privately with the individual member to consider whether and how a reconciliation can be effected.

Reconciliation might come about as a result of pondering on conscience. For instance, is it truly conscience which sees right and good for the Meeting differently from most others? To what extent should conscience persist against that of others, if the spirit of humility and seeking are present? Is it possible to confuse conscience with an uncertainty that the Meeting or a committee will be able properly to carry on? Should conscience apply as strongly to a matter of mechanics or procedure where the spiritual or moral well-being of the Meeting are not involved? Do a willingness and ability to express reservations in meeting tend to affect conscience?

The same business session had earlier given approval to the uniting of the two New York Monthly Meetings into one. Very appropriately, older members spoke to the approval by recalling the sternness and bitterness which followed the great schism, and the days even later when a member was cast out of meeting for having bought a piano. They spoke of the part which joint activities had played in bringing back reconciliation and finally unity, starting early in the century and culminating in regular



worshiping together. Does this not suggest that the principle of unanimity on which our "sense of the meeting" is based may also have evolved during the years—from the stern and bitter absolutes of the times when conscience was confused with methodology and right and good were so harshly construed, to the unifying spirit of today, when we see all too clearly that the hope of the world lies in cooperation and above all reconciliation within and among each part?

## Special Conference at the United Nations

OVER ninety Friends from four Yearly Meetings gathered in the Carnegie Building, New York City, on March 13, 1958, to attend a two-day special conference on "Issues Before the United Nations Today," arranged by the UN Subcommittee of the Peace and Social Order Committee of Friends General Conference.

Mr. Ashraf, Chief of the Non-Governmental Organizations Section of the UN, brought greetings from the Department of Public Information and spoke of the important responsibilities for spreading accurate information about the world organization. This he knew was the reason for the group's being present at this conference.

Mr. H. A. Wieschhoff, Chief of the Trusteeship Division, gave a comprehensive discussion of the progress towards self-government of Trust Territories, formerly colonies. A conspicuous example is British Togoland, now independent as part of Ghana. Other peoples are on the way to realizing their aim of self-government.

Visiting members of the Secretariat, all Friends, were introduced during the luncheon period. Nora Cornelissen spoke about *News of the U.N.* and how well this publication had been received, urging Friends to subscribe. In the afternoon, Henri A. Cornil of the Political and Security Council Affairs Secretariat spoke in a conference room at the UN on the stalemate in disarmament and the technical services which the UN can provide the conflicting powers in this urgent matter.

The members of the conference then divided into three groups. One went to visit the Indian Delegation, where a member of the Mission spoke of the Community Development programs and the general economic and social progress in India. Another group visited the Soviet Mission and discussed various aspects of life in Russia and the United States. Students spend more time on languages in the Soviet Union and English is their second language. The third group went to Quaker House, where Brenda Bailey spoke to them and served tea during discussion.

In the evening Elton Atwater, Assistant Director of Friends World Committee work at the UN, spoke of fruitful activities

This conference on "Issues Before the United Nations Today" was chaired by Esther Holmes Jones, Accredited Representative to the UN for the Friends General Conference. Each delegate received a kit of literature. This and many of the arrangements were made by Gladys Bradley, Alternate Representative. She was assisted by Nora Cornelissen and Roy V. Heisler. Alice Kiessling of Flushing Monthly Meeting, N. Y., served a Schrafft's luncheon most efficiently during a period of fellowship and introduction.

for the individual Friend in support of the UN, namely, understanding and spreading information, expressing our ideas to Congress and the State Department, and visiting the UN.

Andrew W. Cordier, Executive Assistant to the Secretary General, gave us from his intimate knowledge at the center of the organization an impressive story of what the United Nations has meant to the peoples of the world in these recent most difficult years. The peoples in the Middle East want higher standards of living and the development of common economic projects. There might be peace if the Big Powers would stay out. The UN has kept peace thus far and must continue to be vigilant. The United Nations Emergency Force was in operation in twelve days. "When you saw the UN blue helmets around the area, you had a sense of peace." The Canal was cleared in three months. He spoke of the important work of the Secretary-General in helping representatives of Member States to solve great difficulties. When they meet in his rooms, he is the "informal sitter," the catalyzing influence, suggesting new approaches, angles, and conclusions which, when written up, form the basis of thinking to that point. This basis is not rigid: it has the informality and flexibility needed to get results. The Baghdad and SEATO (Southeast Asia Treaty Organization) Pacts have not been productive; a diversion of interests into economic and social assistance is needed, in other words, into productive channels. The underlying problem in disarmament is to find some way of giving to nations the security that will make it possible for them to disarm. Broad constructive policy is called for: "We want to use all the tools in our kit."

The following morning Mr. John Humphrey, Chief of the Human Rights Division, who had just returned from Manila, spoke about a seminar that he had attended on aspects of political law and procedure dealing with human rights. This seminar was attended by judges and lawyers from the Far East. He commented: "Now that life has become more complex we have to organize to protect the individual." Following Mr. Humphrey's extensive background discussion on human rights, the group attended sessions of the Commission on Human Rights.

Mr. Basheer of the United Arab Republic briefed the group on the peoples of the Middle East. They had expected Americans to help their people; they do not want bases nor pacts. They are not concerned about subversion from the left or from the right. He said, "We want help through the United Nations."

The subject of the last speaker, Mr. William Jordan of the Political Affairs Secretariat, was "Strengthening the United Nations." Here at the United Nations delegates see the kind of world in which they are living. They can see here the resistance which they encounter and the support which they can get. They are not claiming "domestic jurisdiction." Cyprus now is freely discussed. There is very little procedural wrangling. They want to discuss the pressing problems. The office of the Secretary-General has now an authority above that of any previous time. Men and women are united by the ideas they have in common. The UN represents a common body of ideas—the common objectives of the peoples of the world.

## Letter from Lebanon

By CALVIN and GWENDOLYN SCHWABE

LIKE many Americans teaching or working in the Middle East we become alternately agitated and despairing as we read the accounts of the present Middle Eastern situation in newspapers and magazines from home. Discounting honest differences of opinion which would necessarily color reporting of local political events, we've come to the unhappy conclusion that a deliberate effort is being made by many American periodicals to present a biased view of Middle Eastern events. We have witnessed one liberal American magazine, always a staunch supporter of internationalism and the United Nations, do a complete about face at the moment of UN intervention during the Israeli-French-British attack on Egypt. This same magazine, which had long chided France for her political ineptitude in Indochina and domestic affairs, now sees France as the bulwark of Western civilization in North Africa and the Middle East.

Perhaps Friends would be done a service if we pointed to a few of the issues which even to the observer in half-Christian, "pro-Western" Lebanon seem to be mishandled in news reports at home. First in matter of time are the political mergers which have recently taken place here. Although the Egyptian-Syrian union had been for some weeks a matter of active negotiation between the two governments and the subject of much local discussion, one leading American news magazine made no mention of even its possibility until it was an accomplished fact, and then it was only in the same article with a discussion of the hastily announced Iraq-Jordan federation. The impression is widespread in the United States, or so it appears from here, that these two events have aroused approximately equal interest and popular support throughout the Arab world. Nothing seems farther from the truth. An American resident of Jordan told us of witnessing compulsory rallies of school children held by the Jordanian government to "celebrate" the birth of the Hashemite Federation. The children were stonily silent; a few who were openly antagonistic were taken into custody by the police. In Jordan a year ago, at the time of Hussein's counter coup, we hardly had the impression that this anti-Egyptian turn had any substantial popular backing; in fact, the opposite seemed rather apparent. Here in Lebanon, too, recent efforts by the government to force the removal of "political" posters have met with a rash of new Nasser pictures and open opposition to the police in

Tripoli and other cities. There can be little question that the Syrian-Egyptian union has widespread popular support throughout the area while the federation of the Hashemite kingdoms is viewed by Arabs with a wait-and-see attitude or else with outright hostility.

Another confused issue involves the Baghdad Pact, which seemingly has been represented at home as a defense partnership of Middle Eastern states against communism. To many Arabs, however, it appears rather an effort by Britain (and the United States) to meddle in the internal affairs of the area. Whether true or not it has become such a hot political issue that further American support of the Pact would seemingly serve the purposes of the Kremlin more than those of Washington. In this connection, it would seem unrealistic in any event to expect much in the way of cooperation between the Turks and the Arabs. Arab distrust of the Turks (particularly among Arab Christians) is too well founded and the wounds are too recent to expect magic brotherly *rap-prochement* overnight.

Most other issues in the Middle East are of course secondary to the Arab-Israeli dispute, the reporting of which has given the bias in regard to Middle Eastern affairs that we see in American news sources today. Before we came to the Middle East our attitudes toward Israel and the Arabs could perhaps be considered typical of Americans in so far as they were shaped by the influences experienced by the average person who makes some effort to keep informed on world events. We empathized with Israeli friends in their feeling of pioneering accomplishments in agriculture and industry and in the reclamation of the Negeb. Other publicized aspects of Israeli life and the revival of Jewish culture appeared to us heroic and good. We shared in the feeling of sorrow for Jews displaced from their homes. Nowhere along the line, however, did we feel the necessity to seriously inform ourselves about the history or purposes of political Zionism or the events in Palestine during the century which led up to the 1948 war. Our main interests were elsewhere, and this we have since rationalized into an excuse of sorts. But since then we have taken the trouble to read a good deal on the whole question. As Friends we are naturally concerned with reconciliation; we view Arab and Israeli intransigence with equal concern. Nevertheless, we feel compelled to leave with Friends our deep conviction that the moral side of this question rests firmly with the Arabs. We say this knowing full well that some will feel that we have been swayed by local sentiment. In reply we can only hope that more Americans will take a sufficient interest in the Middle East to search for the truth beyond the newspapers.

It was not our intention that our first public letter to

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Calvin Schwabe is Assistant Clerk of the Beirut, Lebanon, Preparatory Meeting. He and his wife are members of Cambridge Monthly Meeting, Mass. Dr. Schwabe is on the staff of the Schools of Public Health and Medicine of the American University of Beirut.



Friends should revolve so much about politics, but as Kenneth Cragg mentioned at Beirut's Student Christian Center the other evening, politics and Islam are inseparable. And this is the Islamic world.

## A Quaker International Institute for West Africa?

*Extract from a Letter of Douglas V. Steere*

WE had a chance to see three of the four leading young functionaries of the government of Ghana who stand at the top of the civil service: Mr. Chapman, the Secretary to the Cabinet, Robert Gardiner, the Permanent Secretary of Establishment (Civil Service), and Mr. Adu, who is the Permanent Secretary for External Affairs. These are the men who in many ways are carrying the real administrative responsibilities for running the country. We raised with them the matter of further participation in the Diplomat Seminars and found them unanimous in their enthusiasm for what these seminars were meaning to their young Ghana diplomats, who are trying to prepare themselves for the heavy duties that are ahead. We also raised the question in a most tentative way of a possible International Institute to be held in West Africa within the next year or two and found them most receptive to the idea, with suggestions of the University College of Ghana in Accra or the Technical College in Kumasi or the University of Ibadan in Nigeria as being suitable places to hold it. They all agreed that to do this regionally in the beginning was the only practicable way, with air fares so prohibitively high between West Africa and the East or South of Africa. I also mentioned this to the new Principal of the University of Ghana, and he and the Registrar were interested. If anything were to be done in approaching this institution, it would be best to begin negotiations with the London Registrar of the University of Ghana, William Sewell.

I spoke of the head of the Ghana Civil Service, Robert Gardiner. He was a Phillips visitor at Haverford College a year ago, and at that time I took him in to the AFSC Monday staff meeting to discuss any suggestions that he had for possible future Quaker work in Ghana. He made a proposal there which he repeated to us on more than one occasion on this visit, that Friends should send to Ghana a Quaker man or a couple whose main assignment would be simply *to be there*. His thought was that such a person, if he were an able one, might be someone to whom Ghana officials could go to talk over plans and projects and from whom they could be sure to get not flattery or some interest-biased criticism but a really objective judgment. He also mentioned the usefulness of such a person's being able to send to England and America objective accounts of what was really happening there. This kind of "elder statesman" service is not unknown in Japan and in a certain way in many countries. I suggested that if the person had some part-time employment in a university or technical school in Ghana perhaps the whole thing would be in better taste and more practicable. He was not sure of this, although he saw it as a next best, if the person

were not too absorbed in the teaching to have almost unlimited time to give to being available. Friends get many novel requests. Perhaps this one in all its bluntness is truly unique, although it shades into things which a number of our international-center heads have actually found themselves doing from time to time.

We spent a most happy Sunday with Friends in Accra sharing in a meeting for worship at the Hill House Meeting House on the old Achimota campus. I suspect that this is the only Quaker meeting house in the world which has simply a lovely thatched roof and pillars to hold it up and where, year round, one can sit in the open air with only this shelter from the sun. Walter and Maisie Birmingham and David and Ilone Acquah, until her sudden death in the summer of 1957, have been the faithful spirits that have kept this group together. Walter Birmingham, who is the Senior Lecturer in Economics at the university, has been called on by the government often to help with Commissions and has been deeply appreciated for his contributions to the country. David Acquah has an important post in the Department of Social Welfare.

## Friends and Their Friends

A Pendle Hill seminar with Geoffrey F. Nuttall on "The Gospels and the Inner Life" will be held May 9 through 11. Our renewed interest in the Bible leads us to compare the many new versions of it and to study the findings of biblical scholars. Often, however, we forget its use as a nourisher of the inner life. We need to learn anew how to read the Bible sensitively and receptively. Friends, in particular, should value the Bible for the living power which through it speaks directly to the heart. Geoffrey Nuttall is lecturer in church history at New College, London. Among his books are *The Holy Spirit and Ourselves* and his most recent book, just published, *Christian Pacifism in History*. The seminar begins at 4 p.m. Friday and concludes with dinner on Sunday. Total cost for the weekend is \$11. Advance registration is required; write to Secretary, Pendle Hill, Wallingford, Pa.

The 1958 Seminar for Quaker Leaders, which is sponsored by the Washington Friends Seminar Program, a project of the Friends Meeting of Washington, D. C., will meet in Washington from Wednesday, May 21, through Saturday noon, May 24. Headquarters will be at the Dodge Hotel. Dr. Mordecai Johnson, President of Howard University, is to give the opening address, Wednesday at 10:30 a.m., on the subject "Christianity's Responsibility for a World in Conflict." The aim of the seminar is to familiarize Friends leaders—Meeting secretaries, pastors, and others—with our outreach on national social and political problems, with particular emphasis on disarmament. During the three-day sessions there will be opportunity to meet with those who are responsible for formulating national policy, to see government operating, and to explore together some ways in which individuals and Meetings can put Quaker faith into practice. Seminar Director is Dorothy Steffens, 104 C Street, N.E., Washington 2, D. C.

In Caracas, Venezuela, a "first time in history" Friends meeting was held on Sunday, February 16, 1958, at the home of Victor Algrant, who is in the United States Foreign Service. Those present were Dave and 'Skippy' de Pascoe, Robert and Eleanor Leach, Sergio Sanfeliz, Bill and Elizabeth Brache, Fernando Cassani, Clifford Smith, Hannah and Martin Pyle, and Inez and Victor Algrant. All but Sergio Sanfeliz are members of the Society of Friends; he is a member of the Wider Quaker Fellowship. Victor Algrant comments that they are a very small group, but he hopes that they may grow. We salute these Friends in the southern continent, whom some of our scrip and cockle shell members will surely be happy to visit.

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Starting Sunday, May 4, Somerville Preparative Meeting (Plainfield Monthly Meeting) will, because of shrinking attendance, meet at the home of Robert and Edna Wilson, 220 North Bridge Street, Somerville, N. J. (telephone, Randolph 5-5114). Meetings start at 11 a.m.

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Typical of the worship groups that are providing the nuclei for the new Meetings that Howard Brinton has described as "the growing edge of Quakerism" is the South Suburban Friends Group in Illinois. This independent worship group founded in 1954 has a membership of thirty-five persons in ten families residing in South Chicago and three nearby suburban communities, nearly all of them also members of the 57th Street (Chicago) Friends Meeting. Unprogramed meetings for worship are held on Sunday at 11 a.m. Recently the group made application to the Friends World Committee for affiliation as a Monthly Meeting. Its Clerk is Charles J. Shields of Park Forest, Ill., a member of the executive committee of the Chicago Regional Office of the American Friends Service Committee.

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The Committee in charge of Greene Street Friends School, Philadelphia, Pa., has announced with regret the retirement in June of Marian P. Branson, who has been associated with Friends schools for thirty-five years. Prior to her coming to Greene Street she was a teacher and Supervisor at Friends School, Wilmington, Del., and Principal of Atlantic City Friends School, N. J. Clara R. Fell has been appointed Acting Principal. A graduate of Temple University, with administrative experience in business and social service work, Clara Fell is currently a part-time member of the Greene Street staff and is also teaching at the Central YMCA in Philadelphia. She is a member of Green Street Monthly Meeting, Philadelphia.

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The increasing tendency of the State Department to place restrictions on travel abroad of newsmen and other Americans was criticized by the American Friends Service Committee. In a statement issued by its Board of Directors, the AFSC said, "There are those travelers whose business it is to interpret, to inform, and to educate, and there are those, among them Friends, who have felt a religious call to engage in reconciling efforts across the world as the spirit moved them." The principle, however, is equally valid for all and should not be the

prerogative of "safe" persons or groups whose "safety" is determined by the subjective judgment of some civil servant.

The Committee said it was disturbed also because of the "political test" which has been added to the passport application, the question whether the applicant is, or ever has been, a member of the Communist party. In a few recent cases, which included members of the Society of Friends, these barriers were set aside. Despite this "flexibility," the restrictions and the exceptions indicate that the State Department's position is that travel is a privilege. In the opinion of the Service Committee, however, "Freedom to travel outside one's own land is a fundamental right and not a privilege to be offered or withheld on the basis of administrative discretion." In addition, "it is wise to avoid a climate of fear which inhibits the free search for truth and is therefore a violation of human dignity."

On practical grounds the AFSC advocated free travel because of the "role that free human intercourse plays in the breakdown of national barriers and the building of human understanding." It objected also to travel limitations based on "problems of diplomatic recognition or international friction."

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Four years ago Friends in Salisbury, Southern Rhodesia, appealed to English and American Friends for contributions that would enable them to build a much needed meeting house. The response was generous, and with the offer of a site they are now able to begin building. Meanwhile Friends in Bulawayo, the other large city of Southern Rhodesia, begin to find meeting in a home inadequate for their growing numbers and for the children's classes. Above all, they are unable to extend interracial work already well begun. They are therefore buying an ideally located site offered by the municipality for the reasonable sum of \$2,100 and expect to begin building with money they have raised themselves, including a loan and pledges covering the next two years. A builder who is a member of the Meeting and help from several other members and friends will, it is hoped, reduce the expense. Nevertheless, the estimated total cost of \$11,200 is beyond the ability of Bulawayo Friends to carry alone, and Joyce Stewart, Clerk of Bulawayo Preparative Meeting, and Dudley A. Robinson, Clerk of Central Africa Monthly Meeting, have expressed the hope that American Friends may want to help. Douglas and Dorothy Steere, who saw the site on their recent African visit, warmly endorse the appeal as an opportunity for concerned Friends in this country to act positively in this critical area by holding up the hands of Friends living and working there. Contributions marked "Bulawayo project" can be sent to the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

Dudley Robinson, Clerk of the Central Africa Monthly Meeting, with his wife, Mollie, are to visit the United States early in May.

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A small new worship group in San Luis Obispo, Calif., not now affiliated with any organization, hopes that Friends will visit it. The meeting for worship after the manner of Friends, with some half-dozen regular attenders, is at 11 a.m. on Sundays at 1640 Phillips Lane. A coffee hour follows.



Congressman John A. LaFore of Montgomery County, Pa., met with twenty-four Friends on Sunday, March 9, at Abington Meeting, Jenkintown, Pa. Friends from eight Meetings in Montgomery County presented a statement to the Congressman regarding international affairs that affect world peace. The group was much pleased with the opportunity of sharing views with the Congressman and appreciated his frankness in discussion.

Among other things, the Friends recommended that adequate inspection and controls to ensure disarmament be seriously striven for. Fair and realistic proposals must be presented to the Soviet Union with regard to ending nuclear weapon tests, the establishment of a small permanent United Nations police force, and the control of outer space.

It was suggested by one of the group that a possible way for the United States to gain control of favorable world opinion would be for our government to cancel its nuclear weapon tests scheduled for Eniwetok this spring. The extension of reciprocal trade and the expansion of foreign aid would help to strengthen our good will around the world.

Early in March the Southern Rhodesian Parliament amended its penal laws to extend the whipping penalty to a number of new offenses. The Central Africa Monthly Meeting of Friends has protested against the adoption of the bill in question. The letter to the Prime Minister of Southern Rhodesia, Sir Edgar Whitehead, says in part:

... the Central Africa Monthly Meeting of the Religious Society of Friends expresses its deep concern over the bill to amend the Magistrate's Court Act, which will now extend the whipping penalty to such offenses as the theft of a bicycle or motor vehicle, and the theft of maize on the cob.

These are critical times for this Territory and the Federation of which it is a part. Millions of pounds, and the efforts of thousands of individuals, are being devoted to leading large numbers of people in this country toward a more civilized way of life. The extension of violent punishment will hardly contribute to the civilizing process. Far from introducing such legislation, it would seem to us that the Territorial Government should be taking the lead in eliminating violent punishment where it already exists.

We urge, therefore, that this bill be speedily rescinded and that violent treatment of offenders be completely ended. In the interim, we hope that the provision for High Court review of sentences involving whipping can serve to ameliorate the conditions over which we express our troubled concern.

*La Lettre Fraternelle* for January-February, 1958, reports that when Greta Scherer, a member of the Quaker group in Vienna, was in Budapest she met several people already in contact with Friends and much interested in Quakerism. One of them was considering translating various Quaker pamphlets into Hungarian, to try, she said, "to awaken in some the inner light, and, with love, to make their life a little easier while waiting for peaceful times when we can work with Friends in all countries."

Edith Spacil Gilmore, a member of New York Monthly Meeting, has written a novel for girls aged twelve to sixteen, entitled *Betty Carroll's Adventure* (Lothrop, Lee & Shepard Co., New York, 1957; 188 pages; \$2.75). The heroine spends a year with relatives in England, where she has thrilling experiences, including a romance or two. International understanding and mutual cultural interchange are the dominant topics of the interesting book.

At present Edith S. Gilmore is at work on a juvenile with a Quaker theme.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

The Secretary-General of the United Nations, Dag Hammarskjöld, sees among the main qualities that a UN official should possess "a heightened awareness combined with an inner quiet," and also "a certain humility which helps you to see things through the other person's eye, to reconstruct his case, without losing yourself—without being a chameleon."

We learn these thoughts of the great diplomat and top UN executive from an interview, special to the *Secretariat News*, the inner organ for the staff members of the UN Secretariat.

It gives us a reassuring feeling, and reasons of hope in future peace, to have as mediator in world affairs someone with this understanding attitude, so similar to the Quaker way. It is also an encouraging proof of the high level of the Delegates themselves that they have been unanimous in re-electing the Secretary-General. But we should never forget that, to be successful, the United Nations and its Secretary-General need everyone's support and confidence at all times.

Whitestone, N. Y.

NORA B. CORNELISSEN

Although time was when the idea of a choreographer among Friends might cause a lift of the eyebrow, it seems fitting to call attention to the fact that last winter, Louise Matlage (a recently admitted member of Westtown Monthly Meeting here) trained a group of young people in a very striking interpretation of the healing of the demoniac of seven demons, which was presented with appropriate introduction for the scriptural story; the same group assisted in a portrayal at the Arts Center in West Chester of this and of another creative dance—The Sign of Jonah.

The work was well received, and the children who participated seem to have grasped much of genuine sympathy for the characters portrayed. Creative effort is to be commended among us, and new avenues congratulated when so combining understanding and grace.

Westtown, Pa.

LILLIAN L. BINNS

In the spring of 1957, the Georgia interracial community Koinonia set up a branch in Neshanic Station, N. J., primarily in order to save the lives of a Negro family in serious danger in Georgia. Koinonia now finds it impossible to operate two communities and is giving up the New Jersey branch. This

letter is written in deep concern for the Negro family—Rufus (aged 45) and Sue Angry, and their seven children ranging from 14 to 1½ years—that must find work and a place to live. Going back to Georgia would be almost suicidal for the parents and full of difficulties for the children, who for the first time in their lives—except of course inside Koinonia—have experienced what it is to be treated as equals by white people.

Since Koinonia was our next-door neighbor, we have come to know the family well and we like and respect them very much. They are absolutely honest, reliable, gentle, and kind. Rufus and Sue are anxious to work and are bringing up their children as concerned parents would. Could some reader employ and house this family and help them get started on their own in the North?

Speed is desirable, but probably from two to three months can be bridged by temporary arrangements. We will be glad to see that Rufus and Sue can come for an interview to any interested farmer in New Jersey or at a similar distance. Our address is Hidden Springs, Neshanic Station, N. J.; telephone, Foxcroft 9-4729. Victor can be reached at his office, 624 Engineering, Columbia University, New York 27, N. Y.; telephone, University 5-4000, Ext. 489 or 704.

*Hidden Springs, N. J.* SUSANNE and VICTOR PASCHKIS

Subsidizing other countries to keep them away from communism is only a temporary expedient. They will need more power machinery to produce more wealth for themselves. There seems to be an unlimited supply of power available, but the supply of minerals is limited, and the industrial countries are using them up so fast that they will not last much longer. To let the backward countries into this race of destruction by teaching them to use machines means to lower our own standard of living to perhaps one third of what we enjoy now, and hasten the time when we shall have to revert to wood and bone and flint for our tools. If we try to hold them back we shall play into the hands of the Communists.

If we love our neighbors enough we will gladly take pot luck with them in the use of metals. If we do not, the Communists will eventually persuade them to chase away the foreign owners of mines and rubber plantations. Anyhow, our prosperity is only temporary.

*Oxford, Pa.*

ARCHIE CRAIG

During the special conference at the United Nations which met under Friends General Conference auspices March 13-14, two ideas were suggested which I liked, and I hope some of your readers will like, well enough to pass them along to Washington and Moscow. (Airmail to Moscow is 15 cents.)

1. It was suggested that if informal meetings of American and Russian foreign ministers are held prefatory to summit talks, Friends and others might well suggest to our State Department that the Secretary-General of the United Nations be present as a neutral party. It was felt that often an intermediary can initiate useful compromise suggestions neither side feels itself in a position to urge.

2. It was also pointed out that last summer's disarmament

negotiations broke down when Sputnik showed a tipping of the balance of armaments in favor of the Russian bloc. No side cares to talk disarmament when it is behind in the arms race. Might we not well urge on our government and on the Russians', therefore, that each adopt as a declared policy its intention of matching but not surpassing the military strength of the other.

*Bernardsville, N. J.*

BETTY STONE

### BIRTHS

CLARKE—On March 21, to William A., Jr., and Bolling Byrd Clarke, their fourth child and first son, named RICHARD BYRD CLARKE. He is the ninth grandchild of William A. and Eleanor Stabler Clarke and the twenty-eighth great-grandchild of Ida Palmer Stabler, members of Swarthmore Monthly Meeting, Pa.

ENDO—On April 1, to S. Sim and Betty W. Endo, a second son, RICHARD RIKIO ENDO. Parents and brother Russell are members of Green Street Monthly Meeting, Philadelphia, Pa.

### DEATHS

BISSELL—On March 9, in Allentown, Pa., HELEN MANATT BISSELL. She was a member of Montclair Monthly Meeting, N. J., and a memorial service was held in that meeting house on March 16. For the last six months she had been living with her daughter and son-in-law, Helen and Bryn Hammarstrom, members of Lehigh Valley Meeting, Pa. Other survivors are a son, Arthur Bissell of Alexandria, Va.; two daughters, Faith Bissell of Arlington, Va., and Marian Blumler of Newark, N. J.; and five grandchildren.

PASSMORE—On March 27, LYDIA C. PASSMORE of Kennett Square, Pa., daughter of the late Edward B. and Emma C. Passmore. She was a member of Kennett Monthly Meeting, Pa. She is survived by a sister, Helen O. Passmore of Kennett Square, and a brother, Samuel S. Passmore of Mendenhall, Pa.

*Deadline for "Coming Events" entries is 12 noon on Friday of the week preceding the date of the issue in which they are to appear. Items for "Friends and Their Friends" of great urgency will be accepted up to the same hour, and vital statistics when there is special reason for early publication. It is desirable, however, to send all dated material, including Coming Events entries, as much before this time as possible.*

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### APRIL

20—Bucks Quarterly Meeting on Worship and Ministry, discussion group on Quaker Faith, 7:30 p.m. See issue of April 12.

20—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The Acts of the Apostles."

20—Chester Quarterly Meeting on Worship and Ministry, at the Springfield Meeting House, Old Springfield and Sproul Roads, 3 p.m.: consideration of the second Query.

20—Doylestown, Pa., Meeting, in the meeting house, 3 p.m.: Clarence E. Pickett, "Looking at Ourselves through Asian Eyes."

20—Green Street Monthly Meeting, at the meeting house, 45 W. School House Lane, Philadelphia, Pa., 8 p.m.: Edward Snyder, Legislative Secretary, Friends Committee on National Legislation, "Review of Contemporary Legislation with Reference to International Questions." Members of other Meetings and churches are invited.

26—Chester Quarterly Meeting, at the Lansdowne, Pa., Meeting House, beginning 3 p.m. See issue of April 12.



26—New York—Westbury Quarterly Meeting, in the meeting house, 110 Schermerhorn Street, Brooklyn, N. Y.: 10 a.m., Meeting on Ministry and Counsel; 10:30, meeting for worship, followed by business session; lunch served; 2 p.m., guest speaker, Dan Wilson, Director of Pendle Hill; business session.

27—Bucks Quarterly Meeting on Worship and Ministry, discussion group on Quaker Faith, at the Buckingham Meeting House, Route 202, Lahaska, Pa., 7:30 p.m. Topic, "Home and Community Relations"; leader, George A. Walton. Bring your questions. All welcome.

27—Central Philadelphia Meeting, Race Street west of 15th, Con-

ference Class, 11:40 a.m.: Elizabeth Bridwell, "The Story of Daniel."

27—Concord Quarterly Meeting on Worship and Ministry, at Birmingham Meeting House, Pa., 2 p.m.

## MAY

2, 3, 4—Annual Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, coinciding with Mental Health Week. The Azalea Gardens will be open 11 a.m. to 8:30 p.m. Parking space is limited, but automobiles may be driven through the Gardens.

3—Concord Quarterly Meeting, at Concord Meeting House, Concordville, Pa., 10:30 a.m.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m., at the Meeting House, 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### HAWAII

**HONOLULU**—Honolulu Friends Meeting,

2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

**URBANA-CHAMPAIGN**—First-day school, 10 a.m., worship, 11 a.m., 714 West Green, Urbana. Clerk, Elwood Reber, 77285.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

**SANTA FE**—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting for worship and First-day school, 11 a.m., at 1272 Delaware Avenue; telephone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10918 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambridge Street, 11:15 a.m.

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**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.



**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### PUERTO RICO

**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

### TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, JACKSON 5-5705.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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*ABOUT THE STAFF: Haines Turner, director of the summer term, teaches labor economics at Earlham College. Howard Brinton is director emeritus of Pendle Hill. Robert Murphy was trained in psychiatry at the Menninger Foundation. Geoffrey Nuttall is lecturer in church history at New College, London. Alexandra Docili is instructor in arts and crafts at Pendle Hill. Arthur Little is assistant professor of speech and dramatics at Earlham College.*

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

APRIL 26, 1958

NUMBER 17

## IN THIS ISSUE

*AS many candles lighted and put in one place do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life there is more of the glory of God, and His power appears to the refreshment of each individual, for each partakes not only of the light and life raised in himself, but in all the rest.*

—ROBERT BARCLAY

**Philadelphia Yearly Meeting, 1758**

. . . . . *by Frederick B. Tolles*

**Reconstruction of a Yearly Meeting**

. . . . . *by Howard H. Brinton*

**Walk for Peace**

**Philadelphia Yearly Meeting, 1958**

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*Epistle of Philadelphia Yearly Meeting*

## FRIENDS JOURNAL



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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

## Reconstruction of a Yearly Meeting

THE History of Seventy Years of the Society of Friends [in Japan], at present available only in Japanese, is the most complete and up-to-date account yet produced of the beginnings and development of Japanese Quakerism. It is a book of 150 pages, written by five Japanese Friends, one of whom, Kiyoshi Ukaji, is chief editor and another, Ichuro Koizumi, assistant editor. The other three contributors are Toki Tomiyama, Kikue Kurama, and Toyotaro Takemura.

This review will deal mainly with the central portion of the book, which contains a dramatic story of the manner in which Japanese Friends are solving a problem of considerable significance in contemporary Quakerism. Briefly stated the problem is this: How can a group of Friends which has become largely dependent on pastoral leadership develop into a group which adopts the historic Quaker practice of unprogrammed meetings for worship, dependent only on the leadership of the Spirit?

Before entering upon a résumé of this story, the content of the earlier chapters should at least be noted. The first section describes the rise of the Society of Friends in England, its principles, its spread throughout the world, and its present condition. There follows an account of the first half-century in Japan (1887-1937), portraying the devoted and self-sacrificing work of a series of missionaries sent by Philadelphia Friends, without whose long and patient service there would probably have been no Japan Yearly Meeting today. Four or five Friends from England were at one time associated with them. Their main purpose was to introduce to the Japanese the primary doctrines of Christianity. These, as stated in a declaration of faith put forth by the Yearly Meeting in 1928, were of a liberal character. The writer of this review, who visited Japan before the war as well as after, witnessed the culmination of this period in the work of Gilbert and Minnie Bowles. Gilbert Bowles, to an extraordinary degree, fulfilled the requirements of a Quaker ambassador to a whole nation.

In 1941, at the beginning of the war, the Yearly Meeting, like other Protestant bodies, was required by the government to join the Kyodan, the United [Protestant] Christian Church of Japan. It accepted in principle, though not in practice, a creed, obedience to ecclesiastical authority, and the use of outward sacraments. But since most Friends were unwilling to go so far, meeting attendance fell off sharply. In Tokyo those who refrained from conforming formed two groups, a committee for managing the Friends Center and Dormitory and providing for

(Continued on p. 269)

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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## Philadelphia Yearly Meeting, 1758

TWO hundred Yearly Meetings ago, Quaker history turned a corner. The Philadelphia Yearly Meeting of 1758 was more than an event in sectarian annals: it was one of the turning points in the moral history of the Western world, for it was the moment when, for the first time, an organized Christian body considered the practice of slaveowning in the light of religious principles and not only condemned it but took decisive steps to eliminate it. As is so often the case, one man pointed the way—one man whose troubled conscience galvanized the whole Quaker community and precipitated the action towards which Friends had been irresolutely moving for three or four generations. We shall do well in 1958 to pause and recall the Philadelphia Yearly Meeting of 1758 and how it was stirred by the prophetic voice of John Woolman.

It was a trying time for Philadelphia Friends. Only two years before, the outbreak of Indian war on the Pennsylvania frontier had caused the Quakers to abdicate their control of the provincial government. The Yearly Meeting of 1758 put its seal on this action by warning its members against holding office in wartime. After three quarters of a century of unbroken political dominance, Friends were challenged to turn inward, to ponder the ravages which long preoccupation with outward affairs had wrought in their moral and spiritual life. John Woolman was concerned that this self-examination and self-purgation should not stop short of a thoroughgoing "reformation." The moral obtuseness which allowed Friends, while officially frowning on the buying and selling of human flesh, to persist in holding men and women as slaves was, in his mind, the point at which they needed most earnestly to consider how inconsistent their actual practice was with their religious professions.

He knew what slavery was in all its essential inhumanity. He was just back from a trip through the South, where the oppression of the slaves had seemed to him like "a dark gloominess hanging over the land." Before Yearly Meeting opened—it was held in Burlington, New Jersey, in September that year—he knew that certain prominent Friends had actually purchased slaves during the summer in defiance of the Meeting's advice. He was shocked and saddened to hear it proposed on the floor of the Yearly Meeting that the advice against slave buying

be modified. He sat in suffering silence while one Friend after another rose to offer counsels of expediency—that no action be taken against present offenders but only against such as should buy slaves "in future," that nothing be done at all, in the hope that "the Lord in time to come might open a way" for the deliverance of the unfortunate slaves.

Now he could remain silent no longer. Under great exercise of spirit he rose and spoke words whose solemnity and urgency must have made everyone realize that he was speaking "with a clear understanding of the mind of Truth." "Many slaves on this continent are oppressed," he said, "and their cries have reached the ears of the Most High!" He reminded his hearers that God in His infinite love and goodness had opened the understanding of Friends from time to time respecting their duty towards the Negro people. "*It is not a time for delay.*" Surely everyone in the crowded meeting house on Main Street was listening intently now to the Friend from Mount Holly. "Should we now be sensible," he went on, "of what [God] requires of us, and through a respect to the outward interest of some persons, or through a regard to some friendships which do not stand on the immutable foundation, neglect to do our duty in firmness and constancy, still waiting for some extraordinary means to bring about their freedom, it may be that by terrible things in righteousness God may answer us in this matter."

John Woolman's thrilling words put an end to all temporizing. A forthright minute was adopted reminding Friends of "the desolating calamities of war and bloodshed" that had fallen on the land and urging them to set their bondmen free at once. A committee was appointed—John Woolman one of its members—to visit every family within the compass of the Yearly Meeting and to labor with them "towards obtaining that purity which it is evidently our duty to press after." The desired result was not achieved quickly: after all, there were some thousands of families to be visited, and men are not easily persuaded to surrender what they conceive to be their property. But by the end of twenty years there was not a slaveholder left in Philadelphia Yearly Meeting and within a few more years the same could be said of every Yearly Meeting in North America.





Theodore B. Hetzel

Slavery finally disappeared from the United States almost a century ago. But the pattern of racial discrimination, ranging in its manifestations from the subtle to the obvious, persists. The bicentenary of the momentous Yearly Meeting of 1758 is a good time to remember what John Woolman never forgot, that "oppression in more refined appearances remains to be oppression."

FREDERICK B. TOLLES

### Walk for Peace

FROM Reyburn Plaza, Philadelphia, under the high scrutiny of William Penn, some sixty Walkers for Peace set off for the United Nations on Saturday morning, March 29, after a brief farewell address by Dr. Charles C. Price, Chairman of the Department of Chemistry of the University of Pennsylvania. Each wore on the left arm a band of United Nations blue; posters with high visibility, a few words on each, indicated the goal and the purpose: "WALKING TO THE UNITED NATIONS," "URGE ALL NATIONS," "STOP ATOM TESTS," "START TO DISARM." Some sixty, likewise, late in the afternoon of Thursday, April 3, took the Jersey Central Ferry for New York City, but of this group only eighteen or nineteen had walked the whole distance. Some walked for a time, went home for work or recuperation, returned to walk again; others walked a stage or two only; recruits entered all along the line.

At New York City headquarters in the Association for World Travel Exchange, 38 West 88th Street, that evening, New Yorkers met the Philadelphia-route walkers and those from New Haven, Conn., and Westbury, Long Island, in a reporting and planning session.

On Friday morning about 250 people started out from West 88th Street, including a number who had come in by train, bus, or car to march in the Walk to the United Nations. The New York Committee of the Walk for Peace had publicized it to the best of their ability, but a surprise to everyone seems to have been the extent of reinforcements at Columbus Circle and all along the route, so that a crowd of some 700—among them students from the city high schools and from all the city colleges—were to wait quietly outside UN headquarters while A. J. Muste, Secretary Emeritus of the Fellowship of Reconciliation, and four others presented to Charles Hogan, an assistant to the Secretary-General, the petition, with about 700 signatures gathered en route, to urge the United Nations to encourage all nations to abolish the testing, production, and use of nuclear weapons. Mr. Hogan explained that only government-sponsored petitions could be accepted.

On Friday evening at a public meeting in the audi-



torium of the Ethical Culture Society, Don Murray, the movie actor, and representatives of the Indian and Japanese UN Delegations spoke. Telephone connections were got to the *Golden Rule*, and three wives of crew members (why do none ever mention their heroic partnership?) heard from their husbands that the ketch was 700 miles out in the Pacific, weather bright, and all hands well. Mutual support of Pacific sailors and New York walkers was conveyed.

Saturday was devoted to a poster walk, a street meeting (with the episode of the Hungarian Freedom Fighters, too complicated to recount here), and a final session of appraisal.

Cooperating organizations were the American Friends Service Committee, Middle Atlantic Region, New England Region; Fellowship of Reconciliation, Boston Area, New York Area, Philadelphia Area; Lower Bucks County Committee for a Humane Nuclear Policy; Peacemakers; War Resisters League; Women's International League for Peace and Freedom, New York Metropolitan Branch. By general admission, however, the spark plug was the Peacemakers, described by one with forty years' pacifist experience as "a group of young, hard-bitten pacifists of driving conviction, faith, and organizing ability."

Participation by Friends was very high. Sixteen of the National Committee are members of the Society. Meetings along the route gave extensive hospitality: Frankford, Byberry (with Southampton helping), Middletown (Langhorne), Falls, in Pennsylvania; in New Jersey, Trenton (where Henry J. Cadbury, Chairman of the American Friends Service Committee, spoke at one of the public meetings held each evening on the walk), and Montclair, and New Brunswick. Young Friends organized the hospitality in their area. Walkers on the Philadelphia-New York route are known to have come from Byberry, Chestnut Hill, Concord, Falls, Frankford, Middletown (Langhorne, Pa.), Reading, and Southampton Meetings; Haddonfield, Montclair, Plainfield, Ridgewood, and Woodbury, N. J.; Cleveland, Ohio; Orange Grove, Calif. The ten students from Westtown School were Friends, and the boy from George School.

Meetings in the New York area were active—two in Brooklyn, two in New York, Flushing of Remonstrance fame, those in Purchase Quarter. From New England, besides Stamford, Conn., and of course New Haven, Cambridge, Mass., was represented, and a number of students came down from the Meeting School in West Rindge, N. H. Friends Boarding School in Barnesville, Ohio, had a teacher and a student participating.

Contributions of other churches should not be disregarded: The Community Church in Feasterville, the

Council of Churches in Trenton, the Witherspoon Methodist Church in New Brunswick, the Ethical Culture Society in New York.

All along the route news coverage began to astonish peace people used to being completely ignored—front-page notice in most of the local papers, hourly mention in news broadcasts as the group passed. They were all at the United Nations Plaza—the reporters and photographers, the radio and television people, a man from *Life*. The French Broadcasting System asked for participants in a live question-and-answer period with Paris, but broadcasting facilities were not available. In the Carnegie Endowment Building, A. J. Muste held a press conference.

The next day the front page of the *New York Times* carried a picture of the walkers; on one side of it their story and on the other that of the much larger body of English walkers. (Happily, our next issue will offer a firsthand account from our London correspondent Joan Hewitt.) Television for several days continued to show the walkers, winding up with a debate between A. J. Muste and the Hungarian Freedom Fighters.

One bit of international publicity our oldtime pacifist found bizarre—when he broke off walking for a spell of work at home before rejoining the group, Radio Moscow straightway informed him that a group of walkers had left Philadelphia bound for the United Nations in protest against nuclear tests. His feet confirmed the accuracy of this report.

## Nuclear Test Suit by World Leaders

On April 4 a suit seeking the termination of nuclear tests was filed in Washington, D. C., by 18 persons from six countries. The plaintiffs announced that similar suits will be filed in Great Britain and Russia. The plaintiffs include Norman Thomas, Bertrand Russell, Linus Pauling, Toyohiko Kagawa, Martin Niemöller, and two Friends, Kathleen Lonsdale and Clarence E. Pickett. The physical damage caused by past and future explosions is the chief argument of the plaintiffs.

## Pacifist

By SAM BRADLEY

Yesterday an angel  
Cornered a beast

And the furious yielded  
To the meek.

Now I seek  
That angel, that beast,

That a foe may know  
Marvel has not ceased.



# Philadelphia Yearly Meeting

## 278th Annual Sessions

*Third Month 27th to Fourth Month 2nd, 1958*

THE 278th annual sessions of Philadelphia Yearly Meeting began with a good attendance. The short opening business session on March 27 approved the appointment of Charles J. Darlington as Presiding Clerk and Richard R. Wood as Recording Clerk before the session was turned over to the Clerks of the Yearly Meeting on Worship and Ministry. Assistant Clerks were Mona E. Darnell, David C. Elkinton, James D. Hull, Jr., and Mary S. Patterson.

At most sessions epistles from various Yearly Meetings were read. Those selected for this purpose came from the following Yearly Meetings: London, New England, France, Mid-India, New York, Baltimore (Stony Run), Netherlands, and Pacific Yearly Meeting and Pacific Coast Association.

At each session the Clerk welcomed visiting Friends, inviting them to share in the deliberations. At the risk of inadvertently omitting a name or two, we list the following visitors, their Yearly Meeting affiliations, or geographical locations: Mary and Leonhard Friedrich, Germany; Norman Cardin, Kansas; Jerome Reece, California; Roger Gillett, Geoffrey F. and Mary Nuttall, Leon and Winifred Roth, Fred and Dorothy Irvine, and J. Roland and Evelyn S. Whiting, all from London Yearly Meeting; Barrett and Katherine Hollister and Lorena Blackburn, Lake Erie Association; Leland Thomas, Ohio (Conservative); Helen Halliday, Polly Brokaw, Alfred Lang, Ohio; Robert Gwynne, Carbondale Meeting, Ill.; Henry H. and Elizabeth Perry, New England; Catharine S. Swift, Indiana (Five Years); Rachel Davis DuBois and Edmund Goerke, New York; and William D. Powell, Federation of Churches in Philadelphia.

### *Yearly Meeting on Worship and Ministry*

The Philadelphia Yearly Meeting on Worship and Ministry, held on the opening day of Yearly Meeting, began with a meeting for worship which was followed by the consideration of the annual report of the Continuing Committee of this Yearly Meeting.

Since the report of the Continuing Committee is the summary of Quarterly and Monthly Meetings on Worship and Ministry, we see in it the corporate expression of individuals who recorded their heartfelt need for spiritual growth. Hearts

and minds cannot be attuned to God's voice without preparedness, and ministry can best come from consecrated lives, from dedicated preparation of the whole person. There is increased attention to such forms of growth as "quiet days"; vision can also be received from the heavens, the earth, and the nobility of man. In preparation for meeting, and for strength for the day's needs, help is obtained in writing down those lines which

have become ours in the recognition of their truth in the writing or speech of others.

At the afternoon session the concerns of the four Subcommittees of the Continuing Committee were presented for consideration, namely, the Subcommittees on Vocal Ministry, Use of the Bible in the Meeting for Worship, Funerals Under the Care of Friends, and Marriages Under the Care of Friends. At the outset the Clerks emphasized that these presentations were not reports in the usual sense; rather, they were consultations of the Yearly Meeting by the Subcommittees.

A bibliography on vocal ministry had been prepared and was distributed for consideration in Monthly Meetings. The second Subcommittee presented the results of a questionnaire which indicated that meetings could be enriched by greater reading of the Bible, provided it does not become a crutch used in place of dependence on the revelation of the Spirit in personal experience. First-day Schools are urged to do more in the area of memorization of great spiritual passages.

The Subcommittee on Funerals laid emphasis on keeping within the framework of a Friends meeting for worship. It is contemplating a letter to Monthly Meetings, containing suggestions on the use by Friends of memorial meetings, with private burial, or with closed casket, cremation, and use of meeting houses in place of funeral parlors. Several Friends noted that we are not always prepared for our pastoral duties of interpreting death and comforting the bereaved and are often notably inadequate at the moments of interment.

The Subcommittee on Marriages urged simplicity of arrangement and emphasized the importance of preserving the spirit of the true meeting for worship. It is recognized that some explanation of Friends' practices might be helpful when many non-Friends are guests. The Committee raised the question of the use of music at Friends' marriages, giving guarded



CHARLES J. DARLINGTON,  
*Presiding Clerk*

*Theodore B. Hetzel*  
RICHARD R. WOOD,  
*Recording Clerk*





HOWARD G. TAYLOR, JR.

approval of the practice provided it is in accord with the customary arrangements of the Meeting concerned.

The Yearly Meeting was in agreement that all such suggestions should recognize freedom for variation and that the essence of all our meetings for worship is complete freedom to rely on and follow the guidance of the Spirit.

*Field Committee Supper Conference*

The annual Supper Conference arranged by the Field Committee was held in the evening, with nearly two hundred people in attendance. This year the theme of the evening was the relationship between the First-day School and the meeting for worship. Monthly Meeting Clerks of Worship and Ministry, together with members of the Yearly Meeting Continuing Committee, had been especially invited.

The meeting began with brief talks by the three members of the panel. Lawrence McK. Miller, Jr., Marion P. Frazer, and Janet Schroeder described the programs of the First-day Schools in their respective Monthly Meetings of Doylestown, Pa., Woodstown, N. J., and Southampton, Pa. Richmond P. Miller served as moderator for a lively discussion wherein the activities in the various Monthly Meetings were shared. Coffee or bouillon hours, covered dish suppers, and even Meeting breakfasts were mentioned as useful techniques. Some Friends raised the question whether the family-day type of meeting for worship which combines a programed and an unprogramed period did not tend to be based on a "captive audience."

The group agreed that the core of the problem as it relates to our young people lies in the attitude of the adults. The need for vitality and creativeness in our First-day School programs was emphasized. The meeting was drawn into an awareness that the meeting for worship was the heart of our Society for all ages. Therefore, the major objective of our First-day Schools should be to prepare us all for meeting for worship.

*Epistles—Nominating Committee—Representative Committee*

The afternoon meeting of March 28 heard a Memorial Minute for Emily Bishop Harvey of Valley Meeting, Pa., who at the time of her death was a member of Representative Meeting. The minute extolled her beautiful spirit and her glowing warmth of character.

The report of the Epistle Committee summarized the concerns of the thirty-three Yearly Meetings from which letters had come. Walter Kahoe, a member of the Committee, spoke of the impact made upon one who reads all the epistles.

Leonhard Friedrich of Germany Yearly Meeting told of the recent Yearly Meeting in the Eastern Zone, mentioning with appreciation the cooperation of the authorities and the

warmth of the hospitality of Eastern Friends, but emphasizing his sympathy for the Friends of the Eastern Zone, surrounded by drabness and regimentation.

The Clerk read a letter of greeting from the newly established Toyama Monthly Meeting in Toyama Heights, Japan, started in 1949 as a result of the inspiration given by Thomas and Eliza Foulke.

The report of the Nominating Committee was approved by the Meeting.

Following the reading of the report of Representative Meeting, James A. Walker, Clerk of that Meeting, summarized activities since the report had gone to press. The National Council of Churches accepted into membership, the united Yearly Meeting.

The Representative Meeting had approved, subject to the ratification of the Yearly Meeting, a concern of the Race Relations Committee that a "special one-time query" be sent to Monthly Meetings, searching out their position in the matter of race relations. The Yearly Meeting approved the query, recommending that it receive attention at the same time as the Seventh Query. It was hoped that all Monthly Meetings would send answers to the Race Relations Committee.

Reporting the resignation of Howard G. Taylor, Jr., as Associate Secretary of Philadelphia Yearly Meeting since the merger in 1955, James Walker commended not only his service but also his loving Christian spirit. His successor is Francis G. Brown of Uwchlan Monthly Meeting, Pa.

*Representative Committee (cont.)—Treasurer's Report—Committee on Audit and Budget—Trustees—Fiduciary Corporation*

This session, attended by about two hundred Friends, continued consideration of the report of the Representative Meeting. *Faith and Practice* (p. 52) was changed so as to set up a new Planning Committee of Yearly Meeting to arrange schedules and advise the Clerks during the Yearly Meeting sessions.

HOWARD COMFORT, Clerk, Yearly Meeting on Ministry and Worship, and ELIZABETH H. KIRK, Recording Clerk

Theodore B. Hetzel



A new Committee was established, the Prison Service Committee, to assist offenders with their personal needs and to stress rehabilitation of prisoners rather than mere separation from society as punishment. Mona E. Darnell issued a call to Friends everywhere to help with this service.

William Eves, 3rd, gave his annual report as Treasurer of Yearly Meeting. During the year \$87,500 was received from the Quarterly Meetings and \$80,900 income from special funds; these sums were expended in management of the Yearly Meeting offices, operations of the various Yearly Meeting Committees, and some special concerns.

The Committee on Audit and Budget proposes the expenditure during the coming year of \$122,215; of this sum, \$90,000 is to be raised by the Quarterly Meetings, as compared to \$87,000 this year.

The Trustees of Yearly Meeting reported total investments of approximately 8 million dollars, a sum that includes the land and buildings of Jeanes Hospital. Income of more than \$270,000 was distributed during the year. Types of investments are as follows: bonds, 15.3 per cent; preferred stock, 15.6 per cent; common stock, 48.8 per cent; mortgages, 20.2 per cent; cash, 0.1 per cent.

The Fiduciary Corporation holds funds for about fifty Meetings and various groups as well as title to many meeting house properties. Investments total \$2,296,000. The Trustees and the Fiduciary Corporation both earned over 5 per cent of the book value of the discretionary funds. Funds restricted to legal investments earned slightly under 5 per cent.

#### *Young Friends Movement*

David G. Rhoads, chairman of the Young Friends Movement, introduced Mamie Cavell, who spoke of the North American Young Friends Committee; its activities included the Young Friends Conference held this last summer at Paris, Ontario, Canada. Alice Russell told of the many worth-while projects of young Friends of State College Meeting. Among their activities is work through the William Penn Foundation, now supported in part by the Shoemaker Fund; this assistance is being decreased yearly and the Foundation will need contributions to keep up its work at Penn State University. The Young Friends Movement has been encouraging young Friends activities on a Quarterly Meeting level.

#### *Peace Committee*

J. Barton Harrison, chairman of the Peace Committee, told of the many projects of this committee: (1) The Speakers Bureau has had a very good year, with 180 engagements on the William Penn Program, 37 of them at new schools, and 187 other programs. (2) Several new publications have been added to Peace Committee literature. (3) There is a full-time Youth Worker, Geoffrey H. Steere. This year there was a conference of the headmasters of Friends high schools of the Yearly Meeting to coordinate the peace education. One of the most successful ventures was a Youth Conference at Friends' Select School with 166 high school young Friends in attendance. (4) In September the Committee called a confer-

ence on "Friends Consultation on Nonviolence," attended by 45 persons. It was also one of the agencies that sponsored the Washington Prayer and Conscience Vigil. As the Peace Committee work expands, new funds are needed. This year it has been necessary to borrow \$2,000.

The Yearly Meeting requested that a letter be sent to the President of the United States asking that nuclear testing be discontinued and that steps be taken toward disarmament. The sending of a letter to the crew of the *Golden Rule* was approved, expressing our loving concern and appreciation for the motive of their undertaking; Lyle Tatum was requested to draft the letter.

#### *Committee on Race Relations*

The Race Relations report was spoken to by Ethel Hibbert, who presented three aspects of the work: (1) There has been increasing interest in integrated housing. (2) The Green Circle, a program for elementary age boys and girls on human brotherhood, has been very well received. (3) A step toward better understanding has been promoted through Fellowship Weekends.

We have a golden opportunity to break down barriers. Other churches are becoming increasingly interested and we can find other persons in our community who share this concern if we but seek them. A visiting Friend from Tennessee said that many in the South share our concern and need our sympathy and help.

#### *Committee on Education—Friends Education Fund*

Robert W. Cope, chairman of the Committee on Education, drew the attention of Friends to the unique opportunity which Friends schools have to foster the spirit of the brotherhood of man. Friends should recognize their duty to support not only their schools but the public schools. He spoke also of the Quaker Teacher Training Program, brought from theory to practice through help from the Chace Fund. He called attention to the publication of a new handbook for committee members of Friends schools.

The report of the Friends Education Fund was presented by Lynmar Brock. In the fiscal year 1957-58, 177 persons contributed approximately \$10,000.00. Disbursements for 41 students amounted to \$6,000.00. The discussion disclosed the fact that of 12,000 adult members of the Yearly Meeting, a very small percentage had contributed.

#### *Westtown School*

Daniel D. Test, headmaster of Westtown School, spoke to two major problems: enrollment and finance. In order to keep our Quaker education strong, we want at Westtown Friends, both from Philadelphia and elsewhere; non-Friends, who supported Westtown through lean years and who have given valuable stimulus at all times; and members of other races and nationalities. Consequently there will not be room at Westtown for all the Friends who apply nor will there be adequate financial help to Friends families, in spite of \$70,000 budgeted for scholarships. Furthermore, 60 per cent of Friends families receive some help, and the number of Quaker children at



Westtown has jumped from 98 in 1953-54 to 194 in 1958.

The second major problem is, therefore, finance. Parents will have to decide what a Friends education is worth to their children. They seem willing to borrow to buy a car; why not borrow for education? Monthly and Quarterly Meetings will have to make appropriate provision in their budgets for an education fund.

The operating income of the school is diverted in part to scholarships. This decision ultimately compels faculty and staff to furnish, in terms of reduced wages, the additional scholarship funds.

Teachers' salaries range from \$2,500 plus living, to \$5,300 plus house. All teachers have had salary increases in the last ten years, amounting for long-term members to 32 per cent.

#### *George School*

Richard McFeely, principal of George School, spoke of the rapidly expanding body of knowledge which presents problems of selection and utilization to those in charge of curriculum planning, the expansion of student population, the unprecedented demand for more and better education, and the problem of enrollment as it affects independent schools in general and Friends schools in particular. In Bucks County, for example, the population in the last ten years has jumped from 80,000 to 300,000. The tremendous advances in scientific and technological development create the danger of overemphasis of material goals in the minds of young people.

John S. Hollister, chairman of the George School Committee, spoke of three pressure points confronting those planning for the future of George School: its future size, its tuition charge, and its quality as a Friends school.

Tribute from the floor was paid to the devoted services of Emma Barnes Wallace and E. Newbold Cooper.

#### *The Wider Outreach*

Gertrude Marshall spoke briefly for the Committee on Church Unity. Six or more Friends were present at the Triennial Assembly of the National Council of Churches this past year. Friends presented a statement on peace and a protest against further nuclear testing. Friends were given an opportunity to present their concern, although the Assembly did not unite with it.

James F. Walker presented the concerns of the Friends World Committee, inviting us to share in the fellowship of Friends in many parts of the world, including those in the thousand Meetings in this country. The Committee has celebrated twenty years of service with twenty-three anniversary occasions in many parts of the country. It is now incorporated, making it easier to receive bequests.

A survey this year of the Committee's care of 37 Monthly Meetings and 40 worship groups resulted in the decision to call a conference of representatives of various Yearly Meeting groups to seek further guidance on their nurture and future affiliation with established groups. A triennial session will be held in Bad Pyrmont, Germany, in September, with a number of representatives going from this country, including Philadelphia Yearly Meeting. Through a special grant from the

Lilly Foundation, the Committee has been able to contribute to the Quaker Seminar Program at the United Nations and to plan two special seminars in February and March for Friends. A special conference is being held in August of Friends from East Africa, Madagascar, and Pemba Yearly Meetings in Pemba. Representatives of East Africa Yearly Meeting are being assisted in a fraternal visit to Kansas Yearly Meeting Friends' Mission, Belgian Congo. Herbert Hadley, the General Secretary in England, is planning extensive visits to Friends in Asia.

Tribute was paid to the sensitive spirit of Barrow Cadbury of London Yearly Meeting, former Treasurer of the Committee, for his care of the needs of the world Society of Friends.



*Byron S. Morehouse*

HENRY J. CADBURY, GEOFFREY F. NUTTALL, and MARY NUTTALL

Clarence E. Pickett spoke of Friends General Conference as one of the rich sources of the cultivation of the life of the spirit through its assistance to new and established Meetings through the visits of J. Barnard Walton and others. Esther Holmes Jones, Observer at the United Nations, has greatly enriched the understanding of that organization and world issues through the participation of Friends and others in her one-day seminars. Over 793 persons have participated.

The Cape May Conference will be held June 23-30 at Cape May, N. J., and promises to equal the 2,500 present last time. Barrett Hollister, chairman of the Advancement Committee, spoke of the stirring developments among Friends in Ohio and the visitation and fellowship that is going on among the various Yearly Meetings and groups there. There is opportunity for closer acquaintance with the Five Years Meeting and the work of the American Friends Service Committee in the Dayton Regional Office.

The Meeting House Fund continues to be an important aid to new Meetings and older established Meetings wishing to acquire new properties or add to their present meeting house. A sum of \$25,000 has been accumulated, and a number of loans and grants have been given.

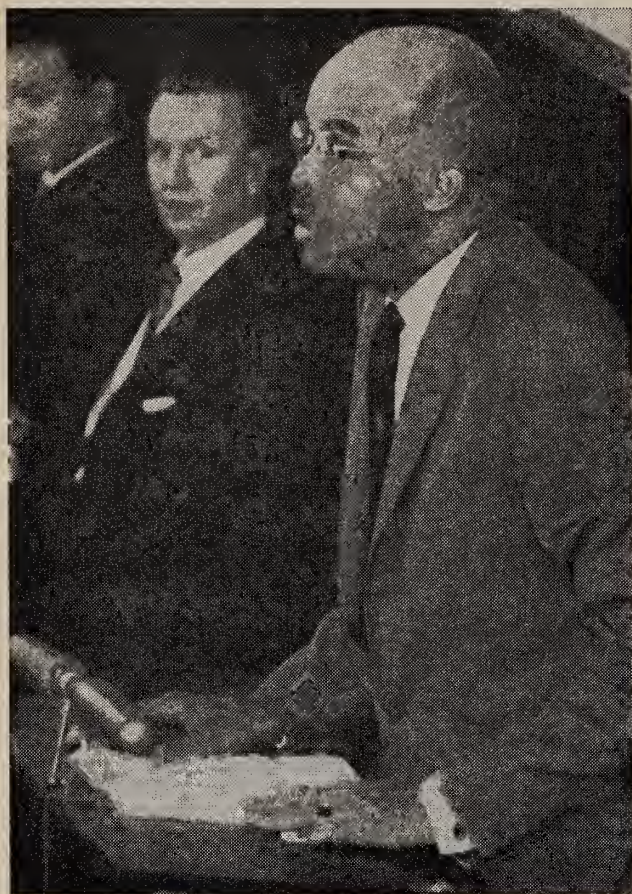
Bernard Clausen spoke of his many visits to First-day Schools, where he learns of the great varieties of Quaker experience. The Religious Education Committee has published several new booklets for classes, including *We Discover Lights*, *Genesis for Young Seekers*, *Buddhist and Quaker Experiments with Truth*, and the *Gospel of Mark*. Through the Cape May



Conference, visiting Yearly Meetings, publication of lesson materials, quarterly bulletins for teachers and superintendents, and the Midwinter Conference to be held at Pendle Hill, January–February, 1959, he and his committee perform an important service to Meetings.

*Earlham College Concert Choir—William Penn Lecture*

The Earlham College Concert Choir, under the direction of Leonard Holvik, enriched the Sunday afternoon session. The program included two motets by William Byrd, selections from Benjamin Britten's "Ceremony of Carols," madrigals, spirituals, "hymns from the Old South" arranged by Virgil Thomson, and Slovak folk songs by Bela Bartok. In cantatas by Buxtehude and Bach the choir was accompanied by two violins, violoncello, and keyboard instrument. Randall Thompson's "Alleluia" drew those present to a mountain peak of musical experience and led naturally into the William Penn Lecture which followed.



IRA DE A. REID

*Theodore B. Hetze.*

Ira De A. Reid, Professor of Sociology at Haverford College, speaking under the title "Peace and Tranquility: The Quaker Witnesses," defined peace as "a sort of harmony or concord between and among individuals and states." Tranquility was described as "a state of being inwardly quiet, undisturbed,

and calm." Friends in today's world "are called upon to speak the truth of inward peace to the great emptiness and aloneness of modern man." The closing period of worship which followed this address was one of those precious moments when:

From the silence multiplied  
By those still forms on either side,  
The world that time and sense have known  
Falls off and leaves us God alone.

*Religious Education Committee—Family Relations Committee—Temperance Committee*

Margaret W. Evans, chairman, gave the account of the work of the Religious Education Committee, which is concerned with the planning of curriculum in First-day Schools and the training of teachers and leaders. During the discussion, comment was made concerning the importance of First-day School teaching, work which, incidentally, also provides a fine opportunity for the growth of the individual teacher. Katharine H. Paton emphasized that religious education must go on in the homes, through the daily conduct of life, reading, and the affection within the family. We should give young people definite assignments in the life of the Meeting, with an adult available for consultation and help.

The Family Relations report was given by the chairman of the Committee, Sarita H. Worley, who commented that the Committee is now twenty-five years old. Grace Waring and Lovett Dewees were members of the original Committee. In 1954, Dr. Dewees established the service of family counseling, which has been continued ever since. Dr. Dewees gave a report on the present counseling service—who comes for help, how they are sent, and with what variety of problems. Marital discord provides the largest number of difficulties, followed by troubles of disturbed persons, parents concerned about their children, adult persons concerned about their parents, and alcoholism. It is somewhat unusual for a religious body to have a service of this sort. Rachel R. Cadbury added the thought that Overseers and other members of a Meeting might wish to consult the counseling service regarding problems of disturbed persons within the Meeting. The usual fee for a consultation is \$10.00, but it varies, and many pay \$5.00. A \$2.00 minimum fee has been suggested.

The afternoon concluded with the report of the Temperance Committee, given by Willard E. Tomlinson, chairman, who mentioned that the ages of the members of the Committee range from thirty to ninety. James Killip, a member of long standing who has spent many years talking on the subject of temperance in the high schools, has moved from the area and so is no longer active with the Committee.

The Committee is looking for two teachers who would like to make use of scholarships to study new scientific material and new events in the field of temperance, during the summer, at Yale University and Juniata College. Also, the Committee hopes to obtain some younger members.

*Social Order Committee—Committee on Civil Liberties*

The requested draft of the letter of encouragement and support to the *Golden Rule* was approved.



George Hinds, chairman of the Social Order Committee, summarized the activities of the past year: the weekend work camps, the Closeup of Urban Problems program, and the Business Problems group work. He reviewed the assignment at the initiation of this Committee in 1917.

This year, the Social Theory Subcommittee was appointed and is responsible for Part II of the report to Yearly Meeting, a printed folder distributed at the meeting. All interested young and old Friends are invited to join this subcommittee as coopted members. Walter Longstreth brought to the Yearly Meeting the problems of the inequality of economic and social groups in society and the question of appropriate action for Friends in seeking a better social order.

David Richie discussed the seminars for college students and the weekend work camps, and expressed gratitude to the American Friends Service Committee for making possible his recent trip to India. He described the present development of land reform as going far beyond the giving of land to the landless.

The questions posed in Part II were discussed. M. Albert Linton, referring to the question concerning the relation of the prosperity of our economy to the vast amount spent for war materials, declared that even greater prosperity would develop if this 40 billion dollars were "left in our pockets" to be used for civilian goods, education, hospitals, and relief abroad. He does not believe our prosperity needs expenditure for war to be prosperous.

As the Social Order Committee is one of the sponsors of Friends Suburban Housing, a report on these activities was given by Mike Yarrow, chairman of this group. It was emphasized that Friends Suburban Housing is merely an instrument to enable us to get away from discrimination if we want to. All were urged to make use of the information and help now available.

The Civil Liberties Committee has encountered some difficult questions during the past year and requests the help of the Yearly Meeting for guidance, especially in relation to test oaths and the activities of congressional committees.

At the request of the Orange Grove Meeting of Pasadena, California, the Philadelphia Yearly Meeting and the AFSC have filed a brief with the Supreme Court of the United States to help fight a California law which denies exemption from tax to any organization refusing to sign a loyalty oath. Copies of the brief were made available.

Several Friends felt that the Committee was going far afield in participating in the California case, but others pointed out that Orange Grove Meeting had been a member of Philadelphia Yearly Meeting until a few years ago and that we should be interested and defend the right of *all* to freedom of conscience. The consensus was that the Committee should be supported in its activities concerning test oaths.

#### *Concerns of Quarterly Meetings*

The April 1 morning session heard those reports that come to the Yearly Meeting through the Quarterly Meetings. The Statistical Report, the Answers to the Supplementary Queries, the Quarterly Meeting appointments to the Representative



Theodore B. Hetzel  
ROBERT DUMAS ADDRESSING YOUNG FRIENDS

Meeting and the Yearly Meeting Nominating Committee, and a summary of the Quarterly Meeting state of the meeting reports were the items of the agenda read from the desk. The Statistical Report showed an increase of 203 in the Yearly Meeting membership. The new total is 17,527. An average 3 per cent of the increase is by application. A Minute will be sent the Quarterly Meeting Clerks directing them to investigate the situation when unsatisfactory answers are given to the Supplementary Queries. The investigation and possible correction of the difficulty should take place at this level, not from the Yearly Meeting Office. ("Transfer of membership" refers to a change of membership within the Society of Friends. A change to another church should be classified as a resignation.) The summary of the Quarterly Meeting reports indicated a variety of lively growing concerns. They reflected physical changes with some new buildings and some new Meetings. Friends were urged to visit new Meetings in the area. Special mention was made of a desire for visitors to Millville-Muncy Quarterly Meeting, to State College Monthly Meeting, and to the new Powelton Friends Meeting in West Philadelphia, recently accepted as an Indulged Meeting of Central Philadelphia Monthly Meeting.

The rather small attendance at this session raised the question as to whether it was indicative of a lack of interest in the necessary mechanics of Meeting organization.

#### *Social Service Committee—Pendle Hill—Friends Council on Education*

The Social Service Committee last November organized a conference on "Planning for the Later Years"; nineteen Friends agencies offering some kind of service to older people participated. *Aging in the Modern World*, published by the University of Michigan, is a helpful new book in this field.



The Committee is interested in working to abolish capital punishment, which has now been outlawed by six states. Pennsylvania is not one of these and attention was brought to the case of a fifteen-year-old boy who has been sentenced to death because he participated in a murder. This committee is preparing a statement on juvenile delinquency and a manual on prison visiting. Committee members are available to put on programs at sessions of Quarterly Meetings.

The Director of Pendle Hill called attention to the fact that the front gallery was well filled by his students. To the seven buildings presently on its seventeen acres of land, an eighth is soon to be added, thanks to a \$50,000 gift from the Chace Fund. It is to be used as a dormitory to accommodate twenty-four women and will cost \$90,000. Of this amount, \$33,000 has already been raised in excess of the grant. Testimonies were given to the influence being exerted all over the world by former students of Pendle Hill.

The report of the Friends Council on Education was opened with a tribute to the work of E. Newbold Cooper and Isabel Randolph. For some years, the Council has felt a need to help the Friends schools to recruit and train teachers, and at last a plan has been developed. It is called the Quaker Teacher Training Program and has been made possible by a grant from the Chace Fund. It is described in a pamphlet entitled *Learning to Teach While Teaching*. To be eligible to enroll in this program, one must be a beginning teacher and have been hired by one of the nine secondary Friends schools which are cooperating in this program, to be directed by Irvin C. Poley, presently on the faculty of the Germantown Friends School.

#### *Unfinished Business—New Concerns—Meeting for Worship*

The Epistle Committee presented an epistle addressed to Friends everywhere which seemed to receive general approval with exception taken to one word; then the large group labored over the implications and connotation of that word and at last trustfully referred the epistle back to the Committee, which had hoped its meticulous task was completed.

The Nominating Committee presented a supplementary report to complete the roster of appointments to Yearly Meeting Committees.

A question was raised about the third of the Supplementary Queries, which has not been uniformly interpreted as answered

by the Meetings; its revision or elimination was referred to the Representative Meeting.

A note of thanks was directed to be sent to the Society of Brothers at Rifton for the loan of kindergarten equipment and wooden toys for the children's playroom. The hope was expressed that the Yearly Meeting might purchase this set for use at future Yearly Meetings.

In the closing worship Friends centered down to dedication to the ideals presented at the session with a declared willingness to work in home Meetings. The stirring of enthusiasm was felt by many. One Friend called attention to the Minutes of the Yearly Meeting of 1776, exhibited by the Records Committee among the diversified exhibits in the East Room, which "under the calming influence of pure love" recorded with great unanimity that Meetings, after laboring with those who persisted in owning slaves, "should testify their disunion with them." May we today experience "pure love."

#### *General Epistle—Worship—Closing Minute*

The last session of the Yearly Meeting had only a few items of business to care for, before settling into the closing meeting for worship. The revised epistle was read and cordially approved. The Clerk transmitted the gratitude expressed by many persons for the care and help of volunteers and others who had made the past week comfortable and convenient for all, in a physical way. The Clerk also reminded Friends that, in any given year, there are several Committees that do not report orally to the Yearly Meeting. The reports of these Committees should be read from the booklet *Reports of Committees*.

Henry Perry of New England Yearly Meeting brought a greeting. He spoke of the insight of Jesus, that has reached us in his words: "God is spirit, and those who worship him must worship in spirit and truth." If we rest in that spirit and not in our own intellect and will, we shall indeed be a united Meeting.

The meeting for worship was blessed with deep and extended silences. We were reminded that at Bethlehem "the glory of the Lord shone round about." This glory comes when love enters our lives. If God is a spirit, He is a spirit of love, and only in a spirit of love can we worship Him. A Yearly Meeting of Friends is a spiritual fellowship. Those who have been privileged to attend these sessions faithfully are responsible for bringing to their home Meetings an earnest of this

*We are all aware that our ministry is often trivial. That may not always be a fault, for trivialities can speak of mighty things: as in a family, there are turns of phrase and familiar sayings, family jokes, that convey much more than they say. Our more superficial ministry may sometimes be like this, the family jokes of the children of God. But family jokes take their meaning from shared experience, they arise from common understanding. Do our bits of ministry come thus? Do they speak of a common insight into the tremendous meaning behind them? Have we prepared our heart and mind together, so that our ministry speaks to us all of the same thing? Here is another element in the nurture of our spiritual resources: the sharing of our understanding of the meaning of worship, so that in the worship itself we may share the life. If we cannot do this, then again we must ponder our testimony and ask, Is it enough that we should worship as we like, when our separateness is a scandal?*

—HAROLD LOUKES



spiritual fellowship. One of our English visitors said that "if we have been with God" in our meetings and our solitude, we have something to say to the world. "And my prayer is that he will also give us the words in which to express his great love to all men."

The Clerk read the closing Minute, in which were gathered up some of the concerns and some of the thankfulness and some of the experience of unity that have moved us during the days of the Yearly Meeting.

## Epistle of Philadelphia Yearly Meeting of the Religious Society of Friends

*Held Third Month 27th to Fourth Month 2nd, 1958*

DEAR FRIENDS:

Once again our Yearly Meeting has been the inevitable combination of soul searching and practical concerns. There has been much of budgets and balances, of committees and reports, but there has also been much about minding the Light. Although it is well to keep one's eye upon the flame, let us remember that those who bring the oil are no less needed than those who tend the wick. We are grateful to the many Friends who give faithful service in the uncounted and unheralded tasks by which the Spirit becomes manifest in daily living.

Your epistles have been a joy and an encouragement to us, for by them we are reminded that we are not alone and that you share our concerns. We too are deeply troubled, not only by the past sin of Hiroshima but by the present threat of repetition, and by the moral callousness of much of our American policy for which we are in part responsible. We are protesting individually and corporately, with letters and with prayers. We are thankful that this protest is not confined to Friends only but is widely shared, although not yet widely enough to have altered official opinion.

We were reminded during First-day meeting for worship of Friends' special opportunity to provide a community of religious ideas upon which the world can unite. We believe that God's revelation is universal, His light to be found in all men.

We are humbly aware that it is not Friends only who are called upon to "be unto God as a man's hand is to a man." Although we try hard to persuade others, often of superior spiritual or temporal power, to unite with us in advancing our concerns, we know that the primary need is the continuous surrender of ourselves to the transforming power of God. The making of one citizen worthy to inhabit the Kingdom of God remains for each of us the supreme contribution toward its coming. There are other kingdoms that would persuade us or force us to give our loyalty to them. For the courage to remain faithful, we are dependent upon God.

Signed in and on behalf of the  
Philadelphia Yearly Meeting of Friends,  
CHARLES J. DARLINGTON, Clerk

## Reconstruction of a Yearly Meeting

*(Continued from p. 258)*

the annual Nitobe memorial lecture, and the Young Friends, about twelve in number, who maintained a meeting for worship and study group, mostly in individual homes where they constantly ran the risk of interference by the police. The two groups sometimes met together. In the years 1942-45, military pressure increased and there were other difficulties in holding meetings. These included interruptions by air raids. Finally meetings were given up and contact maintained by letters. On May 26, 1945, the Friends School, the meeting house, and the young men's dormitory at the Friends Center (though not the Center's main residence, which had also survived the earthquake of 1923) were completely destroyed by bombing. All "above ground" services of the Society of Friends in Tokyo came to an abrupt end.

But the Quaker movement continued "underground" in the two non-Kyodan groups. Their members came to feel that the only important factor was man's relation to God. All man-made organization was questioned. With the end of the war, the Meetings in Tokyo, Mito, and Osaka were reopened with greatly reduced attendance. Two Meetings (or churches) northeast of Tokyo remained in the Kyodan. An eager search was made for principles on which the Yearly Meeting could be reconstituted. In 1947 a meeting of twenty persons, which included Esther Rhoads, Herbert Bowles, and several leading Japanese Friends, made important decisions, and a committee of eight was appointed to carry through the reorganization. Four of these eight were young Friends, of whom two had studied at Pendle Hill. Two others were soon to come. The other four had all been under the influence of Quakerism outside of Japan. The Yearly Meeting of 1947 marked the change which included three main points: (1) unprogramed, waiting worship, (2) no paid pastors, (3) freedom from foreign financial support. The prewar Yearly Meeting, they said, had aimed at these ideals but had not succeeded in realizing them. Now, because Friends had been sorted and tested by a great cataclysm, rebirth was possible. Guidance, they felt, must come from God alone. There was no other source to which they could go.

The story of the next ten years is one of steady growth in numbers, in spiritual insight and in concern for social service and education for peace. A few prominent Japanese citizens joined the Tokyo Meeting. Attenders at meetings for worship not infrequently outnumbered the members. There came into being an active Young Friends Movement, mainly consisting of persons not technically in membership. A succession of visitors from America helped in furthering the new order.

The Friends Girls School was largely rebuilt. It has attained an enrollment of more than six hundred high school students. The seventieth anniversary last autumn was celebrated with ceremonies that were both retrospective and prophetic. The Old People's Home, carried on under the care of Friends in Mito, became accredited by the government. The work for peace, the various activities of the Japan Friends Service Committee and the American Friends Service Committee, Yearly Meeting retreats, the publication of books and pamphlets, are described in detail.

A new type of missionary work becomes evident in a series of so-called Pendle Hill Institutes, the first five of which were held in the years 1953-54. On these weekend occasions seekers as well as members were helped toward an understanding of Quakerism. It is clear from these chapters that the Japanese Friends who attended Pendle Hill, of whom there are now more than twenty, have played an important role in the reconstruction of the Yearly Meeting.

The desire for complete financial independence was temporarily modified because of the need for outside help in rebuilding the school and the meeting house and in promoting travel within Japan and of Japanese visitors abroad. Yet independence, as this book shows, remains an active issue. Japan Yearly Meeting is a daughter of Philadelphia Yearly Meeting. Daughters grow up. It must be realized, however, that all Christian bodies, both parents and children, have a privilege and a duty to help one another.

This story of Japan Yearly Meeting raises questions of peculiar interest in view of the changing forms of Quaker thought and practice today. For example, to what extent should a body of Friends begin with practices which it intends to outgrow? Does a pastoral system create such dependence on human leadership that nothing short of a major upheaval can generate dependence on the Spirit alone? However we may view the desirability or possibility of such transformations the struggle of Japanese Quakerism for survival in a time of total war and its subsequent attainments, so vividly portrayed in this book, deserve not only our interest but our admiration.

HOWARD H. BRINTON

Assisted by JIRO WATAHIKI

### Answer to Beauty

By SARAH BEACH HUNT

You have known only joy  
In the springtime—never pain?  
Then perhaps you have not seen  
White lilacs in the rain.

## Friends and Their Friends

Covering the sessions of Philadelphia Yearly Meeting, 1958, for FRIENDS JOURNAL were the following reporters: Henry Beck, Francis G. Brown, T. S. Brown, Hebe Bulley, Agnes W. Coggeshall, Frances Conrow, Elwood Cronk, Marguerite Hal-lowell, Elizabeth H. Kirk, Florence F. Paulmier, Hannah K. Stapler, James A. Tempest, Sylvan Wallen, Helen W. Williams, Susan V. Worrell, and Mildred B. Young. The Editors appreciate their promptly submitted contributions.

To Theodore B. Hetzel, Haverford Meeting, Pa., and Byron S. Morehouse, Doylestown Meeting, Pa., the Editors want to express thanks for the generously contributed photographs in the issue. We regret that we could not use more samples from the rich variety they offered us.

On April 14 four delegates of the Committee for Non-Violent Action Against Nuclear Weapons (2006 Walnut Street, Philadelphia 3, Pa.) left for Moscow in an attempt to get the USSR to agree to an unconditional and unilateral end of atom-bomb testing irrespective of the agreement of the United States. They are Lawrence Scott, Fallsington, Pa.; Mrs. Robert Stone, Huntington Bay, Long Island, N. Y.; Marvin Gerwitz and Morton Ryweck, New York City. Bayard Rustin will join the group in London. Lawrence Scott, a former Baptist minister, is a Friend, as is Bayard Rustin. The group plans to distribute pamphlets and conduct street talks in the Soviet Union whenever possible. The delegation's work is a parallel action to the voyage of the *Golden Rule* into the atomic testing zone of the Pacific Ocean.

As to the venture of the *Golden Rule*, the Atomic Energy Commission has now issued regulations barring United States citizens from atomic proving grounds for their own protection. These regulations empower the United States Government to arrest citizens who enter the danger zone and give them penalties up to two years imprisonment and \$5,000 fine. The new regulations do not pertain to foreigners. According to a front-page account in the *New York Times* of April 12:

Since the group announced its intention early this year to sail into the atomic test area, the commission and the Justice Department have been trying to find a law or regulation to bar their entry. . . .

The unusual nature of the regulations was also pointed up by the fact that they were put into effect immediately without the customary period of notice. The commission said this immediate action was taken "in view of the importance of these tests to the national defense, the potential hazard to the health and safety of individuals who enter the danger area, and the early starting date of the tests."

Under the title *Housing for the Quaker Spirit*, an attractive loose-leaf brochure prepared by Friends General Conference gives the story of the Meeting House Fund from the time of its establishment in 1954 to the end of 1957. Eight Meetings, not



all within the Conference, have received during this period \$21,500, mostly in loans. The 28-page, illustrated brochure has been published to help solicit financial support for the Meeting House Fund and is available to those interested in contributing to, or in finding new sources of income for, the Fund.

Sixty years ago a Philadelphia Friend, then young and active, received the following letter from a young English Friend who had visited Media, Pa., Meeting. The letter affords an interesting glimpse into the past and belongs to the colorful department usually called "As Others See Us." The letter runs as follows:

Really, I think it was the most interesting thing I have seen round the world! As one went thro' the quiet village street one saw friendly figures coming from all directions, quite a number of straight coats and broad brims. One old man of 99, John Bennington, sat at the top of Meeting in a beaver hat as big as an umbrella, he is the senior Ackworth old scholar, but he had left long before grandfather (John Bright) went there. Then the bonnets! I guess there were twenty-five of the first class, and nearly all women Friends wore them of some kind or other. I never saw so many in my life. The gallery was full of them. I thought of "Ten thousand saw I at a glance" and they are of the real sort with a penthouse behind too.

The Meeting was a good solid, old-fashioned one, not too long, but very hot; and it was amusing to me to see the gallery women Friends producing elegant black fans and fan themselves like so *many wall flowers*.

Young Friends have made final plans for a six-week summer visit of four Russians to the United States, pending Soviet confirmation of their invitation. The Committee of Soviet Youth Organizations and various Soviet embassy people have expressed great interest in the visit.

Six Americans will travel with the four Russians, most of the way by automobile. New York, Philadelphia, Washington, High Point, N. C., the Tennessee Valley Authority, Richmond, Ind., Chicago, and Des Moines are probable stopping places on the tour. Contact with Friends (although not at large public meetings), visits to industry, farms, and schools, and opportunity for conversation and discussion have been planned for the group as well as visits to areas of special interest to the Soviet young people.

Robert and Anne Geale Diamond, British young Friends who assisted with the visit of the Russians to England in 1954, now studying at the Pennsylvania State University, met with the planning group. Others present were Wilmer and Rebecca Stratton of Columbus, Ohio; France Julliard, Raoul Kulberg, and Robert Osborn of Washington, D. C.; De Layne Hudspeth of Wichita, Kans.; Romaine Jones of Toronto, Canada; Eleanor Zelliot of Richmond, Ind.; Virginia Williams of New York; and Richard Taylor, Paul Lacey, Mary Hohler, Ruth Hyde Paine, Richard Lane, and Mary Ellen Hamilton of Philadelphia.

We hear that *Peace News*, the British pacifist paper, has been banned in South Africa. The War Resisters International urges that protests be made to South African embassies.

### Speaking in Meeting

Problems connected with the ministry of the spoken word continue to occupy Friends Meetings in many places. Two Monthly Meetings recently recorded in their minutes some helpful thoughts about their local situations. Lansdowne, Pa., Meeting in discussing the Second Query of the Philadelphia *Faith and Practice* writes:

Only occasionally is the speaking based on personal or material comment which lacks depth. How can we know whether or not messages come "without prearrangement" for that particular day? Any speaking usually comes as the result of meditation, reading or experiences over a long period of time regardless of when given. Frequently we have a continuity of thought through the entire meeting which precludes any planning. . . . There is a special service of creative listening on the part of certain members who seem to lift and inspire the spirit of a speaker. Those who speak and those who listen "bring themselves into harmony with God and translate this unity with Him into consecrated service in our daily lives."

A passage from the State of the Meeting Report of Purchase Monthly Meeting, N. Y., reads as follows:

Deep as our silence is, there is not enough of it. Our precious opening silence is sometimes all we have. Does this mean that our meeting is lacking in thought? in meditation? in worship? This brings to mind the problem of vocal messages that do not speak to the condition of the meeting. Perhaps we do not do enough for these speakers. Simply to feel uncomfortable while one of them speaks, or to try to block out the message from our own worship, is not satisfactory; it helps neither the speaker nor us. Do we love the speaker enough to sit with him in prayer? Do we love him enough to speak with him? Do we try to develop this love?

### BIRTHS

CHAMPNEY—On February 23, to Ken H. and Peggy Palmer Champney, their third child and second daughter, WENDY ELIZABETH CHAMPNEY. They are all members of Yellow Springs Monthly Meeting, Ohio.

KISLING—On February 20, to Burton and Alberta Standing Kisling, their third son, JONATHAN ALBERT KISLING. The family are members of Bear Creek Monthly Meeting of Friends (Conservative) near Earlham, Iowa.

LA FOUNTAIN—On April 4, to Alfred A. La Fountain, Jr., and Nancy Strickland La Fountain, a son, ROBERT CORNELIUS LA FOUNTAIN. His mother, brother, Alfred A. La Fountain III, and sister, Deborah La Fountain, are members of Yardley Monthly Meeting, Pa.

MAMMEL—On March 21, to Walter and Rebecca Mammel of Flourtown, Pa., a son, ALBERT CONARD MAMMEL II. Walter is a member of Newtown Monthly Meeting, Pa.

STERNE—On March 30, to Richard Stephen and Mary Stowe Sterne, a son, JOHN STEPHEN STERNE. His father, brother, Christopher Stowe Sterne, and sister, Mary Elizabeth Sterne, are members of Yardley Monthly Meeting, Pa. He is the grandson of Leon T. Stern, a member of Central Philadelphia Monthly Meeting.

## MARRIAGE

**GARDINER-BROOMELL**—On March 29, in the Woodstown, N. J., Friends Meeting House, **DORIS MARIE BROOMELL**, daughter of Mr. and Mrs. Laurence C. Broomell of Woodstown, R. D., and **CARLTON LAYTON GARDINER**, son of Mr. and Mrs. J. Willard Gardiner, Sr., of Mullica Hill, N. J. The bride is a member of Woodstown Monthly Meeting; the groom of Mullica Hill Monthly Meeting.

## DEATHS

**HANCOCK**—On April 12, **IDA FOGG HANCOCK**, wife of William C. Hancock, Sr., at the age of 75. To Salem Monthly Meeting, N. J., of which she was a member, she gave long, devoted service through its committees. Surviving are a son, William C. Hancock, Jr., and two daughters, Mary H. Woodhouse and Janet Maharay.

**PASSMORE**—On April 3, in Philadelphia, Pa., **EMILY PUSEY PASSMORE**, widow of Ellis Pusey Passmore, at the age of 81. She was a member of Green Street Monthly Meeting, Philadelphia. She is survived by two daughters, Mary Lincoln Sennhenn and Elizabeth Passmore Willis; five grandchildren; and one great-grandchild.

**TERRELL**—On April 5, in his 78th year, **J. GURNEY TERRELL**, lifelong member of Fairview Monthly Meeting, Ohio. He had filled positions of responsibility in Monthly, Quarterly, and Yearly Meetings. Surviving are his wife, Faith Austin Terrell; a son, James Terrell; three daughters, Margaret Culbertson, Nancy Brewster, and Elizabeth Wolff; a sister, Mary Hollowell; and a brother, Clayton Terrell. He is remembered for his physical and spiritual strength and his warm friendships, especially with little children.

**WHITE**—On April 11, at Atlantic City, N. J., **FRANCES MARIA WHITE**, daughter of Josiah and Mary Allen White, at the age of 87. Her home was in Swarthmore, Pa. She is survived by two brothers, Allen K. White and Charles D. White. A memorial service was held at the Swarthmore Meeting House on April 15.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

## APRIL

27—Bucks Quarterly Meeting on Worship and Ministry, discussion group on Quaker Faith, at the Buckingham Meeting House, Route 202, Lahaska, Pa., 7:30 p.m. Topic, "Home and Community Relations"; leader, George A. Walton. Bring your questions. All welcome.

27—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "The Story of Daniel."

27—Concord Quarterly Meeting on Worship and Ministry, at Birmingham Meeting House, Pa., 2 p.m.

30—Plainfield Friends' Meeting, Peace and Friends Service Committee, and Plainfield Council for World Friendship, Annual Birth-

day Party for American Friends Service Committee, at the meeting house, Watchung Avenue and Third Street, Plainfield, N. J.: 6:30 p.m., dinner; 8:00, Louis W. Schneider, Secretary, Foreign Service Section, AFSC, "Reducing World Tensions." Dinner reservations (\$1.50 per person) immediately to Rosalie Regen, 196 Norwood Avenue, North Plainfield, N. J.

## MAY

2—Nottingham Meeting, at the Oxford, Pa., Meeting House, South 3rd Street, 8 p.m.: Clarence E. Pickett, "Seeing Ourselves Through Asian Eyes."

2, 3, 4—Annual Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, coinciding with Mental Health Week. The Azalea Gardens will be open 11 a.m. to 8:30 p.m. Parking space is limited, but automobiles may be driven through the Gardens.

3—Concord Quarterly Meeting, at Concord Meeting House, Concordville, Pa., 10:30 a.m.

3-4—Amiya Chakravarty Weekend, sponsored by American Friends Service Committee, Middle Atlantic Region, at the Voluntary Service Center, northwest of Pottstown, Pa., beginning 9:30 a.m. Amiya Chakravarty, a professor at Boston University, was secretary to Gandhi and Tagore. For topics, rates, and registration apply to Susan Webb, AFSC, Middle Atlantic Region, 20 South 12th Street, Philadelphia 7.

4—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Rogers, "The Letters of Paul."

4—Meeting for worship at Chichester Meeting House, Meeting House Road, Chichester, Delaware County, Pa., 3 p.m.

4—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Clarence E. Pickett, "The Goal of Our Civilization: Tendencies and Possibilities Inherent in Western Culture."

4—Purchase Quarterly Meeting, at Wilton, Conn., Meeting House: 9:45 a.m., Bible study; 10:30, meeting for worship, for *High School Friends*, discussion meeting, *Junior Quarterly Meeting*, business meeting and talk by Tilly Walker, "American Indians"; 11:30, meeting for business; 12:30 p.m., basket lunch (beverage and dessert served); 1:30, Fritz Eichenberg, "Heroic Encounter: The Approach to Faith Through Art," *Junior Quarterly Meeting*, activities continued; 2:30, completion of business.

6—Corporation of Friends Hospital, Annual Meeting, in the Hospital auditorium, 5 p.m.; after the meeting, dedication of the new residence for male employees.

9—Flushing Monthly Meeting, N. Y., at the meeting house, 137-16 Northern Boulevard, 8 p.m.: Howard Hintz, Head of the Department of Philosophy, Brooklyn College, "Application of Religious Truths to the Modern World." All welcome.

10—Abington Quarterly Meeting, at Abington Meeting House, Greenwood Avenue and Meeting House Road, Jenkintown, Pa., 11 a.m. *Note change of date and hour.*

10—Burlington Quarterly Meeting, at Princeton Meeting House, Stony Brook, N. J., 4 p.m.

## MEETING ADVERTISEMENTS

## ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

## CALIFORNIA

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MAY 3, 1958

NUMBER 18

*W*HY is the world so bitter against Christians who are infected by racialism? Do not others also practice forms of discrimination? It is because the world knows that we are children of light who act like children of darkness. No other faith has affirmed the Fatherhood of God and the brotherhood of man in the same tremendous fashion—the fashion of the Christ who suffered so that all may be one in him. Because of our great affirmation of brotherhood we are greatly condemned. Much is expected from those to whom much has been given.

—SHANGRAN DEVANESEN

## IN THIS ISSUE

### I Wonder As I Wander

. . . . . *by Bliss Forbush*

### Nonviolence in the Age of Violence

. . . . . *by John Corry*

### Letter from Little Rock

. . . . . *by Robert L. Wixom*

### Crashing the Thought Barrier of Our Time

. . . . . *by Douglas V. Steere*

*Internationally Speaking*

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## Crashing the Thought Barrier of Our Time

ONCE Susan Langer wrote a little book called *Philosophy in a New Key*. That is exactly what a British naval figure and publicist, Sir Stephen King-Hall, has done for military strategy. His epoch-making book, *Defense in the Nuclear Age* (Gollancz, London; 1958; 18 shillings), published in March, is written in such a radically new key that it crashes through the thought barrier of our time. It insists that the myth of the "deterrent" concept of nuclear weapons is both false and obsolete, that atomic weapons must, if necessary, be unilaterally renounced by Britain, and that a royal commission must be instantly set up to examine the means of training a whole nation for nonviolent defense against an enemy invasion.

A nonpacifist himself, Sir Stephen King-Hall in this striking book works out in further detail an historic lecture, which, when he gave it to the highest British military last autumn, was reported to have rocked the group with its radical implications. In addition to his rejection of the deterrent theory of Britain's possessing hydrogen bombs, he exposes in this book the fallacies of current military rationalizations of the "limited" war and of the use in such conflicts of atomic weapons of "limited" caliber.

Sir Stephen King-Hall insists that since Defense Minister Sandys has already admitted that only the military launching bases of reprisal aircraft and rockets could be defended in case of a surprise all-out H-bomb attack on Britain, the people's stake in present defense plans is nonexistent. He also points out that the economically prohibitive cost of the maintenance of a conventional military force sufficient to counter the Russian conventional forces has led to its abandonment by the European members of NATO. Much of the book is devoted to an exploration of the active political possibilities of "changing the enemy's mind," that is, changing the minds of the Russian people about the democratic nations of the Western world and their dynamic, uncoerced way of life, toward which the Russian people might themselves like to move. This he sees as the only effective counterthrust against communism today, and it is to this end that all the resources of Britain should be mobilized.

The one feature that is almost always missing in nonpacifist proposals for the active proselytizing power of the democratic way of life and for a massive moving over to reliance on international auspices of conciliation is that no nation is going to give freely enough of its "liquid creativity" and vital resources to such attempts as long as it is still counting, as a last resource, on its heavy armaments. As long as heavy armaments are the last resource of a nation, these armaments will inevitably get the lion's share and will block the cast of mind and total commitment to the other ways.

King-Hall is prepared to see sufficient conventional military apparatus retained to support police action or to put down a domestic fifth column. What makes this book so striking is that he calls on Britain in renouncing atomic warfare to cross the point of no return, and in all the new vulnerability that

(Continued on page 285)

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MAY 3, 1958

VOL. 4 — No. 18

## Editorial Comments

### *The Ministry of Reconciliation in the South*

THE position in which the Christian church finds itself in today's world was candidly characterized as more than precarious by Bishop Gerald Kennedy, who wrote in the *New York Times*: "I returned from a hurried trip around the world recently, convinced that we are losing the battle with communism. We are losing it because we give the impression that ours is the way of force and we have only a defensive strategy. . . . Is there a prophet among us or a dreamer with the power to give us a vision? We will not object to sacrifices, but in God's name let it be for something besides the slaughter of men and the destruction of the earth." One cannot forget the degree to which our interracial tensions in the South have become a matter of general interest all over the world, especially in missionary areas. Not only is this a testing period for the American people in general but also specifically for the church. Realistic church leaders in the South entertain no illusions about this indisputable fact. When Bishop Robert R. Brown of Arkansas speaks of the average southerner as cultivating toward church and religion "a good-natured respect" but no loyal acceptance of its crucial teachings, he actually puts his finger on the sores and scars that plague the entire body of our Christian community everywhere. The church knows that the time is here for what he calls "confessing its own need for forgiveness."

What are the attitudes of the various churches toward the conflict in the South? A recent survey of *Christianity and Crisis* (New York, 537 West 121st Street) stresses the need for a profound conversion of the laity (and certain segments of the clergy). At a period of such ruthless testing, the much-deplored fact is becoming disturbingly evident that the membership of the church shapes its philosophy and policies according to the customs, traditions, and desires of society and environment. The divine mission of the church is in danger of becoming buried under the smothering weight of prejudice and continuing inertia and the habit of considering the church a club geared to the spiritually dead average. The preacher is looked upon as a professionally "good man," not a prophet, and the congregation usually expresses appreciation for his "lovely and fine" message and continues to

live as before. Frequently the laymen know how to handle the preacher who "stirs up a fuss" or speaks up at ministerial conventions. In some Southern white Baptist groups, so says Blake Smith, "there is more determination now to maintain segregation than there was before the Supreme Court decision in 1954." In the Deep South only nine white Baptist churches have Negro members and only one association in the Southern Baptist Convention is open to Negro churches (the Austin Association in Texas). In many larger churches the pastor does not mention the issue one way or another; it would mean "dragging the church into politics."

This pessimistic picture is not complete without some brighter spots. Large groups in the leadership of all churches continue to preach the unpopular doctrine that segregation is incompatible with Christian teaching, thus defying the desire for congeniality in favor of a prophetic message. Many theological seminaries are open to Negro students. Integrated study and discussion groups at church conventions are increasingly becoming the rule. The Southern Baptist Woman's Missionary Union recognizes no racial differences in fellowship and activities. The Christian Life Commissions of the same church are also giving pioneer leadership in the South. Courageous leadership is by no means limited to any one denomination; it can be found anywhere.

As is to be expected, the most sensitive repercussions come from the missionary fields. Blake Smith, pastor of the University Baptist Church in Austin, Texas, writes, "From the foreign fields our trusted missionaries are crying: 'Abandon your segregation or you must abandon your mission enterprises.'" We wonder whether such warnings together with the outcry of Bishop Kennedy quoted earlier will remove some of the complacency and self-assurance existing in the South—and the North.

### *In Brief*

In an unprecedented action to aid refugees, Church World Service (CWS), the relief arm of the National Council of the Churches of Christ in the U.S.A., has made \$100,000 available on loan to the United Nations High Commissioner for Refugees. The money will be used by the Intergovernmental Committee for European

Migration to assist in the emergency transport of European refugees from the North China mainland who are now in Hong Kong awaiting emigration.

The World Council of Churches resettled 28,146 refugees during 1957 through its Division of Inter-

Church Aid and Service to Refugees, it was announced in Geneva at the January 28-30 meeting of the division's Administrative Committee. The latest figure brings to almost 100,000 the number of persons resettled by the WCC during the five-year period between 1952 and 1957.

## I Wonder As I Wander

By BLISS FORBUSH

THE discovery in 1947 of the Dead Sea Scrolls has tended to obscure interest in the Oxyrhynchus Papyri found in Egypt in 1897. The ancient Egyptians preferred to empty individual and municipal wastebaskets in the sand beyond the town limits rather than burn papers containing hieroglyphics. Among the so-called "Sayings of Jesus" found at Oxyrhynchus was a verse which can be freely translated, "Let him who seeketh, cease not his quest until he finds; finding, he will wonder; wondering, he will reach the kingdom."

We wonder at the beauty of the tree branches covered with white blankets, at the drifts gathered about barns and hedgerows, and still more by the fact that each individual flake is unlike any other flake that falls from the sky. With the coming of spring, sap buckets are hung on maple trees in New England and along the northern tier of states. Birds sing again, flowers appear, and new life bursts forth in a thousand forms. No one can wander abroad in springtime without delighting in the beauty on every hand and wondering about the force that loves beauty so much that the world is filled with it.

Man's creations also set us to wondering. When we neared the white cliffs of Dover on our last trip to Great Britain, our ship was enveloped in a dense fog, and yet—in spite of cliffs ahead—the speed was not slackened. As a result of radar, the ship moved on at full speed without danger. Rockets flash into the air, and sputniks circle the earth, while scientists talk soberly of landings on the moon. We wonder as we wander beneath the bright stars at eventime.

Wondering about the scientific achievements of man, we meditate upon the uses to which he has put his skills. Ruined cities, displaced peoples, whole classes liquidated, and now the possibility of the annihilation of civilization itself.

Yet to what heights can individuals attain when properly motivated! We should not cease to wonder at the patience, goodness, and courage shown by countless men and women. "I wonder at your patience," said Susannah Wesley's husband to her on one occasion. "You have told

that child the same thing twenty times." The patient and wise mother of John and Charles Wesley, as well as of other children, answered with true philosophy, "Had I satisfied myself by saying the matter only nineteen times, I should have lost all my labor." Parents and teachers advise and correct, plead and cajole year after year, overlooking careless conduct, lack of effort, working for a change of attitude, succeeding more often than they fail.

Physical courage is almost a commonplace. I knew a teacher with a misplaced vertebra who got up an hour early to go through a set of exercises which would restore control to his weakened muscles, who wore a hard-fitting corset during the day, who was forced to lie down between classes, but who let no pain affect the zest of his teaching. Many a man or woman with a malignant cancer turns a cheerful countenance to his friends.

Jesus "went about doing good," and uncounted followers keep his example alive. Booker T. Washington refused to return spite for spite, saying, "No man will degrade me by making me hate him." Albert Schweitzer lives out his philosophy of "reverence for life." The young retain their vision of a better world; older, experienced generations live lives that are benedictions on all they reach.

There is a beautiful folk song paraphrasing part of the Oxyrhynchus Papyri, "I wonder as I wander." Is this what Jesus meant by seeking the Pearl of Great Price? To walk over the earth seeing the glory of God revealed in His handiwork; to appreciate the skills man has developed and to forgive his stupidity in their use; to experience a thrill at the patience, courage, and goodness demonstrated by the children of God is to be very close to the Kingdom.

Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." To look at life as a little child, standing before a lighted Christmas tree or seeing his first snowfall is to fulfill the words of the old Egyptian papyri:

Let him who seeketh  
Cease not his quest until he finds;  
Finding, he will wonder;  
Wondering, he will reach the kingdom.

Bliss Forbush is Headmaster of Friends School, Baltimore, Md., and author of *Elias Hicks, Quaker Liberal*, of which a second printing has lately been made by Columbia University Press.



## *Nonviolence in the Age of Violence*

By JOHN CORRY

PRIOR to our second great war many Christians believed that God's love would overcome evil and bring peace on earth. For most of us the horrors of World War II swept away these hopes, and we plunged into the military defense of our way of life. In doing this many of us reshaped our thinking as we faced the hard facts of war and totalitarianism. Love and a high Christian ethic were considered relevant for individual relations but between large groups traditional means of force were thought necessary for the defense of justice. To apply Christian ethics here was considered irrelevant and irresponsible.

While Christian ethics were being discarded in favor of two world wars another trend was developing in world history.

In 1906 the Indians in South Africa staged a non-violent protest, and in 1914 the authorities acceded to many of their demands. In 1917 India began her non-violent revolution and in 1948 she achieved independence. In 1952 the African Negroes held a nonviolent protest, and in 1953 the authorities suppressed it. The issues remain unresolved and the African National Congress continues to exist and explore future nonviolent action. In December, 1955, the Negroes of Montgomery, Alabama, held a one-day protest that set off a nonviolent bus boycott that lasted until December of 1956, when their demands were met by court action. From early 1956 until the present day Koinonia Farm, an interracial Christian community near Americus, Georgia, has responded nonviolently to community pressures to leave, acts of violence, and an economic boycott. Different in many respects, these movements are alike in protesting social injustice by nonviolent group action. Because of the number of people involved and the amount of social change they have effected they must, I think, be considered relevant actions in world history.

These movements proved historically two things at least. They showed that internal revolutions could be handled nonviolently and they showed that nonviolence was applicable to Western Christian peoples as well as Eastern Hindu and Buddhist peoples. These are not minor developments in history. To have suggested fifty years ago that the American or French or Russian people could have won independence without armed revolt would have seemed folly; and even after the Indian revo-

lution nonviolence was considered an oriental invention unsuited to Western culture. Today in Montgomery and Tallahassee nonviolence has been waged by Christian churches and Christian peoples, and all across the South, Christian leaders have pledged themselves to nonviolence in their social struggles and in their personal lives. The use of nonviolence across cultures and in internal revolutions even of large groups of people has been proved; its further uses in international affairs and other areas have yet to be determined.

To understand the historical nonviolent revolutions and the future political uses of nonviolence we must first understand the inner revolution from which the outer historical ones derived. This inner revolution occurred when individual men in their hearts renounced violence. It was only as men gave up violence that they came to see the steps and uses of nonviolence. With their ultimate trust in violence gone they had to rely on other resources. With this inner revolution in mind it is clear that with violence renounced there is no limit to non-violent action. That men are not able to meet this commitment is arguable but once the commitment is taken it can only be adhered to or renounced. The real question then is not "Will nonviolence work?" in this situation or in that one, but "Am I to become nonviolent?" It is a personal question, not a political one, yet it has relevance politically as the historical nonviolent revolutions show. Not everyone involved in the nonviolent movements was equally committed to nonviolence, and like all movements these had their human confusions, yet the core of the movement remained loyal to nonviolence and this fact had its effect on the whole movement.

With the connection of inner and outer nonviolence in mind it becomes clear that nonviolence is a moral revolution. It demands a change of inner attitude and of outer behavior. In this it is similar to other moral revolutions in history, such as prophetic Judaism, early Christianity, and the Reformation. These events were not solely the result of economic and cultural factors but were derived essentially from man's loyalty to God. Through this loyalty God has moved to speak to each age in a unique and relevant way.

In our time most of us deny the possibility of moral revolutions. In much of our church life and our theology we separate spiritual man from worldly man. Religion has become divorced from historical action and has become ritualistic action or purely contemplative and speculative. This great lack of our era passes unnoticed until we run across a monstrous crime and discover it to be

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John Corry, a graduate in philosophy from Haverford College, attended Pendle Hill for two terms following two years in the Army; was in a Mexican work camp; and is now in his second year with the Philadelphia Weekend Work Camps. He is a member of Central Philadelphia Monthly Meeting.

our doing. We bombed to death those 100,000 Japanese men, women, and children. Then the questions press to our very core: "Was this right? Was this God's will for us? Did God's justice demand the lives of these people?" But too often we are committed to the complexities and tragic choices of modern life and so we accept, justify, and support plans for possible future defensive mass bombings. No wonder we feel history belongs to fallen man! If only we would open our eyes we should see even if dimly what God is really about in this world of ours; that while we Americans embroiled ourselves in killing and hating (remember the darts we threw at Tojo and *Der Fuehrer* at Coney Island?) a nation two and a half times our population size was in loyalty to God forgiving their enemies and overcoming evil with good; and that today Christian nonviolence is just beginning to become

deeply relevant to the solution of our racial dilemma. These movements and not the Second World War or the A- and H-bombs or the power state struggle are the morally relevant historical facts of our age.

It is most hopeful, I think, that these peaceful revolutions should occur in our era. For as human selfishness today is organized on a mass scale in power states and power blocks, so human impulses for good are organized on a wider and deeper basis than ever before. Nonviolence is, I think, God's response to modern violence, saying, "I will not have my world destroyed." If this is true, ethics becomes the essence of religion and only as we adhere to His demand for historically ethical action, rising from humbleness and prayer, can we know the goodness that permeates our often hostile world.

## Letter from Little Rock

### *Inside Central High School*

THE comparative lack in recent months of newspaper headlines outside Little Rock pertaining to events in that city should not be interpreted as clear-cut progress. Though seven Arkansas school districts have quietly made a start toward integration in the last three years, the spiritual travail in Little Rock has continued. The role and the after-September actions of various groups will be explained herein.

During the fall the guard duties of the 1,000 federal paratroopers were gradually reduced; the last of these soldiers left Little Rock on November 27. The 10,000 troops of the Arkansas National Guard, which were all federalized in mid-September, have been gradually returned to the state. At present some 900 guardsmen remain on federal duty, but only a handful are at the high school each day—one or two on each floor of the large five-story building, and a pair patrolling the surrounding streets in a jeep.

Initially last fall a few white students were openly friendly to the nine Negro newcomers, greeting them in the hall or sitting with them at lunch in the school cafeteria. Such acts soon disappeared when the segregationist students "made life miserable" for these white students. The threat of social ostracism and harassment by anonymous telephone calls are very cruel but potent weapons.

Our readers will remember the "Letter from Little Rock" by Robert L. Wixom which appeared in the issue of October 19, 1957. Three consecutive letters will now bring our readers up-to-date on conditions in Little Rock. Robert L. Wixom is a member of Little Rock Meeting for Worship (unorganized) and teaches at the University of Arkansas School of Medicine.

During these weeks some students expressed resentment at what had happened to their school. Many seniors said they wanted to make the grades in their courses and then "get out." Some students have said that if the adults had stayed away, they could have solved the problem. The net result is that the great majority of the 2,000 white students leave the Negro students alone, proceed in a disinterested way, and concentrate on their studies.

The nine Negro students at Central High School are above average in intelligence and had made good school records. They were selected during the summer by the school administration from some 60 Negroes who had applied last spring for admission to the all-white high school. They come from stable, middle-class Negro homes. Six of them are girls and three are boys. In school the youngsters are frequently lonely, sometimes scared, determined to stay in school, and fully cognizant of their pioneering role. In spite of their daily ordeal inside the school and the spotlight focused on them as celebrities outside the school, they have provided a striking and continuing demonstration of courage, faith, and good will in the face of tribulation.

In the classroom there has been a give-and-take attitude with respect to the Negroes. Last fall, for instance, a white team captain in a spelling match selected a Negro as his first choice for his side; a homeroom class invited a Negro to read the Bible; a Negro student who gave an extemporaneous talk on the struggles of her mother to reduce weight had the white students "rolling in the aisles" with laughter; the Negro physics student feels free to telephone his laboratory partner about their



experiments. The Negro students joined in wearing the school colors during the week preceding the football game with the school's arch rival. They have attended the home football games but have not made the bus trips for the out-of-town games.

In January a member of the Friends Meeting arranged for a visit of about a hundred of the science students to some of the research laboratories of the University of Arkansas Medical Center. This visit has been the only known integrated activity off the campus. Inside the school the voluntary student chapel, meeting daily from 8:20 to 8:45 a.m., has been the one nonclassroom activity open to the Negroes; on several occasions they have been invited to read the Bible or lead in prayer. While these and a few other favorable events have occurred, the Negroes, on the whole, have been isolated and ignored by their fellow students.

How did the impasse come about? During the fall, a small, organized group of white students, variously put at 30 or 50, carried on inside the school a vicious campaign of harassment and intimidation. They were responsible for a continuous series of small incidents—constant calling of derogatory names ("Go back to Africa, nigger"), giving the Negroes cartoons (e.g., a picture of a soldier bayoneting a white girl, captioned "When does might make right?"), throwing things at the Negroes (eggs, tomatoes, spitballs, blackboard erasers, ink, paperclips), wearing inflammatory signs, placing nails on seats, throwing gym shoes out of the locker room window. Following the expulsion of one Negro girl, another Negro student, Gloria Ray, was handed a commercially printed card with the words "One down, eight to go" on one side, and "Gloria, you are next" on the other.

Some of these incidents might go on in the school regardless of the newcomers. Who can draw a line, however, between adolescent mischief and malicious intent? The latter category would certainly include stealing personal items belonging to the Negroes (books, slide rule, gym clothing), breaking into their lockers, spitting in their faces, stepping on their heels, tripping, kicking, and pushing them on the stairs. Such tactics, which have occurred repeatedly, happen primarily in the long hallways where supervision is difficult. Some of the white girls, it is unhappily conceded, are the most persistent in this systematic campaign.

Some students may have had active encouragement from parents. The parents of other students are unaware of their children's behavior and are shocked when the coercion is brought to their attention. In the community at large some know of the extent of the violence. Many, however, are unaware of the seriousness of the disorder and its challenge to democratic processes. The lack of

general information is in part the result of the policy of the school administration, which, in an attempt to minimize the effects of the segregationists' attack, does not allow newspaper reporters inside the school and plays down incidents. The sensitive person does not have to be told that such a lack of knowledge and concern can lead to complacency.

Central High School has been rated one of the top forty high schools in the country. Because of the glare of publicity the teachers have had a difficult role in recent months. They have appealed to the school pride of the students, urging them to overcome bad publicity by working hard and making a good record. Aware of the tension among students, teachers have been giving harder classroom assignments. Several teachers believe the presence of Negroes in their classes tends to raise the level of work since the whites do not want to make lower grades.

Yet one veteran classroom teacher who previously said she had accepted integration as "what had to be" and who counselled her students to keep level heads now says she is not so sure: ". . . It has been the nastiest thing ever to come into my life, and to say it has not affected our school work would not be true. We discussed every angle there was. I felt that was the best thing to do—go ahead and try to have sensible discussions about it."

Other teachers avoided discussion of integration problems in their classes. One commentator said that neither method seems to have an advantage over the other. This writer suspects that there is a tangible relationship between the classroom scene and the lack of moral leadership and support in community leaders.

ROBERT L. WIXOM

## Counterpoint

By JENNY KRUEGER

As we drove south to Austin, in relays  
Loblolly pines strode swarthily abreast,  
Each column flicking back the burning rays  
Of buoyant sun, with windblown, rotund crest.  
Then squatting scrub oaks' pert exuberance  
Leaned on the gangling, mirage-dazzled road;  
Mesquite flats grouped with wide, primeval stance;  
Low cedars flexed to bear their cobalt load.  
From prairie tank, a jet-and-crimson spray  
Of redwings doused the day hilariously,  
The bright day, lusty, laughing, Texas day,  
That slapped their lucent mirror jovially.

But, piping clear, the nesting meadowlark  
Gave thanks for cotton furrows' sober dark.

## Letter from London

AT the time of writing I look forward to hearing reactions to the "Walk for Peace" planned for March 29 from Philadelphia and New Haven to the United Nations in New York. In the meantime I should like to give some impressions, only as an onlooker I regret to say, of the Aldermaston March in this country.

The marchers assembled in Trafalgar Square, London, on Good Friday and arrived on Easter Monday at Aldermaston, our atomic weapons research establishment. About 4,000 set out, and about 3,000 arrived, perhaps 500 marching all the way. I followed their progress on television and attended one of their public meetings en route. The march struck me as a most successful attempt to focus public opinion on the dangers and immorality of nuclear warfare, an attempt that would strengthen the growing opposition.

When news of blizzards in the U.S.A. reaches us, our sympathy for the victims is tinged with foreboding for ourselves, since your blizzards are often followed by a milder variety over here. We were not surprised, therefore, to have chilly winds, snow, and sleet around Easter. A rather motley crowd set off from Trafalgar Square on the Friday, after an act of repentance and dedication. There were skiffle groups, young dancers, at least one mother pushing a pram, elderly people, children, and a good number of young people. A Friend marcher, giving a vivid account in *The Friend* (London) of April 11, estimates that about 100 Friends marched. Other Friends helped in the organizing, fed the marchers, and bedded them down in their meeting houses or took them into their homes, and some organized public meetings.

On the second day one of your blizzards overtook us in milder form, and the marchers trudged through snow and sleet to Maidenhead, a smallish Thames-Valley town. As I was staying just outside, I persuaded my hostess to cut short a social engagement and come with me to the town hall. It was soon full of cheerful but somewhat bedraggled marchers in hikers' clothes and of more conventionally dressed local people. Some of the hikers eased their feet in slippers.

The first speaker, Dr. Donald Soper, a leading Christian pacifist and prominent Methodist, put the case for the abolition of nuclear weapons and of war in general as clearly as I have ever heard it put. In spite of his Easter duties he had joined the marchers for that day, when the longest stretch of the whole 50 miles was covered in the worst weather. He was followed by an equally lucid speaker, a young woman who had recently stood as a Liberal candidate in a by-election. She respected the pacifist position but did not share it, and based her oppo-

sition to nuclear weapons on grounds of reason. The third speaker, an art critic, was also not a pacifist but made many sound criticisms of our defense policy.

After hearing the three speakers and after discussing the question at length on the following day with a Hungarian refugee who has no faith in Communist declarations, I am more than ever convinced that the only sure ground on which to oppose nuclear weapons is the moral and religious one, the belief that they are contrary to the will of God and that, although we face tremendous risks in abandoning them, as Christians we have no choice. While saying this, I admit that reason and common sense provide a strong case against them and that the risks of retaining them are also appalling. We should, I think, cooperate with those who oppose them on grounds of reason but should remember that these people may desert our cause if a turn of events makes retention look safer than abolition.

I was struck by this courage of the organizers in bringing people of such varying opinions together. The outcome justified them, as a strong feeling of common purpose seemed to weld the marchers into a cheerful and united community. At least that is how they appeared as I saw them on television, and subsequent remarks of some of them corroborate this. (There was one unpleasant incident, of which our more sensational papers naturally made much. A carload of antimarchers received rough handling, but the episode was soon over and those attacking the car are said to have been onlookers and not marchers.) On one program—the march was shown frequently on news bulletins—a reporter marched alongside, interviewing people as he went: a young girl belonging to a dancing group and rather breathless, a mother wheeling a pram, a Member of Parliament who had marched all the way, an elderly man "doing perhaps the last thing he might do for his country," and two small children. The cheerful, friendly attitude of those spoken to was coupled with a basic seriousness, except in the case of a smiling small girl who didn't know why she was marching but "liked it." A small boy answered manfully that he didn't want to be blown up by a bomb, and that bombs "caused disease in your bones."

And so they reached their goal, marching in silence for the last mile. At Aldermaston the marchers and several thousand spectators were addressed by Pastor Niemöller, who came over from Germany for the occasion. Before they took their several ways, a resolution was passed, asking governments "to stop the testing, storing, and manufacture of nuclear weapons immediately." Deputations have taken this resolution to our Prime Minister, the American Ambassador, and the Soviet Ambassador. The last of these received the deputation per-



sonally. A book containing the signatures of nearly 3,000 marchers accompanied the copy for our Prime Minister.

It is too early to say what has been achieved, but the marchers look upon it as a beginning, and some of us onlookers have gained new hope from their undertaking.

JOAN HEWITT

Internationally Speaking

RUSSIAN accusations that activities of the Strategic Air Command are a threat to peace may help call attention to the need for less dangerous methods of defense. High-speed airplanes and guided missiles make sudden attack possible. The military defense against attack relies on the threat of immediate retaliation as a deterrent. There is always the danger that the retaliatory measures may be launched by mistake, on the basis of erroneous information or by error of judgment. The destructiveness of the weapons would make such a mistake disastrous. It is not surprising for the Russians to want something more than American assurance that no such mistake can occur. They would be more likely to get real security if they were more willing to accept a real system of international inspection and supervision of defense measures; but they may have done a service to all nations by emphasizing the danger in present reliance on the threat of speedy retaliation as a deterrent of war. They have helped call attention to the importance of persistent, continuing efforts to achieve internationally controlled disarmament.

*International Supervision*—American dissatisfaction with the announcement of the stopping of Russian tests of nuclear weapons, like the Russian accusation of threats to peace in the exercises of the United States Strategic Air Command (or in sensational newspaper accounts of them), illustrates the necessity of international arrangements for peace and security. Unilateral disarmament, like unilateral regulation of defensive armaments and their use, leaves a feeling of inadequacy. The chaperone may be out of date in social life, but a nation needs the chaperonage of international supervision to protect its own reputation from propaganda-inspired attack and to give others the reassurance needed to reduce their defensive hostility and so make defense measures effective to prevent war.

*The Reciprocal Trade Program*—"Trade, not aid" is an appealing slogan, sometimes used by those who oppose an extensive foreign aid program. To be effective, it must be accompanied by encouragements to trade between nations. Such an encouragement is the Reciprocal Trade Program, whose aim is to encourage trade by reducing tariff barriers by agreements, bilateral and

multilateral. Launched at the depth of the great depression of the 1930's, the Reciprocal Trade Program aided recovery from that depression. It contributes to peace by increasing the possibility of acquiring by purchase necessary commodities that a nation's own territory cannot produce and so reducing the sense of the desirability of acquiring territory belonging to others. By increasing opportunities to buy and sell it reduces the tendency to turn to strict governmental control of commerce and so it contributes to the maintenance of free enterprise. The renewal of the Reciprocal Trade Program is now being considered in Congress. It needs and deserves support from those interested in peace as well as from those interested in improving economic conditions in more needy countries.

*The Daughters of the American Revolution*—War is a prolific breeder of communism. The aim of the United Nations is to prevent war. The Daughters of the American Revolution advocate withdrawing the United States from the United Nations and ejecting the United Nations from the United States. The Reciprocal Trade Program helps maintain free enterprise. The Daughters of the American Revolution oppose the Reciprocal Trade Program. Presumably neither the Daughters nor those who share their views about national policies intend the logical consequences of their attitudes.

April 20, 1958

RICHARD R. WOOD

Crashing the Thought Barrier of Our Time  
(Continued from page 278)

this would involve to throw its total inner and outer power into another way of approach. He realizes that no great power would dare renounce such a weapon without presenting a positive alternative to its people for defending their way of life. Hence he puts the case for exploring with every resource at Britain's command the way of nation-wide nonviolent resistance.

The sections at the close dealing with nonviolent resistance are the weakest in the book. Hastily sketched, they show only the nature of the inquiry. The book also does not face sufficiently the fact Gandhi realized: there are many elements in our Western society which cannot be defended nonviolently, and therefore they would have to go. To take up this method of defense is to call upon a certain level of national life and to release transforming powers that will not later leave a nation. When this has been said, it does not minimize the significance of the book, which is a call for a mutation in social, political, and military thinking. It is required reading for Friends who dare to see their deepest convictions suddenly emerge from the obscurity of a small minority, ghettolike existence, only to be hurled onto the scene of national and international policy in a way that will make them both rejoice and tremble.

DOUGLAS V. STEERE

## Friends and Their Friends

Brian R. DePalma, 17 years old and member of the Class of 1958, Friends' Central School, Philadelphia, Pa., has won a First Prize and a Gold Medal in the Delaware Valley Science Fair held at the Franklin Institute on April 11-18. The award was for Brian's exhibit entitled "A Critical Study of Hydrogen Quantum Mechanics through Cybernetics." The demonstration is designed to locate, as exactly as possible, hydrogen electrons through computation. Brian will now compete in the National Science Fair, held this year at Flint, Michigan, on May 7-10.

In the Delaware Valley Science Fair in April, 1957, Brian was also gold-medal winner for his machine demonstration entitled "The Application of Cybernetics" (the solution of differential equations). This exhibit was taken to the National Science Fair at Los Angeles, Calif., where Brian won the second prize.

At the same Science Fair this month, David Hardman, a student in the seventh grade, Friends' Central School, won second prize in the junior high school biology section with his exhibit on identification of birds.

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The *Daily Californian*, published at Berkeley, Calif., and the *Berkeley Daily Gazette* report that the Berkeley Friends Meeting shipped on April 16 crated radio-active asparagus to the President, the Premier of Russia, and the Prime Minister of Great Britain in protest against further nuclear testings. The shipments were sent air freight, and the parcels for Russia and Great Britain were shipped to the respective embassies in Washington, D. C. An open letter to the heads of the three governments urged the cessation of nuclear bomb tests, stating that "... this produce is a symbol of the increasing danger to the whole world of continued nuclear testing."

Chairman of the Peace and Social Action Committee of Berkeley Meeting is Cecil A. Thomas, who is also head of the Northern California Committee to Halt Nuclear Testing.

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In January, Amelia Swayne, chairman of the Religious Education Committee of Friends General Conference, had a four-day visit with Friends of Mountain View Meeting, Denver, Colo., and a similar period with Friends in Boulder, Colo. The monthly newsletter of the Mountain View Meeting reports that Friends there were "richly stimulated," and goes on to say:

A variety of visits and discussions were possible during her stay, and the seedlings of many new ideas seem to be sprouting as a result, so that we dare anticipate much new growth in areas of religious education for both adults and children. The thoughtfulness of many of our Friends helped Amelia Swayne to become better acquainted with our Meeting. Joseph and Marion Brown Borden were privileged to have her as their house guest, and many an odd moment was spent in reminiscing about George School.

An overflow crowd of nearly 1,000 heard several Nobel prize winners speak on "World Survival in a Nuclear Age" at a public meeting held April 23 in the Free Library of Philadelphia. The speakers were Pearl S. Buck, winner of the literature prize, 1938; Linus Pauling, winner of the chemistry prize, 1954; and Clarence E. Pickett, who was Executive Secretary of the American Friends Service Committee when it, together with the British Friends Service Council, received the peace prize in 1948. The meeting was sponsored by the Pennsylvania Branch of the Women's International League for Peace and Freedom. Presiding was Mildred Scott Olmsted, WIL's national Executive Secretary.

The release of carbon 14, a new element worse than strontium 90, by hydrogen bomb tests was mentioned among outstanding dangers in the thirty-minute principal address by Linus Pauling. Other points he made included facts of agreement by all scientists on the lethal aspects of the bombs. An estimate of the number of survivors, if 250 bombers got through, is 50 million in this country, all of whom would probably be wondering what was going to happen to them. If 650 bombers got through, there would not be enough people left to count. He discounted tests for the purpose of perfecting clean bombs, saying that military men would go ahead and use dirty bombs if war came. He also said that testing of large weapons was not necessary to perfect peaceful uses of nuclear energy.

Pearl S. Buck was the first speaker. A member of the Women's International League for Peace and Freedom, she complimented the efforts of the group and raised questions that she said would be answered by the others on the panel.

Clarence E. Pickett's advice on what the ordinary person could do to stop bomb testing was to talk to neighbors, write letters to newspapers, and use the opportunity for getting time on the air. He said the response of the public to meetings such as this showed that people are becoming aroused to the dangers of the nuclear age.

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The third "Border Meeting" for Friends from France, Belgium, the Netherlands, and Germany was held March 15-16 in the Netherlands at Heerlen, near Maastricht, with "The Message of Friends in a Divided World" as the general theme. Dirk Meynen, treasurer of the European Section of Friends World Committee for Consultation, presented "Quakerism as a Way of Life," and Alfred Tucker "Practical Application of the Quaker Peace Testimony."

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At Friends General Conference to be held at Cape May, N. J., June 23-30, 1958, Moses Bailey, Nettleton Professor of the Old Testament at the Hartford Theological Seminary, will give a series of lectures on "The Old Testament: Preface to Faith." His daily subjects will include "Palestine as Toll Bridge," "Zion: its Kings, Priests and Refugee-Pilgrims," "The Prophets: 'Thus saith the Lord . . .,'" "Monotheism and the Meaning of History," and "Hope: Then and Now."



Sir Stephen King-Hall, whose book *Defense in the Nuclear Age* is reviewed elsewhere in this issue, has been visiting recently in the United States under the auspices of the AFSC. He gave addresses in Washington, D. C., New York City, Harvard, the University of Vermont, and Pennsylvania State University. He will return to England in early May.

Clement M. Biddle of Bronxville, N. Y., has resigned as chairman of the Board of Directors of the rapidly growing Mount Vernon, N. Y., Boys' Club in order to make room for a "younger and more vigorous man," as his letter of resignation stated. The Board, anxious to benefit from his experience and secure his counsel, appointed him Director Emeritus. Clement M. Biddle and his wife Grace Biddle have given 46 years of active support to the Boys' Club. They generously contributed to the building of a gymnasium at the North Side headquarters, a clubhouse for the South Side group, and gave 46 acres of land at the site of the present Camp Rainbow. The *Daily Argus*, Mount Vernon, N. Y., editorialized on the extraordinary service of Clement M. Biddle by saying, ". . . No one can know how many boys were inspired by his example, were helped by his interest, attention, and advice to become better citizens and happier men than they might have been had they never come within his reach. But the number must be legion; and the effect of his good works will grow as those whom he helped help others, in a sort of endless chain through which service to boys passes from one generation to the next."

### *Seminar for Quaker Leaders*

The Washington Friends Seminar Program is a project of the Friends Meeting of Washington, D. C. It arises from a concern of Washington-area Friends that there be opportunity for Friends everywhere to study national issues at the seat of government in the nation's capital. The program's first seminar, May 21 to 24, is designed to provide an occasion for Quaker leaders to become acquainted with Friends outreach as it applies to our peace and social order testimonies.

During the three seminar days there will be opportunity to explore the status of current legislation, the functioning of the machinery of government, the work being done by Quaker and other groups in national affairs, and the role and responsibility of the individual. In combination with Baltimore Yearly Meetings' Disarmament Seminar, the seminar group will deal in some detail with the question of disarmament and nuclear policy. Friends recently returned from the Germantown Conference on Disarmament will lead some of these sessions.

Dr. Mordecai Johnson, President of Howard University, will open the conference with the subject "Christianity's Responsibility for a World in Conflict." Clarence E. Pickett, Chairman of Friends General Conference, will close the final session at noon on Saturday, May 24, with a consideration of the possibility of peaceful coexistence. There will be time to explore alternatives to international conflict and the role of Christian leaders in realizing these alternatives.

Friends are urged to make their reservations for the sem-

inar by May 5. Places are limited. Information and an application blank may be obtained by writing Washington Friends Seminar Program, 104 "C" St., N.E., Washington, D. C.

### *Iowa (Conservative) Midyear Meeting*

This year, for the first time, Iowa Yearly Meeting of Friends (Conservative) held a Midyear Meeting. This gathering was planned primarily as an occasion when Friends could meet for worship and fellowship, not burdened by the business of the regular Yearly Meeting sessions.

The Midyear Meeting was held at the Bear Creek (Conservative) Meeting House near Earlham, Iowa, on March 29 and 30, 1958. Ackworth Friends helped the small Bear Creek Meeting to prepare for the gathering, and Earlham and Des Moines Friends were generous in providing hospitality. There was good attendance on both days. The distant Meetings of Paullina, Whittier, Cedar Rapids, Iowa City, and West Branch were well represented.

Meetings for worship were held on Saturday both morning and afternoon. The evening meeting was devoted to a report of representatives to the Friends Conference on Disarmament held at Germantown, Ohio, on March 13-16, 1958.

The First-day morning meeting for worship was the concluding session of the Midyear Meeting. The weather on First-day was warm and bright, a most pleasant time for visiting. Friends returned to their homes after the noon meal, feeling that they had shared in a profitable weekend.

HERBERT C. STANDING

### *Letters to the Editor*

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

I do not think, in the light of the vision of a better world, one can accept the solution of the tragedy in the Middle East suggested in your editorial "Eight Years of Angry Exile," in *FRIENDS JOURNAL* of February 22. Refugees of Germany have settled in this country and will not return to Germany, because they prefer to live in the free West. The same thing cannot be said about the Arab refugees. They did not emigrate to the Americas. They are just a mile away from what was their property and their fields. Communist Russia stands disgraced in the world for its cruelty and force in solving human problems. Nazis are cursed by every civilized human being for their cruelty. Do we have to add Israel to this list? It is for Israel and the United Nations to understand that the only solution is repatriation.

Bronx, N. Y.

DAVID BERKINGOFF

It was brought to our attention that the announcement was made in Philadelphia Yearly Meeting that enrollments at Friends schools, including The Meeting School, were completed for 1958-59. This is not quite true as far as The Meeting School is concerned. We have openings for several new students from among the Society of Friends that would be

interested in the Meeting-centered educational community that we are conducting.

*West Rindge, N. H.*

GEORGE I. BLISS

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### MAY

3, 4—Amiya Chakravarty Weekend at the Voluntary Service Center, northwest of Pottstown, Pa. For details see page 272 of our last issue.

4—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Rogers, "The Letters of Paul."

4—Meeting for worship at Chichester Meeting House, Meeting House Road, Chichester, Delaware County, Pa., 3 p.m.

4—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Clarence E. Pickett, "The Goal of Our Civilization: Tendencies and Possibilities Inherent in Western Culture."

4—Purchase Quarterly Meeting, at Wilton, Conn., Meeting House: 9:45 a.m., Bible study; 10:30, meeting for worship, for *High School Friends*, discussion meeting, *Junior Quarterly Meeting*, business meeting and talk by Tilly Walker, "American Indians"; 11:30, meeting for business; 12:30 p.m., basket lunch (beverage and dessert served); 1:30, Fritz Eichenberg, "Heroic Encounter: The Approach to Faith Through Art," *Junior Quarterly Meeting*, activities continued; 2:30, completion of business.

4—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15 R. Bhandari of India will show several short documentary movies on India. All invited.

6—Corporation of Friends Hospital, Annual Meeting, in the Hospital auditorium, 5 p.m.; after the meeting, dedication of the new residence for male employees.

9—Flushing Monthly Meeting, N. Y., at the meeting house, 137-16 Northern Boulevard, 8 p.m.: Howard Hintz, Head of the Department of Philosophy, Brooklyn College, "Application of Religious Truths to the Modern World." All welcome.

10—Abington Quarterly Meeting, at Abington Meeting House, Greenwood Avenue and Meeting House Road, Jenkintown, Pa., 11 a.m. *Note change of date and hour.*

10—Burlington Quarterly Meeting, at Princeton Meeting House, Stony Brook, N. J., 4 p.m.

11—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: William Hubben, "Friends and Publicity."

11—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "The Vision on Patmos."

11—The McCutchen (New York Yearly Meeting Friends Home), 21 Rockview Avenue, North Plainfield, N. J., Spring Open House, 3 to 5 p.m. All welcome.

17—Calm Quarterly Meeting at Coatesville, Pa., 4 p.m.

17—Celebration of 275th Anniversary of Welsh Quaker Migration to Pennsylvania, by Friends Historical Association at Radnor Meeting House, Ithan, Pa., 4 p.m. Speakers, Geoffrey Nuttall and Evelyn Southall Whiting.

*Coming:* Young Friends Conference at Camp Onas, Rushland, Pa., August 25 to 29. Information is available from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

### BIRTHS

BAILEY—On April 8, to Omar and Bertinia Bailey of Narberth, Pa., a second son and third child, JONATHAN BAILEY. His paternal grandparents and great-grandparents are in New England.

DELAPLAINE—On April 11, to John and Esther Delaplaine, a son, LAWRENCE COLIN DELAPLAINE.

### MARRIAGE

CARPENTER—STONE—On April 14, in the Collegiate Presbyterian Church, New York City, MILDRED YATES STONE of Whiting, Ind., and JOHN S. CARPENTER, SR., of Salem, N. J. The groom is a member of Salem Monthly Meeting, N. J.

### DEATHS

FERRIS—On April 16, WALTER FERRIS of Milwaukee, Wis., aged 90 years. He was the son of David Ferris and grandson of Benjamin Ferris of Wilmington, Del. His first wife, Hannah Brinton Price Ferris of Philadelphia died in 1926. They were both members of Central Philadelphia Monthly Meeting. He is survived by a son, John Ferris of Washington, D. C., and a daughter, Sarah Ferris Baker of Milwaukee.

TYLER—On April 15, WILLIAM F. TYLER, aged 80 years. As a member of Salem Monthly Meeting, N. J., he had served in many capacities.

## MEETING ADVERTISEMENTS

### ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

DENVER—Mountain View Meeting. Chil-

dren's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school,

10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

### INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m., Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.



IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Long-fellow Park (near Harvard Square). Telephone TR 6-6883.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m. Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone RI 6-3263 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th, Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

PUERTO RICO

**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

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# FRIENDS JOURNAL

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*F*OR to the soul in her pure action all the virtues are natural, and not painfully acquired. Excite the soul, and it becomes suddenly virtuous. Touch the deep heart, and all these listless, stingy, beef-eating bystanders will see the dignity of a sentiment; will say, This is good, and all I have I will give for that. Excite the soul, and the weather and the town and your condition in the world all disappear; the world itself loses its solidity, nothing remains but the soul and the Divine Presence in which it lives. Youth and age are indifferent in this presence.

—RALPH WALDO EMERSON

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### Letter from Turkey

. . . . . *by William L. Nute, Jr.*

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## Letter from Turkey

ARNOLD TOYNBEE has classified some cultural groups in the contemporary world as fossils; whether or not, as a historian, he is right about this, there is one respect in which they are unlike the shellfish and coral we find about our Taurus Mountain summer home, namely, in that they sometimes rise up in indignant protest at the designation.

A prehistoric starfish is of interest solely as a relic of times past, but the people who make up Toynbee's cultural fossils are still human, with human needs and rights. What's more, whether they have a future as well as a past is something we could be wrong about and also something toward which we may have a responsibility.

These reflections have been stimulated by a fascinating conversation with a young airman, James Wells, who has just returned to the States after a year of duty at a base in the eastern part of Turkey. Sergeant Wells, before his induction, was an ordained minister of the General Baptists, and while on duty as a motor-pool technician was allowed to function as assistant chaplain at the base and also to do a good deal of traveling, observing, and helping among the Christian communities of the region. Most of Turkey is Moslem, but in that area there are scattered villages, or perhaps a few families in some villages, who belong to Christian groups with an old and tangled history.

The Eastern Church, known in America as Greek Orthodox, was the eastern half of the great east-west split which left Rome the religious capital of the West. But the Eastern Church itself, starting at least as early as the fifth century, has undergone much splintering, usually over details of doctrine which would seem incredible if one did not remember some other schisms closer home. So in southeast Turkey we now have, not Orthodox, but Jacobites. Some of the Jacobites, in turn, long ago united with Rome and are called Uniate Jacobites. Finally, in the nineteenth century, some of these intensely sacerdotal, liturgical groups were influenced by American Protestant missionaries, and from among them Protestant evangelical churches were formed.

But even this last and smallest group, I gather, is still living in the Protestantism of seventy or eighty years ago. As nearly as I can discover, there are some seventy families in an area about half the size of New Jersey—but without New Jersey's highways. Moreover, the region is poor and undeveloped, and the member of a minority group who has much initiative will look around for ways of getting out. The potential leadership, therefore, tends to get siphoned off.

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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## Editorial Comments

### *Gate to Heaven*

THE tenth anniversary celebration of the founding of Israel and her militant self-assertion are bound to recall the tenacity of the Jews in biblical times. Although the political, economic, and social conditions in the two historic phases are radically different, a sense of religious mission is present in modern as well as in ancient Israel. The history of the Jews since the destruction of Jerusalem in 70 A.D. is vibrant with the fervent longing of the generations to return to Palestine, especially to Jerusalem, the city of the Temple.

Years ago Martin Buber, the most outstanding Jewish thinker, collected the tales of the Hasidim, the eastern Jewish pietists. These stories are full of yearning for Palestine. Blending profound biblical wisdom with dreamlike miracles, they have a poetic texture that has become the delight of readers all over the world. When fleeing from Nazi Germany, Martin Buber left his collection behind to be published, much as Laotse when leaving China gave his book of wisdom to a border guard.

One of Buber's characters is Rabbi Nachman, who also made a pilgrimage to Palestine. On arriving there, so the good rabbi reported later, some pilgrims were astonished to see that Palestine really existed. They thought it was "an entirely different world." And although its dust appeared like the dust anywhere, the Zionists considered the soil sacred. Rabbi Nachman himself had dreamlike experiences on his pilgrimage, apparitions and miracles, such as nowadays the painter Marc Chagall expresses in the fantastic colors and images for which his art is famous. Having gone just a few steps in Palestine, the rabbi sensed a magic strength radiating from the sacred soil and running through him, transforming and strengthening him in a strange way. He returned to his native Poland a new man and a prophet of the glory of Israel.

The rabbi's experience is that of all faithful Zionists. Palestine to them is the home of the spirit of life from which all renewal will come, a wellspring of joy and perfection, and nothing less than the gate of heaven. Here the covenant between heaven and earth will be

consummated. Martin Buber reminds us that the Hebrew terms *adama*, soil, and *m'dame*, imagination, are more closely related than the sound indicates: hope, imagination, and faith receive their strength from the soil of Palestine. Such fervent enthusiasm is at the core of modern Israel. It motivates her politics, it is the main-spring of her ambitions, and for the Israeli it preserves a continuity from biblical times to the modern state.

### *The Jewish-Christian Contradiction*

Reinhold Niebuhr's warning to the Christian Church to come to terms with the Jews and their stubborn will to live instead of considering them the object of Christian missionary efforts reveals a spirit of tolerance and self-criticism rare in the tradition of the Church at large. The Jew cannot forget the taint which the Christians have given to the symbol of Christ as the image of God by persecuting them so consistently. The Jew, so Niebuhr declares, is close enough to the Christian faith to find God more easily in terms of his own religious heritage. Arthur Cohen's theological reminder to Christians in the February issue of *World View* (170 East 64th Street, New York City 21) is of equal importance. He centers on the basic differences between the Christian belief that ancient Jewish hopes were fulfilled by the coming of Christ, and the Jewish conviction that mankind is not redeemed. The Jews hold that the nations live in unbelief; the true Messiah has not yet come, and history is not yet marked with the transforming power of the divine. Therefore, to him, Christendom appears to have a pessimistic outlook on history.

Naturally, Arthur Cohen is critical of Christian theology because it fails to see a providential significance in the survival of Judaism. This blindness is only one facet of the unproductive character of theology. To Mr. Cohen it is clear "that the reach of constructive theology falls short of contemporary events." Theology has abdicated, and it is a real question whether it functions in the world at all.

These are serious criticisms which the Christian Church might take to heart at a moment when Israel is strengthening the vision of her people by stressing her divine mission.

## Thoughts on an Indian Easter

By BENJAMIN POLK

ATTENDING a traditional Easter service in India and afterwards going to our small Friends meeting called up old thoughts on our Quaker way of worship. The church service was a beautiful and significant one. The chaplain emphasized in the explanation of his text (Romans 10:9) that every man through free will is responsible for his faith. Yet the drama of the crucifixion and the resurrection tended to be objectified, and worship tended to become a resting on the knowledge of deeds already performed by Christ, requiring only acknowledgment and faith.

If I rightly interpret the promise of our silent meetings, it is this, that as the historic Christian drama is played out in our hearts and lives, we shall worship together in immediacy and urgency, seeking the presence of Christ for each other and for ourselves. And it is only as we within ourselves comprehend a little here and a little there something of the glorious meaning of the resurrection, that Easter—and Christianity—are realized. The avoidance of formalizing our faith can indeed remove a barrier between ourselves and God; but, as we know to our discomfort, a negative emphasis can also mean—nothing.

Perhaps the Lord's Prayer is a form; it is, however, a form of worship that we must keep. Like all the prayers that men learn, the old, familiar words often fail to move us; and yet their value is inestimable. Since the power and grace of those prayers lie in our personal, living relation with God, they call us to this confrontation.

In the Lord's Prayer we can see why Thomas F. Green in his Swarthmore Lecture set down five special features of worship: adoration, confession, dedication, thanksgiving, and intercession. Jesus' knowledge of God was the new testament of God as Father, seemingly wrong to the Jews of his day for its excessive optimism. Today, likewise, we shrink from this optimism and fear to use the words of prayer because we ourselves have discarded or dimmed the living relation between man and God. But if we wish and will it, we can start at the bottom, work backwards, so to speak (for we are bidden to love the Lord with all our minds, also), studying the words of faith to glimpse the fragrance or the pain that men

have always found when immediately faced with their finest reality.

"Our Father who art in heaven, hallowed be thy name." The eighth chapter of the Gospel of John is explicit about Jesus' meaning of "Father" as the source of power and grace, but we may turn to Job 38 for the most moving expression of the awe and mystery conveyed by the word "hallow": "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." The first line of the Lord's Prayer is, like the others, written for all men everywhere, whether Christian, Jew, Hindu, Buddhist, or Muslim.

"Thy kingdom come." Jesus gave us the gospel of the Kingdom of God to be received by men as little children, and he took the children up in his arms and blessed them and made it clear that this is what we could understand by that Kingdom—the sweetness, meekness, and delight in being led by the Father's hand. He began his ministry with the statement, "The kingdom of God is at hand: repent ye and believe the gospel." Later he explained, "The kingdom of God is within you," which is a hard saying and is the other side of the coin.

"Thy will be done." The question "What is Thy will?" is answered in Matthew 22:36-40 as a reiteration of the Old Testament commandments, and more emphatically answered again in John 13:34, ". . . as I have loved you, that ye also love one another." It is the love of Christ for us that asks us in return to give to our fellow men the sacrifice required and the salvation offered, the Easter promise for each day as we turn towards the light within.

Notwithstanding this universality of the Lord's Prayer, one is in India especially aware that the claim of Christianity to be an exclusive religion is a stumbling block. I think this must be seen historically. Even as the drama of the crucifixion gains immeasurable meaning by being understood and placed in its historical context, so this question of exclusiveness must also be met in the context of today's one world—a world which is not largely Christian. Gandhi, instead of saying, "God is Truth," liked to say, "Truth is God," thereby showing each individual's small or great revelation to be a milestone in his life, a meeting with the Divine. Surely Christians must embrace this, also, and join the other religions of the world in brotherhood, giving and receiving of the continuing revelation of God; seeing their religion as one of the spokes of the wheel, all leading

---

Benjamin Polk is our regular correspondent from India, a Friend living in Calcutta, where he is a partner in a firm of architects, engineers, and town planners, Stein, Chatterjee, and Polk.



to the Center; viewing our Christianity—by choice and by chance our own special, beloved, and chosen way—as but one among others whose value is attested by lives lived and worship realized.

While we explore our Christian faith with all our minds and hearts, let us neither look for eclectic solutions nor imagine that our Quakerly good intentions constitute religion, or that a seldom or never realized mysticism is the best or only sign of the light within us. We must study our scriptures with care so that we realize the difference between the Word of God and our own moralizing. If we drift too far toward mysticism, without a very special talent the separate, active entities, God and man, are not to be realized any more than without a very special gift of love and grace we can meet with God by repeating the theology of the Nicene Creed.

We are all of us admonished by James: "Show me thy faith without thy works and I will show thee my faith by my works."

In Hinduism there is the way of devotion, the way of knowledge, and the way of action, all leading to God. This is part of our common ground; and while we meditate on our Christian Easter, we rejoice that it is so.

### "Pavilioned in Splendor"

ELIJAH arose in the wilderness and journeyed forty days and forty nights to Horeb, the mount of God, where he lodged in a cave. The word of the Lord came to him and said, "'Go forth, and stand upon the mount before the Lord.'

"And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind. . . ."

For the wind was a thing of mood and whim, of failings and inconstancy, a wild, petulant, sportive thing, eluding the paths of order. It taunted the oceans and vexed the trees, and toyed with the murmurings of the earth. It drove the storm with an angry lash, and with veering fancy kissed the blossoms, and rested in the valleys. The wind was fickleness and change—but the Lord is true.

The Lord was the keeper of the wind, but the Lord was not in the wind.

"And after the wind an earthquake, but the Lord was not in the earthquake. . . ."

For the earthquake wounded the world, and uprooted the waters. It shook the pillars of the firmament, and with a cruel and mindless might devoured the place of the living. It tore the fields and opened the hills, and the works of the people vanished. The earthquake was

ruin and plunder, and a tyrant wrath—but the Lord is good.

The Lord was king of the earthquake, but the Lord was not in the earthquake.

"And after the earthquake a fire, but the Lord was not in the fire. . . ."

For the fire was a terror to the creatures and a desolation on the land, corrupting God's green loveliness with the hideous tongues of hell. Its breath was agony and dissolution, and the death of hope. The fire was ashes and emptiness—but the Lord was fair.

The Lord was the master of the fire, but the Lord was not in the fire.

"And after the fire a still small voice."

The voice spoke in the silence, and the silence was fuller than sound. The stillness was more than the wind's shriek, the thunder of the earthquake, or the singing fire.

The voice spoke, and creation was. The dust heard the voice and quivered with being. The voice called; the soul answered; and man stood upon the earth.

The wind, the earthquake, and the fire bowed down to the quickened dust. The wind was hushed to the spirit's breathing; the earthquake harnessed to the hills; and the fire was comfort and light.

The voice spoke, and there was law. Man saw the way he was to go, and the purposes of God. He saw also that his feet were frail, and sorrow fell upon man. And the voice cried.

The voice came down, and there was love. The holy place within the heart throbbed with the music of heaven. The law was easy, and the will made clean. Healing came to the nations, and the kingdoms were of God. And the souls were bonded each to each, forever in power and joy.

"When Elijah heard it, he wrapped his face in his mantle and went out"—for the Lord was there.

RUTH E. DURR

### Clay Doves

By ELIZABETH COX

The Christ child, so the story goes,  
And his companions set in rows  
The doves that they had made of clay  
To dry along the dusty way.

And then the dove that Christ had formed  
Rose up and flew, with live blood warmed;  
The air with its soft voice was bright,  
The sky was lovely with its flight.

We laugh, because of course we know  
Such things can never be; and so  
The stony doves we make must wait  
In careful rows, inanimate.

## Letter from Little Rock

### *Inside Little Rock*

IN Little Rock, Arkansas, there are, by and large, only two groups which have definite goals and specific means to attain these goals. The vocal segregationists are organized in the White Citizens Council and the Mothers' League. Prior to September these groups were quite small and more or less ignored by the community at large. Most Little Rock citizens certainly did not personally want desegregation. At the same time the prevailing mood was that desegregation was coming to stay, it was the law, and there was little they might do to change the course of events.

The calling out of the Arkansas National Guard by the Governor on September 3 gave the segregationists the impetus to move, time to organize, and the basis on which to draw in many new sympathizers. The leadership supplied by the state government aroused the dormant belief in segregation, strengthened the hope that desegregation could be thwarted, and paralyzed any preparatory steps within the community for desegregation. As evidence of the power of the Governor's action, one might compare the marked difference in the crowd on September 3 of several hundred jeering people with the crowd on September 23 of about a thousand people with an emotional temper for the committing of violence.

When federal troops arrived and showed they "meant business," the crowd outside the school dispersed. In retrospect it is now evident that the segregationists shifted their locus of operations and initiated a campaign of coercion to achieve their specific, negative goal—to get the Negroes out of school. In the community at large the segregationists have had more frequent and better attended public meetings (about 1,000 at a recent mass meeting). The meetings have the aura of a revival crusade, with ministerial leadership and several high school girls acting as enthusiastic cheerleaders. Along with expressions of antipathy for the outsider, there are feelings of martyrdom. For example, a frequent sign displayed on automobile bumpers is "Refugee from Occupied Arkansas."

While the organized group is still relatively small, its objective is ardently pursued by the use of intimidation, rumors, and economic boycott. In keeping with

their belief that race mixing must be prevented at all costs, they have advocated ending public education. Many of their actions are probably geared to the hope that a special session of the State Legislature will be called. Uppermost in the minds of many is the bitter campaign pending for nomination of the Democratic candidate for governor this summer, in which Governor Faubus will try for a third term.

The other group with a clear objective and specific means to achieve it is the National Association for the Advancement of Colored People, which is under the capable leadership of Mrs. L. C. Bates. The Negro community is generally united in its support of the nine teen-agers in Central High School, Little Rock, and has centered its leadership in the NAACP, with its emphasis on legal approach through court action. The Negro community has been very patient with what is actually a token desegregation plan, has tried to make it work, and has done an excellent task of encouraging both the nine Negro students and their parents. At the Bates' home several crosses have been burned, some rocks have been thrown through the large picture window, and two crude bombs, which did no damage, have been exploded. Indeed, the Negroes have in this instance provided an inspiring example of both personal courage and continuing faith in democracy.

There are a very few courageous individuals who could be truly described by the epithet "integrationist," a term now used recklessly by the segregationists to discredit the opposition. These individuals are effectively carrying on both a prophetic and sensitive spiritual ministry for the cause of human brotherhood. Not many southern church members and leaders, however, can be included in this valiant group, who are and will continue to be active in this area of Christian witness.

A far larger group of white citizens are the so-called "moderates." These people would personally prefer to retain segregation, but, believing in obedience to law and orderly behavior, they have accepted the Supreme Court decision. They realize the inequity of the segregated school system and can see the inevitability of desegregation. Although their general approach is to stress conformity to the law, they believe that emphasis on the moral principle of human dignity would lead to defeat on the issue of law and thus play into the hands of the opposition.

Though this argument of strategy is understandable

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This is the second of three letters in which Robert L. Wixom sums up conditions in Little Rock. Robert L. Wixom is a member of Little Rock Meeting for Worship (unorganized) and teaches at the University of Arkansas School of Medicine.



and has some strong merits, it has had some side effects. The reliance on legal reasoning did not lead to advance preparations in depth for the desegregation process. The shallow community preparations were consequently shattered when a new formula for keeping the schools public, legal, and all white appeared in the form of the Arkansas National Guard. This viewpoint, moreover, allows the segregationists to champion their course as a moral crusade and thereby to gain the initiative. Furthermore, until recent months, the emphasis on legal aspects has tended to allow indecision in the handling of discipline of recalcitrant students. As a result the few segregationist students tend to control the high school situation. This continuing confusion in viewpoint is unfortunate as the combined integrationist and moderate groups would definitely constitute a majority.

On October 12, Columbus Day, an Hour of Prayer was held by 84 Little Rock Protestant, Catholic, and Jewish churches; between 6,000 and 7,000 attended the services to pray for ". . . forgiveness for having left undone the things we ought to have done, the support and preservation of law and order . . . the casting out of rancor and prejudice in favor of understanding and compassion. . . ." A counter prayer meeting was organized for the evening prior to the above service by a group of 38 ministers. About 600 people attended this service and heard prayers ". . . that our national leaders might follow constitutional law and remove the federal troops rather than follow political expedience. . . ."

One factor contributing to the lack of leadership from the civic leaders last September was the schism between the aldermen who supported Governor Faubus and the mayor, who supported the School Board. Because of the continuing inadequacies of the mayor-council system of government, the city, under the leadership of a businessmen's Good Government Committee, had voted a year ago to adopt the city manager form of government. Prior to the election for the city manager board on November 5, three officers of segregationist

groups entered the race, and four independents were endorsed by the segregationists. While the segregationists campaigned vigorously on the issue of segregation alone, the businessmen's candidates ignored the race issue and campaigned on the good government theme. One of the independents endorsed by the segregationists won a seat, while the Good Government group won the other six positions by very narrow margins. Since coming to office in January, the city manager and the Board have carefully avoided the Central High School turmoil.

During the annual Community Chest fund-raising drive last October, the segregationists organized a highly effective campaign to withhold contributions to the Chest on the basis that the Urban League was among the recipient agencies. The Urban League, a Chest member since 1940, works through discussion, persuasion, and example to meet areas of community need. In view of the many wild rumors, the threatened Chest boycott, and the current tension, the Urban League Board, as a gesture of community good will, voluntarily withdrew from the Chest.

In November, a small interracial prayer-fellowship group was started. At first it was primarily a meeting of ministers and NAACP leaders, but now a number of laymen have been drawn in. It has been meeting regularly at weekly intervals, and provides an excellent channel for the sharing of concerns, communication between groups, and understanding of motives.

Thus the above and other late fall events condense to a seesaw of opinion and actions. Shortly after Christmas, however, there was a marked rise in school and community of the sort of incidents described earlier. In January a series of anonymous telephone calls saying that dynamite had been placed in the school heightened fear and tension. On February 16 the School Board issued a statement of policy, saying that disciplinary action would be taken "to insure the preservation of an educational program for those who desire to learn and are willing to conduct themselves properly." Several

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*WHAT is truth? We do not know, and shall never know. But it seems to involve a certain focussing and concentration of the attention that brings all the life within us into harmony. When this happens to us, we discover that truth is the only thing we have ever really cared about in the world. The thing seems to be the same, no matter which avenue we reach it by. At whatever point we are touched, we respond. A quartet, a cathedral, a sonnet, an exhibition of juggling, anything well done—we are at the mercy of it. But as the whole of us responds to it, so it takes a whole man to do it. Whatever cracks men up and obliterates parts of them, makes them powerless to give out this vibration.*

*This is about all we know of individualism and the integrity of the individual. The sum of all the philosophies in the history of the world can be packed back into it. All the tyrannies and abuses in the world are only bad because they injure this integrity. We desire truth. It is the only thing we desire.—JOHN JAY CHAPMAN, *Causes and Consequences* (Charles Scribner's Sons, New York, 1898).*

white students were subsequently suspended, and Minnie Brown was expelled. The group of 25 prominent businessmen who had issued last October a strong statement of dedication to government by law and order and of condemnation of violence made on February 19 its second recommendation that the School Board ask the court for a stay of compliance with the desegregation plan. Thus the next afternoon the School Board returned to the federal court, concluding after a long, detailed petition that "... the district, in its respect for the law of the land, is left standing alone, the victim of extraordinary opposition on the part of the state government and apathy on the part of the federal government." The Board asks that "... integration be postponed until such time as the concept of 'all deliberate speed' can be clearly defined and effective legal procedures can be obtained which will enable the district to integrate without impairment of the education it is capable of providing under normal conditions." At the first hearing of this petition in federal court on April 28, the legal procedures were established.

Thus the Little Rock situation at present comes down to a virtual stalemate. It is unknown which group has the leadership, the creativity, the strategy, and the endurance to win out in the long run.

Viewing this area as the Solid South hides the existence of the moderates and fails to recognize the more significant role—something more than tacit acceptance—they could assume. While the moderates may be somewhat eclipsed at present by the noise and intransigence of the segregationists, in the long run they are at the fulcrum point and can tip the balance either way. Thus the coming critical years will be both a severe testing time and a challenge for southern Christian and democratic leadership.

ROBERT L. WIXOM

## Relief Work for European Refugees

THE American Friends Service Committee still needs good used or new clothing for men and children, large-sized garments for women, new hand-knitted articles, and bedding, especially sheets. Gifts will be sent to Austria, Italy, Germany, the Middle East, and other places where there is need. Shipments may be addressed to AFSC warehouses as follows: 23rd and Arch Streets, Philadelphia 3, Pa.; 1830 Sutter Street, San Francisco 15, Calif.; 110 North Hudson Avenue, Pasadena, Calif.

Julia Branson, AFSC Commissioner for Europe, in an April summary of assistance given to refugees in Austria, gives an appealing picture of people who have been helped, not only with material aids but with other problems. Three cases—a 37-year-old Polish lawyer and his wife, a doctor; a 71-year-old

Hungarian school director who suffered a stroke and has a wife with arteriosclerosis; a frightened grandchild of eight, who preferred to stay with her grandmother in Burgenland rather than to return with her mother to Hungary—bring human interest to problems faced by Friends social workers.

The Poles applying to Quäkerhilfe did not fit into any other refugee services. The wife, who had joined her sister in another town, had been shocked two hours after arriving by the death of the sister in an automobile accident. When she returned to her husband, she was in such a nervous state he could not leave her to go to work. A solution was found through London contacts, and the couple actually were included under a scheme intended for people with little chance of entering England as normal immigrants.

The school director and his wife were settled in the home of her sister, who lives on a small pension but who can furnish housing. A grant was secured from the United States Escapee Program, and if this money is exhausted, Caritas, the Catholic welfare organization, will give assistance as long as the couple lives. Clothing, bedding, and 700 schillings were also given by Quäkerhilfe. An appreciative letter was received from the husband by the Friends worker who helped obtain the grant.

In the case of the frightened grandchild in Burgenland, the Quaker role again included tapping available resources. Save the Children Fund helped through arranging a Belgian adoption plan for the child, whereby the grandmother, on a pension herself, is now getting 500 schillings a month for her granddaughter.

Among the applicants for help in Vienna, Julia Branson says, there are a considerable number on the waiting list for appointments. Urgent cases are seen at once. One peak day last winter brought 75 refugees to Quäkerhilfe, where actual appointments are handled. The counselors are all in on Tuesday and Thursday afternoons, so those times are considered "open house."

## Reflections of an Attender

THERE are people who, although choosing to remain apart from the membership lists of all religious groups, express a real awareness of God and a desire for closer spiritual and intellectual contact with the primary forces of such a being. Many of these people feel furthest from such attainment when they become involved in, or merely must witness, the procedures and formulas of organized religion.

Traditionally the Society of Friends is attractive to seekers of this type—at least in theory—and a number of them attend from time to time Quaker meetings for worship. What does one of this group find at a typical meeting? Is it a quiet yet dynamic ascent from physical to spiritual reality—achieved through silence and freedom from formalism? Or does he find himself among good and sincere people comfortably practicing yet another *form* of religion—different but defined and unchanging? Does he hear inspirations expressed in current, living thoughts? Or are there instead messages delivered in a specialized form of church language with meaning clouded or



weakened by sameness of expression and perhaps intonation of certain "holy" words?

Of course the visitor must realize that any group is bound to establish certain patterns and customs as a matter of convenience or necessity. Time and place of meeting and possibly its duration are in this category. Regularly repeated occurrences such as the reading of queries or "family meetings" may be less easily accepted and understood as reminders or experiments. Certain other habitual forms may require some straining to be interpreted as other than evidences of fixed habits. The facing benches with their regular occupants, the "official" terminating handshake, the speakers who rise in an almost predictable order or at predictable times, and the frequent use of favorite phrases are some of these. Friends who have adjusted to these practices or who have grown up with them undoubtedly do not find them serious deterrents to spiritual reward. The newcomer, however, may be in a sensitive or even unstable spiritual state as a result of past unhappy church experiences or hours of lonely introspection. He may therefore be repelled by the form of a meeting and miss the content which inspires his more conditioned neighbor.

Certainly the ease and comfort of custom are not worth more than the extension of spiritual benefit to others. The initial inconvenience, especially to older members, of relinquishing certain cherished traditions should be more than repaid by the increased vigor and meaning of truly informal meetings. These would attract, and benefit from the participation of, growing numbers of earnest inquirers.

KENNETH H. BECK

### Letter from Turkey

*(Continued from page 294)*

Sergeant Wells described one village in which a Protestant church had existed a generation ago but in which the Protestants had given up having a church life of their own as distinct from the rest of the village, which belonged to one of the old traditions. Recently an American missionary had led the score or so of Protestants to reopen the abandoned church, and now there are two groups in the village where there had been one. But the Protestant handful was so used to priestly authority that they were not very good at getting along with each other and managing their own affairs. Opinions frankly differ as to whether the missionary was right and this state of affairs will eventually pay off in a deepening of spiritual life, or whether the villagers would have been better off if left alone.

How do these little groups get along with each other and with the dominant Moslems? Generalizations about intergroup relationships seem impossible. Some individuals and groups are willing to live and let live, at least; at other times and places one hears stories, probably with a good deal of truth in them, about sporadic violence and at least one pitched battle between a Christian and a

Moslem village. Tension and suspicion are certainly present in the area, but it is not easy for me to say, for example, whether it is more, or less, than in Little Rock or South Philadelphia.

Are we looking at a collection of fossils? Groups to which recruitment is entirely by birth (or marriage) and hardly ever by conviction and in which the ritual implications of membership seem to outweigh the ethical in importance, must appear to an American Protestant to be little more than dry bones from which life has well-nigh departed. Yet life does keep surprising you. Can any good thing come out of Nazareth? For that matter, are we Friends always as limber in the joints as we might be?

The crux seems to be the problem of leadership, as all observers agree. Does each generation raise up individuals who, while commanding the respect and cooperation of their comrades, can think new thoughts or even arrive at the same old ideas on their own initiative and not solely by inheritance? Or do such individuals, when they appear, inevitably remove themselves from the area? Opinions seem to differ, and the region is too remote for most of us to be able to say at firsthand. But these are questions which have to be answered, whether by the historian, the sociologist, or the missionary.

The writing of this Letter was interrupted by the unexpected visit of Beatrice Goff, of the New Haven, Conn., Meeting. She has been traveling in the Middle East in connection with her forthcoming work on symbols in prehistoric Mesopotamia, and we were fascinated with her discussion of the religious ideas of early times.

Herbert Hadley of the Friends World Committee for Consultation is about to visit Turkey, but will not have time for a trip to Ankara. He has given us the names of one or two Friends in Ankara whom we did not know, and meanwhile we are now awaiting the arrival of Florence and Rolf Beier, of Wyoming. Rolf is a geologist with an oil company, and they have been active Friends for some years. So far this year we have had no meetings for Friends worship, but are hoping to do so before too long.

WILLIAM L. NUTE, JR.

### Strength

By SUSAN DOROTHEA KEENEY

As the strength of the root which clings to the  
deep earth unknowing,  
As the far scattered stars are bound in a rhythm  
of motion,  
We are bound to a God unseen with a faith that  
is timeless—  
As a bird trusts the strength of the air,  
As a gull feels the lift of the ocean.

## Books

**REFLECTIONS ON HANGING.** By ARTHUR KOESTLER. The Macmillan Company, New York, 1957. 245 pages. \$4.50

Arthur Koestler, a Hungarian by birth but now a British citizen, has written *Reflections on Hanging* as a direct outgrowth of his experience during the Civil War in Spain, when for three months he awaited his hanging as a suspected spy. His surprise release left him "with a vested interest in capital punishment. . . . I shall never achieve real peace of mind until hanging is abolished . . . for the gallows is not merely a machine of death but the oldest and most obscene symbol of that tendency in mankind which drives it towards moral self-destruction."

Through carefully collected statistics and meticulous comparative studies of countries (and states) with and without capital punishment, Mr. Koestler blasts the traditional point of view that execution acts as a unique deterrent to murder. He is able to show, likewise, that life imprisonment is no alternative to execution; it is only an alternative form of vengeance. Here, for those of us who feel the "new" penology should be supported, is a powerful argument for abolition; both execution and life imprisonment make a mockery out of the progressive approach in prison work, where the primary aim is treatment and rehabilitation, not retribution and vengeance.

A helpful addition to the work is the "Preface for Americans" by Edmond Cahn, Professor of Law at New York University, which bridges the gap between English and American law and shows that the argument for abolition applies wherever capital punishment is demanded. The "Afterword" by Sidney Silverman, M.P., brings us abreast of the present state of affairs in England, where this book has already influenced the course of English law.

I should think that all local Meetings ought to have this book in their libraries (put there perhaps by a local committee concerned with social action) and that these Meetings should put the book in the hands of any Representative or Senator from their districts who might conceivably initiate or support an abolition bill.

MONA E. DARNELL

## Book Survey

*The Meaning of Immortality in Human Experience.* By William Ernest Hocking. Harper & Brothers, New York, 1957. 263 pages. \$3.50

This book collects the insights, experiences, and wisdom of an unusually rich life. The level of its writing makes it a book for the philosophically interested reader.

*National Communism and Soviet Strategy.* By D. A. Tomasic, with the assistance of Joseph Strmecki. Public Affairs Press, Washington, D. C., 1957. 222 pages. \$4.50

A new look at Titoism and its relationship to the over-all Soviet plan for unifying the world into a single group of Communist states.

*Inner Liberty: The Stubborn Grit in the Machine.* By Peter Viereck. Pendle Hill Pamphlet Number 95. Pendle Hill, Wallingford, Pa., 1957. 24 pages. 35 cents

Viereck's plea is for individuals who root their Protestant lives in the eternal values common to all creative cultures. He deplores the modern liberal's tendency to reject religion and to overlook its value in resisting mob pressures. The dangers of overadjustment are more threatening than those of maladjustment. Our art, literature, and education are rapidly succumbing to the ills of mass production. Clever formulas remove the pain from creative endeavor. Technique is substituted for creativity. But even one dedicated person can turn the tide: "The Unadjusted Man is the final, irreducible pebble that sabotages the omnipotence of even the smoothest running machine."

*Study Abroad: International Handbook; Fellowships, Scholarships, Educational Exchange*, Vol. IX, 1957-1958. Published by UNESCO at the Columbia University Press, 1957. 836 pages (trilingual edition in English, French, and Spanish). \$2.50

This is a most useful, in fact indispensable, compendium of information covering all phases of student and teacher exchange. It not only contains statistical surveys of the past but also lists numerous opportunities (with addresses and financial conditions) for students or teachers to avail themselves of positions abroad.

## Friends and Their Friends

According to newspaper reports, the United States Coast Guard intercepted on May 1 the ketch *Golden Rule* and took it in tow a short time after it had set sail from Honolulu to Eniwetok in an attempt to enter the atomic testing area in the Pacific. The crew, consisting of Albert Smith Bigelow, William Huntington, George Willoughby, and Orion Sherwood, were arrested. They had been forbidden to leave port but defied the military order. After their arrest they pleaded not guilty, refused to furnish bail, and were held in jail. (For previous news about the *Golden Rule*, see page 219 of the *FRIENDS JOURNAL* for April 5, 1958.)

In England, also on May 1, 618 British scientists joined in petitioning Prime Minister Harold Macmillan to call an immediate halt to the testing of nuclear weapons by Britain.

Under the direction of the Shrewsbury-Plainfield Half Yearly Meeting, an organizational meeting was held at the Shrewsbury Meeting House, N. J., on April 20 to form the New Jersey Friends Committee on Social Order. The first work of the committee will be to promote intelligent action on the local Meeting level to support Assembly Bills 33 and 34 on the abolition of capital punishment. This is but one of the many legislative issues that concern Friends. The committee will forward information to the Monthly Meetings on this subject so that Friends can more fully comprehend the problems involved and get under the weight of the concern at hand. It was felt that this committee should not consist merely of Friends from Northern New Jersey but that Friends



from Southern New Jersey, members of Philadelphia Yearly Meeting, should take part. A united action on a state-wide basis would give strength and raise the possibilities of success. The following Friends were designated to serve as indicated: Edmund Goerke, Jr., chairman, Monmouth Hills, Highlands, N. J., a member of Shrewsbury Monthly Meeting; Dorothy Hutchinson, co-chairman, 14 The Crescent, Montclair, N. J., a member of Montclair Monthly Meeting; Louis Kopecky, treasurer, 44C Seafoam Avenue, Winfield Park, N. J., a member of Rahway and Plainfield Monthly Meeting; and John S. Fischer, editor of the newsletter, Box 394A, Route 1, New Brunswick, N. J., a member of New Brunswick Monthly Meeting.

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A well-known English Friend, Henry T. Gillett, has surveyed the state of religious thought in relation to world problems in *The Spiritual Basis of Democracy*. Actual belief in Christian principles is essential in solving political, economic, and social problems. The only "binding dogma" of Christianity is faith in the absolute value and power of self-sacrificing love. Published in 1954, the book is now available from the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., at the reduced price of \$1.00 per copy. It is excellent for use in Adult Discussion groups.

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A number of Monthly Meetings belonging to Friends General Conference have provided scholarships to enable guests from overseas to attend the biennial conference at Cape May, N. J., from June 23 to 30. The Conference office, 1515 Cherry Street, Philadelphia 2, Pa., would welcome suggestions for candidates for these scholarships. These scholarships are applicable to high school exchange students, undergraduate and graduate students, or older guests from abroad.

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Benjamin Polk, our correspondent from Calcutta, India, is a distinguished architect whom U Nu, Prime Minister of Burma, asked in 1953 to study the roots of Burmese architecture so that they could be fused with modern designs in the International Institute of Advanced Buddhist Studies at Rangoon. Benjamin Polk was commissioned to build the library of this Institute. An interesting article from his pen in the April 20 issue of the *Sunday Hindusthan Standard*, Calcutta, describes in detail how such a project demands a thorough study of symbols. Symbolically, for instance, the entrances correspond to the Eightfold Noble Path of Buddhism, and the three floors are the Three Baskets of Wisdom. The building is equipped with modern offices and represents, indeed, a perfect blending of ancient tradition and contemporary technology. Benjamin Polk's article makes suggestions for the broader field of town and regional planning that will have to take into account social, religious, and economic problems. His partner, Binoy Kumar Chatterjee, joined him in writing another article in the April 12 issue of the *Hindusthan Standard* dealing with industrial architecture in India.

A testimonial dinner in honor of Walter and Emily Longstreth will be given by the Fellowship of Reconciliation, Philadelphia (2006 Walnut Street), on May 17, 6:15 p.m., at the Christian Association, University of Pennsylvania, 38th and Locust Streets. Walter Longstreth will deliver an address following the tribute.

An advance announcement, speaking of "this rare opportunity to express our appreciation and admiration," says: "Walter and Emily Longstreth have long been an inspiration to all of us. A list of their activities, past and present, would fill a book."

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Friends in Mid-India Yearly Meeting have published the first issue of *Mitra Sandesh*, a Quaker journal in Hindi. It is not a translation of the journal published in English, *The Friendly Way*, but is an original publication.

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The Friends Historical Association invites all Friends to come to Radnor Meeting, Conestoga and Sproul Roads, Ithan, Pa., on May 17 at 4 p.m., to celebrate the 275th anniversary of the Welsh Quaker Migration to Pennsylvania. Geoffrey Nuttall, Lecturer in Church History, London, now at Pendle Hill, will speak on "The Coming of Quakerism to Wales." Evelyn S. Whiting, of Almeley Meeting, Hereford, on the Welsh border, will speak on "Some Early Welsh Friends and Their Homes" (color slides). Radnor Friends will serve ice cream and coffee. Those interested in an afternoon visit to the homes of T. William Roberts (1683), Morris Llewellyn (1693), and John M. George, founder of George School, as well as Old Haverford and Merion Meetings, write to Mary S. Patterson, 320 Maple Avenue, Swarthmore, Pa. (telephone KIngswood 3-0850), for the program.

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Men entering Pennsylvania State University may be excused from compulsory Reserve Officers Training if they have religious objections to military training. To arrange this, they should write the Dean of Men well before coming to the campus, including in their letters two or three recommendations from Meeting members or ministers.

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A group of six Earlham College students, Beth Leiby, Michael S. Ingerman, and Jack Kirk, all of Philadelphia Yearly Meeting; Barbara Wildman, Indiana Yearly Meeting; Frances Warren, Wilmington Yearly Meeting, and Richard Patterson, Ohio Yearly Meeting (Conservative), traveled in the Kansas Yearly Meeting area during their spring vacation from college. Staying with Friends in Saint Louis on the way to and from Kansas, they visited Independence, Bolton, Prairie Vale in Coldwater (at the home of Gurney Hadley, Clerk of Kansas Yearly Meeting), Haviland, and Wichita in Kansas, and Wyandotte and Gate in Oklahoma. They were also able to take part in a retreat organized by Young Friends of Wichita and spent Easter weekend at a 4-H camp near Junction City, Kansas.

The headmaster of the Sidwell Friends School, Washington, D. C., Robert S. Lyle, has announced the appointment of Philip P. Perkins as head of the Upper School. He will assume his new duties in August. He succeeds Frederic B. Withington, who has recently been appointed headmaster of Morgan Park Military Academy in Chicago.

Volunteers at the American Friends Service Committee contributed 1,524 hours from January through March, 1958, in the Philadelphia office alone, not including warehouse or committee service. Ruth Simkin, director of the volunteer program, reports that retired businessmen and businesswomen, housewives, students, and former AFSC employees have been among the volunteers. Of the 29 different persons who have given their time, 15 are Friends.

The Eighth Query in *Faith and Practice*, Philadelphia, asks Friends: "What are you doing . . . to carry your share of responsibilities in the government of your community, state and nation . . . ?" *Faith and Practice* states: "Through the ballot and in other ways Friends may help to direct public policy toward the fulfillment of Christian principles. . . ." This is the time for primary elections in many states, and these are the key to good government. Primaries enable citizens to have some voice in the ultimate selection of men and women of high ideals. Various civic organizations urge voting in primary elections as a Christian duty.

### ***The Wider Quaker Fellowship in the Netherlands***

A report has just been received from Gerardina L. van Dalfsen, the Secretary of the Wider Quaker Fellowship in the Netherlands. She reports that they now have 150 members, and during 1957 several of the groups have been visited by Friends from abroad. Among these Friends were Ilse Schwersensky, who spoke on life in East Germany, and Nettie Bossert, who talked about her life in India. Other visitors were Norah Douglas, Marie Pleiszner, Elisabeth Löscher, and Paul Sturge. Places visited were Dordrecht, Doetinchem, Haarlem, Amersfoort, Eindhoven, and Utrecht. She says that in all these towns groups have come together regularly and also groups have met in Leyden and Rotterdam. At Doorn a small study group is reading Thomas Kelly's *Testament of Devotion*. At Hilversum, the home of Gerardina van Dalfsen, a group of about six regular attenders gathers once a month. Some of the subjects discussed by these groups are: The Early Quakers, Inner Light, Challenge of the Atomic World, New Forms of Resistance, and Simple Living. Meetings for worship are held regularly, mostly by members of the Fellowship, at Utrecht, Rotterdam, Leyden, and Haarlem. Visiting has been done also by members of the Wider Quaker Fellowship to groups and isolated members.

Gerardina van Dalfsen sends a copy of an illustrated article on "Friends and the Ecumenical Movement" written by her, which appeared in the monthly periodical of the National Council of Churches in the Netherlands. She also wrote an

article on "What Are the Quakers?" in answer to the film *Friendly Persuasion*, indicating how it fails to give an adequate impression of Quakerism past and present.

## **Letters to the Editor**

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Thank you for the brief notice about the Quaker Theological Discussion Group's first mailing in the April 5 issue of the FRIENDS JOURNAL. Unfortunately, no mention was made that it costs \$2.00, payable to me as treasurer, to be on the mailing list (to cover duplicating and mailing costs, etc.). I hope you will be kind enough to put a brief note of additional information in a forthcoming issue of the FRIENDS JOURNAL.

380 Yale Station  
New Haven, Conn.

EDWARD A. MANICE

Promoting Enduring Peace, Inc., 489 Ocean Avenue, West Haven, Conn., will supply free to Friends groups that request it the following reprints of articles: (1) the inaugural address of the new President of the National Council of Churches, Dr. Dahlberg, on "Peace"; (2) Gerald Kennedy's article "How Foolish Can We Be?"; (3) Professor C. Wright Mills's "Program for Peace"; and finally (4) a card in two colors against the H-bomb tests. When writing please specify the exact number of each desired.

West Haven, Conn.

JEROME DAVIS

To say that we Quakers, followers of George Fox, know comparatively little about him may seem an injustice to some Friends, but it has been my own experience that our founder has been presented to us only fragmentarily, as in First-day School leaflets stating that "the Society of Friends was founded by George Fox and other earnest people." A time or two we ran across his portrait; infrequently, we saw his name in religious periodicals. Nowhere in our religious instruction were we given a full, chronological account of his life.

Why not make the life, character, and religious contribution of George Fox far more familiar to members of our Society, fill our Meeting libraries with biographies, our halls and classrooms with his portrait, name our meeting houses and fellowships for him? Let the name of Fox become a household word.

Great Falls, Mont.

ESTHER HAYES REED

## **Coming Events**

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### **MAY**

9 to 11—Denmark Yearly Meeting at Danish Quakercentre, Copenhagen.

10—Burlington Quarterly Meeting, at Stony Brook Meeting House, Quaker Road, Princeton, N. J. At 2 p.m., Meeting on Worship and Ministry and meeting for worship; 4 p.m., business; 6 p.m., supper provided. *Note revised schedule.*



10—Fritchley General Meeting at Fritchley, near Derbyshire, England.

11—Nine Partners Half Yearly Meeting at Oswego Meeting House, Moore's Mills, N. Y. Business session, 11 a.m., followed by covered dish lunch; worship session, 2 p.m., in part devoted to a memorial service for J. Delancey Verplanck.

11—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: William Hubben, "Friends and Publicity."

11—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "The Vision on Patmos."

11—The McCutchen (New York Yearly Meeting Friends Home), 21 Rockview Avenue, North Plainfield, N. J., Spring Open House, 3 to 5 p.m. All welcome.

15—Germantown Meeting House, 47 West Coulter Street, Philadelphia, 8 p.m.: illustrated lecture by C. Reed and Margaret M. Cary, "African Adventures and a Visit to a Quaker Mission."

15—Willistown Meeting, Goshen Road, northwest of Edgemont, Pa., 8 p.m.: panel discussion, Dr. Lovett Dewees, counselor for Friends Counseling Service, and members of Family Relations Committee.

15 to 19—New Zealand General Meeting at Auckland, New Zealand.

17—Caln Quarterly Meeting at Coatesville, Pa., 4 p.m.

17—Celebration of 275th Anniversary of Welsh Quaker Migration to Pennsylvania, by Friends Historical Association at Radnor Meeting House, Ithan, Pa., 4 p.m. Speakers, Geoffrey Nuttall and Evelyn Southall Whiting.

18—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m., "What Can One Quaker Do?"; worship, 11; lunch, 12:30; business, 2. All meetings, EST. Marshall Sutton and others expect to attend.

18—Southern Half Yearly Meeting at Easton, Md., 11 a.m.

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Virginia Gunn and M. Annie Archer, "Summary and Forward Look."

21—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: Part II

of "Report on Africa," and "The Fifth Amendment and Self-Incrimination."

23 to 29—London Yearly Meeting at Friends House, Euston Road, London, England.

*Coming:* Friends Conference on Religion and Psychology at Haverford College, Pa., June 13 to 15. Theme, "The Life of the Spirit Today; Spiritual Growth through Group Search." Text, *The Cloud of Unknowing*, interpreted by Ira Progoff, who will lecture on "The Spiritual Dilemma of Modern Man." Seminars, small discussion groups. Registration blanks obtainable from Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

## BIRTHS

**ABERNATHY**—On April 18, to Robert Shields and Rosalind Smith Abernathy, a son, **THOMAS GLENN ABERNATHY**. There are two older boys, Robert S., Jr. (6) and David Smith (4), and a girl, Susan Gower (2). The family are all members of Little Rock, Ark., Meeting for Worship (unorganized). David T. and Susan Gower Smith of Durham Monthly Meeting, N. C., are grandparents.

**OWEN**—On April 8, at Bethlehem, Pa., to Lawrence B. and Julia Parmelee Owen, a son, **CRAIG THOMAS OWEN**. He is a grandson of Elizabeth H. Owen, a member of Woodstown Monthly Meeting, N. J.

**WEBSTER**—On March 26, to S. Conrad and Frances Young Webster of Downingtown, Pa., a son, **MARK WHITSON WEBSTER**. His parents and grandparents, Samuel and Jessie Webster, are members of Sadsbury Monthly Meeting, Christiana, Pa.

## DEATH

**ATKINSON**—On April 25, suddenly, at Wrightstown, Pa., **ROBERT E. ATKINSON**, at the age of 68. He is survived by his wife, Beulah E. Atkinson; his children, Ellen A. Davenport of New Hope, Pa., Sara A. Snyder of Westport, Conn., Anna Margaret Nicholson of Ann Arbor, Mich., and Dr. Edward K. Atkinson of Greenville, Pa.; and a brother, D. Watson Atkinson of Newtown, Pa. A memorial service was held at the Wrightstown Meeting House on Sunday, April 27.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m.

and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### HAWAII

**HONOLULU**—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA,

11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWnsend 5-4036.

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting for worship, 10:30



a.m., 2539 Rockford Avenue, Rock Hill.  
For information call TA 2-0579.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**PLAINFIELD**—Watching Avenue and Third Street. First-day school, 9:50 a.m., worship, 11 a.m.

### NEW YORK

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

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**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone RI 6-3263 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th, Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Streets, Frankford, Unity and Wain Streets, 11 a.m.

Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MAY 17, 1958

NUMBER 20

*If thou lookest out at the Excellency and Beauty of another's Gift to be more than what is in thy own, a Desire may arise in thee to render thyself like him, and so endeavour to mimick and imitate the Delivery, Accent and Manners of others; and thus leaving thy own Gift, and devoting thyself to follow, or be guided by others, thou wilt soon be under a Cloud, and lay a stumbling Block in thy own Way. Therefore mind thy own Gift and not another's.*

—SAMUEL BOWNAS,  
*Descriptions of the Qualifications  
Necessary to a Gospel Minister (1750)*

## IN THIS ISSUE

### I Shall Not Want

. . . . by *Henry T. Wilt*

### From Fear to Faith

. . . . by *Clarence E. Pickett*

### Letter from Little Rock

. . . . by *Robert L. Wixom*

### Letter from South Africa

. . . . by *Maurice Webb*

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Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MAY 17, 1958

VOL. 4 — No. 20

## Editorial Comments

### *The Voice of the People*

THE resistance against the continued testing and production of nuclear weapons is gaining momentum everywhere. That the Japanese people are especially vocal in fighting nuclear warfare is only natural. Professor Kaoru Yasui of Hosei University, who is Director General of the Japan Council Against Atomic and Hydrogen Bombs, recently expressed in the *Tokyo Japanese Times* his faith that the voice of the people in Great Britain and the United States is a strong force in the attempt to bring about changes in the government policies of their two countries. His organization is now preparing a World Conference Against Atomic and Hydrogen Bombs and for Disarmament, to take place in Tokyo this August. It is hoped that the conference will provide the first platform for an international discussion of the problem. Kaoru Yasui closes his article with the following remark: "I think it is high time that the people of Japan and the U. S. forget both Pearl Harbor and Hiroshima, which marked the beginning and the end of the last war, and cooperate in ensuring a lasting world peace."

### *The Ecumenical Pavilion at Brussels*

On the first Sunday after the opening of the Brussels World Fair seven hundred Protestants attended services in the overcrowded Protestant Pavilion, and scores of others had to be turned away. They heard the words of dedication read in English, French, and German. Pastor Pieter Fagel of Brussels, whose initiative led to the erection of the Protestant Pavilion, referred in his sermon to the often heard question, "Who, for heaven's sake will go to church at a World's Fair?" Pointing to the crowd in front of him, he said, "Here you can see the answer."

The building, with its modern circular chapel and huge copper cross, is the first new Protestant church erected in recent times in Belgium. Modest as its proportions are, as a symbol of the ecumenical movement it attracts thousands of visitors every day. The exhibit in the chapel traces the founding of the World Council of Churches and its present activities. Leaders from

France, the Netherlands, England, and Germany are there to conduct services in several languages. Young volunteers guide visitors through the pavilion and show them the exhibit.

Assistance in the preparation of the Pavilion came from many countries. A Dutch church lent its new organ to the Pavilion; the 75,000 Belgian Protestants collected \$20,000; floor tiles came from Italy; plexiglass windows were given by Swiss Protestants, wall decorations by German, and similar contributions were given by other nations. "Except for the money," says Pastor Fiegel, "everything is moving along well." United States Protestants are still almost \$40,000 short of their \$100,000-goal, and the Protestant Pavilion, 156 Fifth Avenue, New York 10, is renewing its appeal for support.

### *The Road Toll*

During 1957 the United States had a 6.6 per cent increase in traffic injuries, a ratio which more than offset the slight decrease in highway fatalities. One out of every 67 Americans was killed or injured in an automobile crash last year. Total casualties were 2,563,700, the highest figure in history. Nearly 27 per cent of the drivers involved were under 25 years of age. Week ends were the most dangerous time to be on the highways. More than 57 per cent of all fatalities occurred on Fridays, Saturdays, and Sundays. Speeding was blamed for 13,200 cases of the 38,700 death toll in 1957. The part alcohol plays in these terrifying figures has been repeatedly stressed in our pages.

The July 20-26 National Farm Safety Week will have for its slogan "Respect Life," and leaders of all faiths have joined in support of the program. The farm safety program pertains also to automobile traffic. Peter Gulbrandsen, a member of Berkeley, Calif., Meeting, recently made the suggestion in the *San Francisco Chronicle* that a national memorial service be held annually for traffic victims. Whatever the merits of the idea may be, it is one more sign that the problem has moved into the area of moral and religious considerations which in the past may not have been sufficiently emphasized.

## I Shall Not Want

By HENRY T. WILT

IT was a sad day for humanity when our neolithic ancestors came sorrowfully down from the mountain top where, for the first time, they had sacrificed their most favored sons and daughters to their angry gods. For some time they had been suffering from famine, disease, storms, and the ravages of nature; all this had left them helpless and confused. They thought the gods were angry.

In earlier days, when they thought they were in disfavor with the gods, they had sacrificed their best hatchets. When this brought no lasting remedy, they offered the best of their simple crops, or their best animals. Still there followed want, famine, disease, and suffering; and then the oracles and the priests commanded that they give up their own sons and daughters.

This was a grievous thing for them to do, but they obeyed. Why should it have been a sad thing for all humanity? When man had once allowed himself to be persuaded that his own wants might be allayed by the sacrifice of something external to himself, he did humanity a grievous disservice, and he cast a shadow of fear and doubt over all succeeding generations. Through the centuries men have struggled with these enemies of mankind, and many thousands of human beings have been unfortunate victims in these struggles.

Only about two and a half decades ago we in America were in the midst of a bitter struggle with hunger, unemployment, fear, and a general state of want. We came out of that contest with some legislation and a slogan, "Freedom from Want and Freedom from Fear." This was to free us once for all from the shackles that had kept men in bondage for uncounted centuries. The sentiment was a good one, but it did not go far enough; it has done no more to resolve the basic issues for us than did the gruesome sacrifices in ages past for primitive man. In spite of our legislation for social security and our slogan of "Freedom from Want and Freedom from Fear," we feel less secure and are more fear-ridden now than we were thirty years ago.

What men have really striven for from the dawn of history, and what we still strive for, is to build a society in which the individual will not have to assume responsibility for his desires and other emotional functions. The slogan "Freedom from Want," of course, was in-

tended to mean that men should no longer lack food, clothing, and shelter; but this did not go far enough, because it put no limit on desires.

Freedom from want cannot be fully realized until there is also a lack of desire. When the freedom slogan burst upon us in full bloom in the mid-thirties and when our markets began to offer new gadgets and a hundred new ways for people to spend money, our desires for these things increased. Today a TV set seems just about as essential to the average family as did a loaf of bread in the early thirties. How can we be free of need if we do not curb our desires and limit our range of needs?

The fact is we do not want to be free from our wants; we want only to be free from the responsibility for supplying our wants and desires. This difference lies at the very foundation of our labor troubles and other social and economic inequities. Our desire for things rises far above our need for things. If we could free ourselves from these excessive desires for things, and if we were all willing to assume full responsibility for our needs and wants, legislation for a secure social order would be wholly unnecessary, for our abundant earth supplies us with far more than we can reasonably use. On the other hand, if we do not assume our own responsibility, no amount of social legislation will ever resolve our difficulties.

Primitive man sacrificed his pets, his tools, his brothers, and even his children in order to gain for himself a feeling of security; we are still doing it. Nations are sacrificing their people to gain dominance over other nations, labor is sacrificing its employers and its consumers, industry is sacrificing its workers and its consumers, political factions are sacrificing each other and also their constituents, and citizens are sacrificing their neighbors—all for the sole purpose of satisfying some kind of desire. The world could soon be free of many of its ills if men knew how to be free of their desires, how to have a *lack* of want rather than only a *freedom from* want, which in the end means only a freedom from the responsibilities of their wants but not from their desires.

"What causes wars," says James in his Epistle (4:1-3), "and what causes fightings among you? Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions."

Thoreau in *Walden* puts it in a humorously simple

Henry T. Wilt, a member of Matinecock Meeting, New York, teaches Greek and Latin in the Cathedral School of St. Mary, Garden City, L. I.



way: "Thank God, I can sit and I can stand without the aid of a furniture warehouse."

Although luxuries may be pleasing to us, they all too often enslave us body and soul. God has created man free to sit or to stand, but He has not required man to sit in a thousand-dollar chair or stand on a ten-thousand-dollar rug. Likewise, God has made it necessary for us to have food, clothing, and shelter; but He has not made it necessary for us to kill one another to get necessary food, clothing, and shelter. God has created man of various statures, of various colors, and of various capacities, but He has not commanded any one group to annihilate all others for the sole purpose of pride in superiority.

The expression "freedom from" is a negative concept. To be *free from* something means little or nothing if at the same time we are not *free for* something. To be free

*from* poverty or *free from* fear will mean nothing if we do not use that freedom *for* positive living. We are soon enslaved by our freedom if it is a purposeless freedom or a freedom from restraint only.

"The Lord is my shepherd, I shall not want," is an often quoted saying, but it makes a difference whether I say, "The *Lord* is my shepherd," or "The Lord is *my shepherd*." It makes a difference whether I think the *Lord* is my provider, or the Lord is *my provider*. It makes a difference whether I think that what God abundantly provides is sufficient and good, or whether I want God (or somebody) to provide what I want. In the turn of this sentence lies the secret of a free and happy society or a covetous and a fear-ridden society.

The *Lord* is my shepherd, I shall not want.

## Letter from Little Rock

### Concerns of Little Rock Friends

SINCE the beginning of the Little Rock Meeting for Worship (unorganized) in early 1953, the members—thirteen adults—have expressed their continuing concern for better human relations through various community organizations. These earlier associations provided the basis for initiating and carrying through the series of one-day interracial work camps held last summer. (See page 680 of the FRIENDS JOURNAL for October 19, 1957.)

During the past six months Friends have continued to work with others, such as the Arkansas Council on Human Relations, whose director is a former American Friends Service Committee Peace Education Secretary, and with the Urban League, one member of which is chairman of the Board's Community Services Committee. Little Rock Friends have facilitated contacts for visiting Fellowship of Reconciliation staff members. One Friend has counseled with a group of Negro professional people. Another member participated in the formation of the Little Rock Scholarship Trust Fund, which has as its aim "to give recognition to outstanding scholarship, citizenship, and character under conditions of unusual stress . . . , to further the advanced education of such students through scholarship . . . , to encourage them to prepare for constructive leadership in our times." Inquiries and contributions are invited.

This is the third of three letters in which Robert L. Wixom sums up conditions in Little Rock, Arkansas. Robert L. Wixom is a member of Little Rock Meeting for Worship (unorganized) and teaches at the University of Arkansas School of Medicine.

The Meeting has written personal letters of encouragement and commendation to two ministers and the editor of the *Arkansas Gazette* for their courageous leadership. The letter which was sent by the Meeting to the *Arkansas Gazette* on October 12, 1957, was reprinted in the FRIENDS JOURNAL of November 9, 1957. In late October the Meeting served as host for a reception in honor of Lillian Smith, with an interracial group of some sixty people attending. Since last October one member has continued to meet weekly with one of the Negro students to assist him in his study of science. The hope was that this aid would counterbalance the student's late start in school and adverse study conditions. In mid-November a letter sent by a Friend to the editor in defense of Mrs. L. C. Bates, NAACP leader, was published shortly after Mrs. Bates was arrested for refusing to divulge NAACP membership and finances. When it seemed imminent that Minnijean Brown would be expelled in February, the Meeting sent a lengthy private letter to the School Board on her behalf.

### World Affairs Seminar for Teen-agers

The major accomplishment of Little Rock Friends is the recent World Affairs Seminar for Teen-agers. Beginning in December with a visit from Spahr Hull of the American Friends Service Committee, Friends initiated the formation of an interdenominational Seminar Planning Committee, with both adults and teen-agers as members. In the course of the many lengthy discussions on policy and arrangements in the areas of registration,

program, hospitality, and finance, a mutual respect among the members of the interracial committee steadily increased. Use of the AFSC name was a major help in establishing rapport with church leaders. The biracial team of resource leaders (Norman Whitney and Spahr Hull, Philadelphia AFSC; Melvin Zuck, Austin AFSC; and Jim Lawson, FOR) was both stimulating to the young people and responsive to their spiritual needs.

In view of the adverse developments elsewhere in the city, considerable apprehension was felt as to whether the seminar could be held and whether the desired number of students, thirty, would register. Two key ministers on the Planning Committee felt it necessary to relinquish their affiliation. Announcements of the seminar were made primarily through church channels. Since fund raising for such purposes is most difficult here now, Little Rock Friends are doubly appreciative of the generous financial contributions and interest in the seminar that came from many Meetings across the country. The seminar was held in the central YWCA. In spite of vitriolic telephone calls, the YWCA firmly adhered to its national policy of open doors for interracial groups, exhibiting a steadfastness which was highly commendable.

In view of the above background, the beginning of the seminar on March 14 was awaited with some trepidation. A total of twenty-four white students and eleven Negroes appeared for registration, representing a loss of only two students for reasons other than illness. Another indication of the vitality of the seminar in a downtown city environment is that there were only one or two absences at each session. Participants came from Baptist, Catholic, Episcopal, Friends, Jewish, Methodist, and Presbyterian churches.

On Friday evening the students discussed their questions on the theme of the seminar, "How can we (i.e., young people) prepare for peace?" These inquiries were condensed to a series of pithy questions: "What is your definition of peace? What do you think of the role of the United States and Russia in the UN? What do you believe the individual can do for peace? (What are you doing at present?) What role does religion play in achieving peace? Do you think nonviolence is a road to peace?" On Saturday morning each team of two students set out to ask these questions of two different interviewees in their homes or offices. The thirty-four interviewees were prominent civic leaders with experience in foreign affairs as derived from the areas of education, religion, business, labor, the professions, and the military. They included several foreign students.

After lunch the students reported the interviewees' answers to the questions and added their own comments. With such a broad theme, the reader can probably envision the rich interplay of ideas. For example, the first question above elicited many answers, including, "Absence of war and the threat of war. The UN works toward peace. A state of forbearance on the part of individuals and groups. Serving people, living in brotherly, peaceful ways. Understanding our neighbors and each other. Absence of war when one is equipped to keep the absence of war. Agreement on nonviolent action between nations."

In the informal setting the students recognized with deep insight and considered with great objectivity and moving sincerity the intimate relationship of Little Rock to their theme. In their own words during the Sunday morning closing period, various students said: "We should come with an open mind, but this takes a while. . . . We must be honest with each other. . . . We should be examples ourselves, that is, find peace in our inner selves. . . . Love is the answer. . . . Education besides love is needed. . . . Nonviolence cannot be used as a weapon. . . . One must love everybody in order to love God. . . ." One white girl and two Negro girls confessed they were frightened when they came thirty-six hours earlier, but now were reassured.

Spahr Hull, of the AFSC, spoke of the reality of various kinds of fears and the way to respond in a creative way through prayer, understanding, courage, and "walking together." One Central High School, Little Rock, Negro girl said, "So many eggs and tomatoes have been thrown at me they can't hurt me any more; but we must go on from there." After the students discussed the pros and cons of a continuing organization, Norman Whitney, of the AFSC, spoke on the basis of a spiritual movement: "Remember this experience was real. . . . Live the kind of person you would like to be. . . . Continue a sharing of experience. . . . Begin ripples of influence. . . . This is a time for greatness; this is a place for greatness; you can be a part of this."

What did the seminar accomplish? As of this writing, we have heard that the parents of two white girls have received a haranguing anonymous telephone call. On the other hand, several days after the seminar another Central High School white girl invited one of the Negro girls to the voluntary chapel service as she had not been attending for several months. The students expressed a desire for a continuation of the sharing-fellowship meeting; one, with good attendance, has already been held in a Friend's home.



Thus the violent approach and the Christian approach are both present in this beleaguered city. Which will prevail in the future? As I consider the darkness of the scene now, I have to admit that I frankly do not know.

A church-made movie shown at the seminar demonstrated how the reckless hurling of the charge of "subversive" led to unfortunate and unanticipated consequences. The students know from their experiences that when a stone is thrown into a pool of water, it is hard to control the resulting waves of water and the shores on which they might land. With remarkable clarity in their group thinking, the students realized that the acts of Christian good will may also begin widening circles of constructive influence. The direction and the beaches they may reach can scarcely be charted in the finite present.

ROBERT L. WIXOM

## From Fear to Faith

By CLARENCE E. PICKETT

"**F**EAR hath torment" is the verdict of the writer of the first epistle of John. In view of the experience of the early church, one might have expected him to say imprisonment, or insecurity, or execution for conscience' sake hath torment. Not so this writer. One is reminded of a phrase from the first inaugural address of Franklin D. Roosevelt, when he said, "We have nothing to fear but fear itself."

These thoughts came to mind recently in listening to a well-informed and concerned group of citizens discuss the danger of atomic destruction that is present to all of us. The statement was made, and with real justification, that we all live under most hazardous surroundings. There are 250 bases scattered around the world where we (the United States) have nuclear bombs stored. From many of these bases there are constantly in the air, or ready to take off, airplanes equipped with bombs which can be dropped at a few minutes' notice. We have gone to this great expense in the interest of security. But the net result is that all of these preparations leave us more fearful than before.

Yet the earnest suggestion was made that we should shock people into an awareness of the danger in which we live every moment of our lives. We live as though the future would continue to become the present indefinitely. But it well may not. By no act of God, but by the acts of men, total destruction of this planet as a place for safe habitation has to be considered as possible in our time. Yet to speak so, if it is effectively done,

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engenders fear. Must we then blindly and willfully refuse to mention this possibility? Here the psychologist spoke up. No, if danger is real, it should be faced, he said. But as fear is engendered in the face of danger, the greatest concern should be to find some course of action which may hopefully remove the cause of the fear.

Here there are several courses open, for these fears come from man-made causes. The way is always open to encourage those responsible for our government's policy to renew efforts toward understanding; and to individuals so to conduct themselves that fear of any potential enemy is reduced. But this course of action requires something more than fear. It requires *faith*. Fear is dangerous. When people are afraid, they often do irrational things. Fear truly hath *torment*. Charged with fear, action is unpredictable. When we hear reiterated constantly, "You can't trust the Russians," we may be given plenty of evidence to prove it. One can read the 200-page report on a Congressional research showing how many times in the past 150 years Russians have broken their word. Shall we, therefore, let ourselves be scared? Is fear the only response to such a record? If so, our present state of torment is likely to continue.

The parent who finds a child violating parental trust may instill fear in the child. But if this is all he does, his efforts are likely to be disastrous. A study of the reasons for the broken trust (especially whether the parent has also been untrustworthy) and an assurance of great faith in the child's ability to live a life of integrity are the wise course followed by skilled and successful counselors, if there is to be hope for a restoration of mutual trust.

One is frequently reminded that we Americans—in fact, the Western world—is distraught with fear to an unusual extent. This is probably true. And as long as we continue to live on the mistrust of others, we shall continue to fear. We shall not emerge from this climate of mutual mistrust by watertight agreements. These we may seek and secure at times. But faith, where there is no assurance of requited faith, is the Christian hope. The object of life then becomes finding practical ways of showing faith in people, especially those with whom such conduct is difficult. Mutual terror is fatal. We can only go from fear to confidence by the path of *faith*. This takes courage. And it is a courage to risk, not a sure venture.

These words are being written between Good Friday and Easter. If ever there was an adventure which was based on faith in both man and God, it was the adventure of the Cross as a way to conquer fear, even the fear of death.

### A Versatile Friend

KENNETH E. BOULDING, Professor of Economics at the University of Michigan and active in the Lake Erie Association, was invited earlier this year to participate in a seminar which E. I. Du Pont de Nemours and Company had arranged at the headquarters of the firm. There were, of course, some idle moments during which Kenneth Boulding jotted down a few humorous verses which the *Michigan Business Review* published later under the appropriate title "The Brandywine River Anthology." Here are two samples:

The main objective of Du Pont  
Is making things which people want,  
Perhaps not giving too much thought to  
Whether folks want what they ought to!

\* \* \*

The Engineer, with head undented,  
Is always product-oriented,  
It's true he gives us Better Things,  
Riches more vast than ancient Kings,  
But even creaseless Dacron suits,  
Are but imperfect substitutes  
For quiet lives and peace of mind,  
And—nightmare thought—suppose we find  
That this perfection in production  
Leads us to ultimate destruction,  
Whether by large or little doses,  
By Bomb, or ulcer and neurosis.  
The moral of this sort of stuff,  
Is, Chemistry is not enough,  
There must, at least, be some reliance  
On Fundamental Social Science.

The editor of the *Michigan Business Review* submitted the verses to the Du Pont Company for approval and possible censorship, but the reply was, "We could not think of censorship when reading Ken's nonsensorship. We wish he'd visit us again."

As is well known, Kenneth E. Boulding is a serious man. Early in April he participated in the "vigil of penitence" which a campus group had organized at Michigan State University as a demonstration against nuclear testing. Young Friends and others took their turn in standing for one hour before the flagpole on the campus, and Kenneth Boulding shared in this demonstration. He said in a statement that received publicity, "The atomic powers are slowly poisoning the earth and are preparing its destruction.

"I do not consent to this program. As a citizen of an atomic power I am ashamed of its policies, ashamed of reliance upon terror for defense, ashamed of the perversion of science to man's damnation, and ashamed of my own silence and inaction.

"I and some others therefore intend to perform an Act of Penitence.

"As a symbol of penitence there will be one person standing in silence at the foot of the flagstaff in the center of the campus today and tomorrow morning and afternoon."

### Letter from South Africa

#### *The South African General Election, 1958*

IN 1948 Dr. D. F. Malan said, when as head of the National Party he unexpectedly won the general election of that year, "Today South Africa belongs to us once more. For the first time since union South Africa is our own. May God grant it will always remain our own."

"Our" in this context means the Afrikaner Nationalist, the fervent believer in what he calls "Afrikanerdom." "Our" means about half the white people of South Africa, who, in turn, are one fifth of the whole population. Today, after another bitterly contested general election, Mr. Strijdom, who succeeded Dr. Malan, can say that South Africa is "our own" more firmly than ever.

The result of the election is that in a Parliament of 163 seats the National Party has 103; the opposing United Party, 53. The remaining seven seats are held by white members elected by African and colored voters at quite separate elections.

The National Party polled 642,069 votes; the United Party, 503,639. There were 24 seats that the National Party conceded to the United Party without election. None was conceded to the National Party. How the 265,037 electors in the uncontested constituencies would have voted had they had the chance is now matter of dispute between the parties. It can, however, be said that the Government now has a two-to-one majority in Parliament based on an approximately equal division of voters. At that they are in a stronger position than after the two previous elections, when their majority in Parliament was based on a minority of the electors.

For the first time in the history of the Union this was an all-white general election. Until 1936 Africans in the Cape Province voted on the common roll. Last year, after the Senate had been "packed" in order to outwit the Constitution, the colored people of Cape Province were removed from the common roll, to vote separately for four whites. It is indicative of the attitude of both main parties that neither officially contested these elections, though candidates were publicly stated to be supported by them. In all four constituencies the unrecognized United Party candidates were elected. Together they polled 10,768 votes. Three candidates stated to be Nationalists polled together 528. But the United Party never includes in its totals those 10,768 votes cast by the colored people.

Of the electorate, 89.61 per cent went to the poll. In some areas there was much hooliganism which cannot have impressed nonwhite observers with the supe-



rior claim of whites to the franchise. All small parties and independents were eliminated. The Liberal Party contested three seats with no success. The Labor Party disappears from Parliament for the first time since union.

The issues were clear. The National (Government) Party campaigned for Afrikanerdom with the slogan "South Africa First," the promise of a Republic, repeated statements that an Afrikaner who votes for the United Party is guilty of treason, and emphasis on the extension and intensification of apartheid. The United Party countered with "A United South Africa" (meaning a South Africa based on cooperation between English and Afrikaans, speaking in the Smuts' tradition) and a somewhat-toned-down version of apartheid, called "White Leadership with Justice." The United Party's program lacked the appeal to national and race emotions of the National Party.

Both sides were confident. The United Party believed that the inevitable grievances that accumulate against a Government that has been ten years in power, the known disquiet in the minds of former Government supporters over such matters as the "Church Clause" and the Senate Act, high taxation, due to having to find from revenue capital that a critical world would not lend, would result in a swing in their favor. But the swing was the other way. Almost without exception Government majorities were larger, opposition majorities smaller than before. The call of nation and blood was too strong. It looks now as if the English-speaking South Africans, who, together with about an equal number of Afrikaners, make up the support of the United Party and who believe in the reconciliation of Boer with Briton, as Smuts did, must face the prospect of being, like the Africans, the Indians, and the colored, political aliens in the land of their birth or adoption.

We know what the parties and the politicians said in the course of this election. We do not know what thoughts were in the minds of the four fifths of the people who had no part in it. For the last three days of the election the African National Congress called a stay-at-home strike to remind the voters of those others who have no votes. The strike failed. But even the threat carried a suggestion of what might one day happen.

The eyes of many Africans in the Union turn to Ghana. The eyes of many whites in the Federation of Rhodesia and Nyasaland, our northern neighbor, have lifted at the result of our recent election. The political crisis in Southern Rhodesia (one of the three territories that make up the Federation) centered on Mr. Garfield

Todd that I mentioned in my last letter has not been resolved. A general election is to be held there on June 5, with a general election for the whole Federation to follow. Opponents of Garfield Todd and the idea of interracial partnership for which he stands are looking south and saying that an apartheid policy can win elections. They forget, however, that it was not so much apartheid as nationalism that won our election. These are two powerful forces, and the greater of the two is nationalism.

Durban, April 25, 1958

MAURICE WEBB

## Friends and Their Friends

On May 7 the four crew members of the ketch *Golden Rule*, Albert Smith Bigelow, William Huntington, George Willoughby, and Orion Sherwood, were sentenced by Judge Wiig in the United States District Court of Honolulu to 60 days in prison or one year on probation for criminal contempt of Court because of their having disobeyed the recent order restricting traffic in the Pacific atomic test area. The defendants chose to serve the jail term.

Following the arrest and conviction of the crew, an increasing number of demonstrators belonging to the Committee of Non-Violent Action Against Nuclear Weapons camped inside the headquarters of the Atomic Energy Commission at Germantown, Md., in an attempt to see Admiral Lewis Strauss, Chairman of the AEC, and his four colleagues on the Commission. They have started a hunger strike and rejected an offer to have one of the Commissioners meet one of the demonstrators. Among the demonstrators is Mrs. George Willoughby of Blackwood Terrace, N. J., wife of George Willoughby, crew member of the *Golden Rule*.

The Committee for Non-Violent Action Against Nuclear Weapons supports the crew members and the Germantown demonstrators in their attempt to arouse the conscience of the public to an awareness of the dangers in the use of nuclear weapons and their continued testing.

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Friends will be interested in an *addendum* received from Robert L. Wixom too late for publication in his "Letter from Little Rock," Arkansas, in the May 10 issue: "In early April, Herbert L. Thomas, a prominent Little Rock insurance executive, made a public plea for a return to tolerance and understanding and proposed to the State Board of Education and other community groups a plan to establish an interracial commission to carry out a program of 'voluntary progress' toward racial desegregation in Arkansas public schools. The plan also calls for a withdrawal of all lawsuits in Arkansas dealing with the racial question (with no mention of four state segregation and other laws), and the dismissal of the Negro students at Central High School at the end of this spring term. Whether this compromise plan, which was presented in good faith by strong proponents, will be implemented, will become apparent in coming weeks."

Several African universities are, or soon will be, ready to accept American students for a year of study abroad, and a few American students are already studying in institutions of higher learning of the "dark continent." Douglas V. Steere, Haverford College, recently returned from Africa, is giving encouragement to this plan. Makerere College, Uganda, with an American student now (see FRIENDS JOURNAL, August 31, 1957, p. 569), will consider other applicants. The two-year-old University of Rhodesia and Nyasaland in Salisbury, Southern Rhodesia (FRIENDS JOURNAL, February 1, 1958, p. 72) will be ready for applications in a year. French-speaking students might look into the new interracial Louvanium University near Leopoldville, Belgian Congo—a Catholic institution but open to students and teachers of other faiths. Dormitory residence in these universities offers an exciting opportunity to add to shared classroom experience fertilizing bull sessions and the often revealing daily living along together. In the Union of South Africa, the University of Capetown and the University of Witwatersrand, Johannesburg, have already had American students in residence. The University of Ghana is interested in discussing the idea further.

Toki Iwasawa Tomiyama, graduate and Principal (1926-1949) of the Tokyo Friends Girls School, is visiting in America for a few months as the guest of Westtown School's Class of 1913. Toki Iwasawa shared the senior year of this class at Westtown before going on to earn her master's degree at Columbia University. This trip is her Westtown classmates' special 45th reunion project. On Westtown Alumni Day, Saturday, May 24, there will be an opportunity for all who wish to meet with Mrs. Tomiyama in the school library from 3 to 4 p.m.

John H. Hobart, author of *Quaker by Convincement*, has been appointed Business Manager of Moorestown, N. J., Friends School. He will begin his duties on August 1, 1958.

The European Section of the Friends World Committee has instituted what is known as "Border Meetings," gatherings held in locations easily accessible to Friends from Belgium, France, Holland, and Germany. Gerardina van Dalfsen has reported on the most recent of these meetings held at Heeren in the Netherlands in March (see the FRIENDS JOURNAL for May 3, 1958, page 286). There were 36 present from Belgium, France, Holland, and Germany. Such meetings are planned to be held once a year in the future; the next is intended to be held near Lille in the spring of 1959, the proposed subject being "How can we meet with manual workers?" Belgian and French Friends hope that more effort can be made to invite non-Friends to these meetings, and have several special groups in mind. The European Section of the Friends World Committee thinks that these meetings are very valuable but best arranged by the Friends concerned. The Section will always be glad to help in any way it can.

Heberto Sein, (Monte Blanco 1135, Lomas, Mexico 10, D.F.) served as interpreter at an international aviation conference this winter in San Paolo, Brazil. This city describes itself as the fastest growing city in the world, and Heberto Sein reports that Protestantism also is growing rapidly in Brazil, a traditionally Catholic country. Heberto Sein spoke at the Methodist Church about Friends work in Mexico, and was invited to repeat the story at another church. One Brazilian told him he was the second contact with Quakers he had had, the first being the movie "The Great Temptation," as "The Friendly Persuasion" was called in Latin America.

The Austin Meeting, Texas, is sending a letter to each male senior in the high schools of Austin, informing him of the provision for conscientious objectors in the selective service law, "a part of the law which seems to be conspiratorially kept secret." The letter invites the recipient to come to the Meeting for consultation if interested.

The AFSC has just reprinted Howard Brinton's pamphlet *The Peace Testimony of the Society of Friends* (16 pages, nine by six inches, with a redesigned cover). The price is 20 cents a copy (11 cents a copy in quantities, including postage and handling).

A comparison of Rhodesia and the United States and their respective "Fathers," Cecil Rhodes and George Washington, was made recently by George Loft, American Friends Service Committee staff representative on a two-year appointment in the Federation. With his wife and three children, George Loft arrived in Africa in September, 1957. Speaking in Salisbury at an observance sponsored by the American Consulate, George Loft said, in part:

Both our countries are so young that their respective fathers—Rhodes and Washington—lived within half a century of each other. When Rhodes was born in 1853, Washington had been dead just fifty-four years. We have seen here the results of Rhodes's tremendous driving force and vision. In this sense Cecil Rhodes is indeed the father of this country.

In many senses, the Federation strikes us as a pioneer country. When one gets out into the country areas, or when one considers the problems and plans of the Federation, it is clear that this is still a young and dynamic land, in terms of economic and political and social development. I say all this to make this point: the conditions and temper of the people in the Federation today may not be too far different from the temper of the American colonists of George Washington's time. If, in some small way, the "American experiment" in democracy has helped to inspire men and governments to a better way of life, perhaps it is by that fact, rather than by any material achievements, that Washington would wish the nation he helped found to be judged.



James Stein, of the Poughkeepsie, N. Y., Meeting, has been one of the organizers and active workers in the Dutchess County Committee for a Sane Nuclear Policy. The national committee, which Clarence E. Pickett and Norman Cousins helped to found, has recently made public several statements signed by well-known public figures calling for a halt to the testing of nuclear weapons.

Amiya Chakravarty is the author of a review of *India and America* by Phillips Talbot and S. L. Poplai (Harper; 200 pages; \$3.75) in the *Saturday Review* for April 26, 1958. This book, he says, "dispels many rumorous prejudices, and clears the air for an adequate multilevel relationship between India and the United States." Well known by many Friends, Amiya Chakravarty is Professor of Comparative Oriental Religions and Literature at Boston University.

*The Human Way Out* by Lewis Mumford is the first pamphlet in Pendle Hill's 1958 series. This essay, first read at the Prayer and Conscience Vigil held in Washington, D. C., last November, brings a strong and vigorous challenge to the current nuclear and foreign-affairs policies of the United States. It is available from Pendle Hill, Wallingford, Pa., or your local bookstore, for 35 cents a copy.

Mark Stoffregen, aged 10, son of Frederick and Ruth Stoffregen, is the composer of a musical selection, "Long Branch Polka," played by the Cincinnati Symphony Orchestra recently at its Third Young People's Concert. Last year a trumpet trio by David Stoffregen, then aged 11, was played at a similar program by the Cincinnati Symphony Orchestra. Ruth Stoffregen is President of the United Society of Friends Women.

Plans for Swarthmore College's new Science Building have been made public by Courtney Smith, President, after recent approval by the Board of Managers. The building, made possible by a \$1.8 million grant last December from the Longwood Foundation, a nonprofit corporation endowed by the late Pierre S. du Pont, will accommodate the chemistry, physics, and mathematics departments. The design of the science building features four distinct units organized around a central open courtyard.

The preschool group of the Junior Conference at Friends General Conference, Cape May, N. J., June 23-30, will be held at the Green Mill Club. The excellent facilities of this Club need to be supplemented by toys suitable for children of ages three through five. Heavy plastic shovels and buckets, big balls, little plastic figures, blocks, and other playthings suitable for indoor and outdoor use are needed. Parents of preschool children in the Junior Conference might want to consider donating new or good used toys of this type.

Hugh Borton, President of Haverford College, will be the speaker at the World Trade Week Dinner of the Foreign Traders Association on May 21 at the Warwick Hotel, Philadelphia. The guest list will be limited to 500 this year. Dr. Borton's topic will be "Japan, Its Future Place in World Economic Affairs."

The Religious Education Exhibit at the Cape May Conference will include a display of kodachrome slides, 2 by 2 inches in color, on the subject "Friendly Boys and Girls around the World." There is a need for slides on this subject which are good in photography and action. Friends who have such slides and are willing to lend them for the Conference are asked to communicate with Mary Esther McWhirter, chairman of the Religious Education Committee Exhibit, 20 South 12th Street, Philadelphia 7, Pa.

Willard Tomlinson made the following statement in behalf of the Temperance Committee of Philadelphia Yearly Meeting before the Senate Interstate and Foreign Commerce Committee on Bill S. 582, to prohibit the transportation of advertisements of alcoholic beverages in interstate commerce:

One of the points on which the people of the nation were most strongly assured at the time of the repeal of Prohibition was that every effort would be used by the government to protect those who thought it wrong to drink alcoholic beverages from pressures by the liquor industry. All sorts of curbs on retail sales were promised.

Many other nations, such as Canada, Norway, and Russia, have put such curbs into effect and take it for granted that a responsibility rests on government to reduce the total amount of drinking, rather than to allow its constant promotion.

In this country advertising of liquor is so omnipresent and so skillfully used that those who prefer not to drink alcohol, and their children are subjected to a constant pressure.

The 30 to 40 million abstainers are a minority, to be sure, but the protection of minorities is the surest test of real democracy. We do not ask that others be governed by our ideals; we *do* ask that some restraint be placed upon the advertisers of alcoholic beverage in their campaign of mockery of our ideals and seduction of our children away from parental guidance.

Much of the advertising of alcoholic beverages depicts healthy, smiling, attractive young people, of the sort which our children all hope to grow into. There is only one objective in this type of advertising: to convince our children of the misrepresentation that health, character, and social poise are promoted by the use of alcoholic beverage. It would seem reasonable that the government should use its power to curb this spread of false or misleading advertising.

To this end we urge the passage of the bill now under consideration, S. 582.

Eleanor Zelliot, Associate Editor of *The American Friend*, Richmond, Indiana, has resigned as of September 1 to continue graduate study in preparation for teaching. She began work with *The American Friend* and the Five Years Meeting in 1950 as assistant to Errol Elliott. In 1952 she traveled during a leave of absence to India and Jordan, representing Friends at the Third World Conference of Christian Youth. In 1955 she was a member of the Quaker team visiting the Soviet Union. She expects to enter the University of Pennsylvania in the fall in the department of South Asia Regional Studies.

Mildred Holmes Hale of Richmond has accepted the position of Associate Editor, beginning September 1. Merritt Murphy of Carmel, Indiana, will continue as Editor, a position he assumed on the resignation of Errol T. Elliott in 1957. Mildred Hale is a graduate of Westtown School and Friends University and has studied at Pendle Hill and at the Pacific School of Religion, Berkeley, California.

Robert A. Clark, M.D., has become the new Director of Out-Patient Services at Friends Hospital, Philadelphia, following the decision of the Board of Managers to intensify the Hospital's efforts in this direction.

### ***Resolving Human Conflicts***

"Youth Faces Conflicts," on page 233 of the FRIENDS JOURNAL of April 12, 1958, tells of a most revealing conference on "Solving Conflicts in Everyday Life." Its application to all ages is obvious. The Philadelphia Yearly Meeting Committee on Family Relations has now had four years of experience in helping to solve conflicts through its counselors. As of April 1, 1958, 141 Friends have availed themselves of this service. Since January 1, 1957, three counselors have had 253 interviews, averaging one hour each, with about 100 Friends who needed help.

Counselor John Charles Wynn, author of *How Christian Parents Face Family Problems*, writes on March 31, 1958, in a summary as follows: "1957 has been a full year, bringing more difficult problems of our Friends than ever before. As I look back over it and review the discussions that our three counselors have had, I am certain that this service has aided persons in redirecting their lives and stabilizing most, though not all, of the families touched."

RAYMOND W. HILLES

### ***Annual Report of the Philadelphia Tract Association of Friends***

The printing and distributing of the Friends Calendars continues to be a major project of the Tract Association. Meetings with the Friends Book Committee proved helpful and our Clerk of the Board was present at a Quarterly Meeting along with other Friends publishing groups. A Secretary with an advisory committee was appointed to facilitate a wider outreach for the tracts as well as the calendars. Advertisements

through Friends papers have brought some results. Cards were printed listing our publications, and the Friends General Conference has included these cards with their book orders.

Although several manuscripts have been submitted during the year, all but one (*Christ in Early Quakerism* by Maurice Creasey, published in FRIENDS JOURNAL) were refused for varying reasons. However, arrangements were made for the reprinting of three older but very popular tracts (*The Gathered Meeting*, by Thomas Kelly; *The Meaning and Practice of Prayer*, by William Littleboy; and *For Seekers Only*, by Gilbert Kilpack).

Two resignations from the Board were regretfully accepted.

Monetary contributions to the Tract Association of Friends leave something to be desired but the contribution of time and interest, of thought and prayer by our faithful and concerned members, is a strength that is appreciated and unmeasured.

It behooves us, however, to dedicate our attention to the finding and printing and distributing of inspired messages which will help to spread truth in the world. In the coming year, this should be our chief concern, which we might share with interested Friends. We seek to publish truth as widely as possible, in such a way as to speak to the condition of the world. To the greater fulfilling of this aim we look to giving our efforts in the months ahead.

KATHERINE HUNN KARSNER, *Chairman*

### **BIRTHS**

BROWN—On May 4, to Francis G. and Enid S. Brown, a son, DAVID WILLIAMS BROWN. He is a birthright member of Uwchlan Monthly Meeting, Pa.

DARLINGTON—On March 18, to Robert P. and Jeanne Olson Darlington, their third daughter, SUSAN MARIE DARLINGTON. Her father and grandfather, Charles J. Darlington, are members of Woodstown Monthly Meeting, N. J.

GLASS—On April 14, to James K. and Mary Faye Hannum Glass, their third child, a daughter, PATRICIA HOFFMAN GLASS. The parents and grandparents, Wilmer and Martha Hannum, are members of Kennett Monthly Meeting, Pa.

PICKERING—On April 23, to Henry Comly, Jr., and Patricia Hope Pickering of Lake Mohawk, N. J., a second son and third child, CRAIG PETERS PICKERING. The father and grandparents, Henry and Esther Pickering, are members of Middletown Meeting, Langhorne, Pa.

### **DEATHS**

MILNER—On April 15, ELOYSE SARGENT MILNER of Chapel Hill, N. C., aged 46 years. She was the wife of Charles Fremont Milner, Clerk of Chapel Hill Meeting, of which she was an active and devoted member. She is also survived by their three children, Charles Fremont, Jr., Beverly, and Clyde A., II. A memorial service was held in Chapel Hill on April 16.

VERPLANCK—On April 23, JAMES DELANCEY VERPLANCK, aged 87 years. He was born October 28, 1870, the son of the late Samuel and Katharine Rankin Verplanck. He studied in France and was a graduate of Johns Hopkins University. He had been a laboratory assistant at the University of Pennsylvania and had done research work for the Government Bureau of Standards at Washington, D. C. Especially interested in the study of Indians, he had written a number of articles on Indians and other subjects. He was a member of Oswego Monthly Meeting, N. Y., where he will be greatly missed, and also of Poughkeepsie Meeting, N. Y.



His wife, Evelina Simon Verplanck, died in 1952. Surviving is a foster son, Carl Yardee, with whom he made his home.

**FINCH**—On April 12, at Binghamton, N. Y., **CLARA WILCOX FINCH**. Services were held at Elkland Meeting House, Pa., and interment was in the cemetery there. She was a member of Muncy Monthly Meeting, Pa. She took part in the work of the National Council of Indian Workers and served in local and state Indian organizations. For her 25 years of service to Indians on the Allegany Reservation, N. Y., she received a citation from the Peter Dokter Scholarship Fund Committee. Surviving are a sister, Mrs. Olin Smiley of Binghamton, N. Y.; a brother, Jesse Wilcox of Corning, N. Y.; and a number of nieces and nephews.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

17—Walter and Emily Longstreth are being honored at the Annual Dinner of the Fellowship of Reconciliation, held 6:15 p.m. at the Christian Association, 38th and Locust Streets, Philadelphia. For reservations (\$2.25), telephone RI 6-4070.

18—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m., "What Can One Quaker Do?"; worship, 11; lunch, 12:30; business, 2. All meetings, *EST.* Marshall Sutton and others expect to attend.

MEETING ADVERTISEMENTS

ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.  
**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.  
**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.  
**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.  
**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.  
**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.  
**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.  
**NEW HAVEN**—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each

month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.  
**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.  
**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.  
**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.  
**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.  
**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.  
**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.  
**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6888.

18—Southern Half Yearly Meeting at Easton, Md., 11 a.m.  
18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.; Virginia Gunn and M. Annie Archer, "Summary and Forward Look."

21—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: Part II of "Report on Africa," and "The Fifth Amendment and Self-Incrimination."

23 to 29—London Yearly Meeting at Friends House, Euston Road, London, England.

24, 25—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs at Hominy, Okla. Speaker, Harold Chance; an important part in the program will be taken by local Indian people.

24 to 26—France Yearly Meeting at 12 Rue Guy de la Brosse, Paris.

24 to 26—Switzerland Yearly Meeting at Schloss Hunigen, Stalden, near Berne, Switzerland.

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.; Closing Program by pupils of the First-day School. Everyone invited.

30—Bucks Quarterly Meeting on Worship and Ministry at Solebury Meeting House, Pa.: covered dish supper, 6:30 p.m.; meeting, 8 p.m.

31—Bucks Quarterly Meeting at Buckingham Meeting House, Pa.: worship, 10 a.m.; business, 11; box lunch (tea, coffee, dessert provided), 12:30; forum, 2—panel, Florence D. Tobiesen, Lowell E. Wright, Richmond P. Miller, "Health, Welfare, and Recreation."

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.  
**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.  
**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.  
**MANASQUAN**—First-day school, 10 a.m., meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.  
**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.  
**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.  
**LONG ISLAND**—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.  
**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.  
**Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.  
**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.  
**Flushing**: at 137-16 Northern Boulevard.



**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone RI 6-3263 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th, Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue.

Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn and Orthodox Streets.

Frankford, Unity and Waln Streets, 11 a.m.

Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### PUERTO RICO

**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evan-

gelical Seminary in Rio Piedras. Visitors may call 3-3044.

### TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MAY 24, 1958

NUMBER 21

*G*OD is over all things,  
under all things; outside all;  
within but not enclosed; with-  
out but not excluded; above  
but not raised up; below but  
not depressed; wholly above,  
presiding; wholly beneath,  
sustaining; wholly without,  
embracing; wholly within,  
filling.

—HILDEBERT OF LAVARDIN,  
Archbishop of Tours

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### Snowbound in a City Apartment

. . . . . *by Lucy P. Carner*

*Sampling Church Integration in Cleveland*

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## Books

**BRITISH PARLIAMENTARY DEMOCRACY.** By SYDNEY D. BAILEY. Houghton Mifflin Company, New York, 1958. 280 pages. \$2.75

Of the three great North Atlantic democracies only the United States can be described as a "birthright" democracy, while France and Britain progressed by processes of "convincement." France developed in colorful fashion—chivalry and monarchy, Commune and Consul, Empire and Republic, Vichy and a string of constitutions. By contrast, Britain, despite her moments of drama, gives the impression of having inched her way through history towards the democratic goal. Yet Sydney Bailey's record of this slow, tradition-laden progress is by no means dull. The author's lucidity of style, his ability to present a mine of facts and figures in lively fashion and his interpretation of the common sense underlying the massive English illogicalities make this a very readable book. Every Briton ought to read it, but of course they won't. It is to be hoped that numbers of Americans will do so. Designed primarily for students of government, the layman will find three uses for this book. One is to read it and be entertainingly enlightened (you can skip a few of the more close-grained passages). Another is to review the origins of American democracy and the points of difference in subsequent development. Finally, this is a book to be drawn from its shelf from time to time when international argument focuses upon some of the more extraordinary antics of British parliamentary democracy.

COLIN W. BELL

**THE STORY OF THE AMERICAN NEGRO.** By INA CORINNE BROWN. Second revised edition. Friendship Press, New York, 1957. 212 pages. Cloth, \$2.75; paper, \$1.50

Ina Corrine Brown has done a monumental job of compressing the 300-year history of the American Negro into 189 pages of timely importance. This revised edition includes events as late as a year ago.

The book is written in a readable style highlighting the history of a people sorely misunderstood and desperately needing to be understood. More intense seekers may wish for more detail; the author has anticipated this desire with an exhaustive bibliography pointing to the other abundant materials.

While the volume can disturb one as it recounts the first justification of slavery on religious grounds, Friends may have somewhat eased consciences, since Quakers are credited with more persistent opposition than other religious bodies. This reviewer was struck by the fact that church bodies, including Quakers, are largely without tribute between the Reconstruction Period and the recent rash of pronouncements on race relations. Among the revelations, or reminders, to the reader are such disquieting accounts as those of the "deals" between North and South which wrote human bondage into the Constitution without using the word "slave" but with a promise not to interfere with the slave trade for twenty years.

ALEX MORISEY

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# FRIENDS JOURNAL

Successor to THE FRIEND (1827-1955) and FRIENDS INTELLIGENCER (1844-1955)

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## Editorial Comments

### Minister of All America

ON May 24 Harry Emerson Fosdick celebrates his eightieth birthday. His work as senior minister of the New York Riverside Church from 1930 to 1946 made him the outstanding preacher of that period, and uncounted visitors to the big city were anxious to attend his services, ranking them above the many other attractions of the metropolis. His nation-wide radio audience numbered in the millions. For years his addresses were a source of strength and assurance. They also were a relief from the laborious growls about man's wickedness and the more winsome cosmetics for the soul that soon grew a bit boring on the regular Sunday radio programs. Fosdick's sermons always had (and in print still have) a message that speaks to modern man's condition. Whether we read his sermon "God Talks to a Dictator," directed as much at Hitler as any dictator, his "Unknown Soldier," his "Family Religion," or "Learning How to Pray," Fosdick's counsel is always that happy blending of contemporary thinking and eternal values that marks any great sermon. (All these listed here are part of the forty addresses in the author's new *Riverside Sermons*, which we gladly recommend. It is published by Harper and Brothers, New York; 362 pages; \$3.95.)

Fosdick did not, however, consider preaching his chief contribution. In fact, he was keenly aware of the spiritual and moral hazards any preacher faces in being rated as one who can always be counted on to deliver a "successful" sermon. His work in behalf of pacifism, the Planned Parenthood movement, Alcoholics Anonymous, interracial tolerance and understanding, and other leading social causes was as remarkable as the personal care which he so generously gave to the problems of individuals who turned to him for advice and help.

Fosdick's anthology *Rufus Jones Speaks to Our Time*, so precious to us who are about to commemorate the tenth anniversary of Rufus M. Jones' death on June 16, was the creation of a kindred mind. Fosdick's as well as Rufus Jones' books are both characterized by a broad-minded generosity and the luminous rendition of a consoling message. This would be the moment to extend to Fosdick an honorary membership in the Society of Friends, if such existed. On his eightieth birthday we

gratefully join the vast community of well-wishers with the felicitation "Ad multos annos!"

### Alcoholism

Alcoholics Anonymous, founded in 1935, has now some 200,000 members in 7,000 groups and 70 nations. There are over 500 groups meeting in hospitals, prisons, and workhouses. The number of alcoholics in the United States is, of course, much larger and was in 1955 estimated to be 4,712,000, of whom 702,000 were women. The simple religious faith that is part of the appeal of Alcoholics Anonymous and the assistance which alcoholics have received from the alcoholic wards of hospitals, especially the denominational hospitals, are essential factors in the movement. Harry Emerson Fosdick's autobiography *The Living These Days* praises the meetings of the A. A. as "the only place, so far as I know, where Roman Catholics, Jews, all kinds of Protestants, and even agnostics get together harmoniously on a religious basis." He states that alcoholics in their utter helplessness sense a power greater than their own which gives them strength and ultimately leads them to a victory that seems incredible. Fosdick closes this reference with the revealing remark, "I have listened to many learned arguments about God, but for honest-to-goodness experiential evidence of God, His power personally appropriated, and His reality indubitably assured, give me a good meeting of the A. A."

There is yet a good deal to explore concerning the causes of alcoholism. Some of the current answers appear too simple for general application. As Albert D. Ullman says in the January, 1958, issue of *The Annals* (American Academy of Political and Social Science, 3937 Chestnut Street, Philadelphia 4, Pa.), "the search has just begun." There seems even to exist some controversy about what constitutes alcoholism. Mark Keller, associated with the Yale Center of Alcoholic Studies, offers this concise definition: "Alcoholism is a chronic behavioral disorder manifested by repeated drinking of alcoholic beverages in excess of the dietary and social uses of the community, and to an extent that interferes with the drinker's health or his social functioning." Useful as such a definition is, the challenge of the problem is even broader and must be neither derided nor ignored by any of us.

## Friends in Great Britain and the United States

By MARY HOXIE JONES

THERE has been a close relationship between British and American Friends from the beginning of Quaker history. Only four years after George Fox climbed Pendle Hill in 1652, a small band of Quakers tried to enter Massachusetts. In spite of persecution, imprisonment, and death, Quakerism took hold in the new world, so much so that New England's first recorded Yearly Meeting was held in 1661. London Yearly Meeting was held—and for men only—in 1678. It took more than one hundred years for British women Friends to be allowed to establish their Women's Yearly Meeting, and then it was due largely to the efforts of three Philadelphia women Friends. Separate Yearly Meetings for men and women ended in London by 1907; in Philadelphia, not until 1923.

The first Friends School with a history continuous to the present was established in 1689, Friends Select School in Philadelphia. Saffron Walden School in England opened in 1702. Education for Quaker children had been encouraged and assisted from the beginning of the Society.

Eli and Sybil Jones, New England Friends traveling under personal concern, visited Liberia as early as 1851. They went to Syria in 1867. The Friends Foreign Missionary Association started in England in 1866 as an independent group of Friends concerned to take the Gospel of Christ to India, and one year later, to Madagascar. Not until 1927, when a special session of London Yearly Meeting created the Friends Service Council, a combination of war and after-war relief committees with the Friends Foreign Missionary Association, did missionary enterprise become an organic part of London Yearly Meeting.

Philadelphia Friends started missionary work in Japan in 1884. There was no Yearly Meeting affiliation for this Missionary Association until 1923.

British Friends have been fortunate in avoiding the heartbreaking separations which have torn American Yearly Meetings for more than a century. In 1869, however, a small number of London Yearly Meeting, who felt that it was becoming too evangelical and progressive, withdrew to form a General Meeting at Fritchley, in Derbyshire. This group, of about fifty members, con-

tinues to the present day, but its formation did not have the serious effect on London Yearly Meeting that earlier separations had in Philadelphia, New England, and Ohio Meetings.

The visit of Joseph John Gurney to America in 1837–1840, bearer of a Minute granted rather reluctantly for his travels by London Yearly Meeting, had two marked results. The first one was the increase in size and strength of the Meetings he attended. People flocked to hear him, for he had a powerful message, the Gospel of Christ crucified and the doctrine of salvation. The more conservative Friends disapproved of him, for they felt that he did not preach George Fox's original message.

Pioneer conditions in the rapidly opening Midwest and Far West were totally unlike anything in England. Hundreds of persons were swept into membership in the Society of Friends who knew nothing about Friends. Life in early nineteenth-century America was not built on tradition; it was carved out of a wilderness. The migration of Quaker families from the Atlantic seaboard to newly opened communities has no parallel in British Quaker history. It was inevitable that marked differences in practice and worship should develop within American Quakerism.

Joseph John Gurney little thought that his name would be remembered to signify the leftovers of a sumptuous meal! He was entertained among Quaker families and given the very best. As he moved from one household to another, the family often lived on the remains of the feast for several days. The resulting hash or chicken pie was referred to as "Joseph Johns" or, even more briefly, as "J.J.G.'s." It is interesting to note that this usage has died out and been forgotten at about the same time that Yearly Meetings, once split, have come together.

In 1897 Rufus M. Jones first attended London Yearly Meeting. It was his second visit to England. A month later he met John Wilhelm Rowntree, an event which marked the beginnings of an important new trend in Quaker experience. This was the year that the first summer school was held in England, a new development which had far-reaching effects. Summer schools enriched the life of the Society both in England and America, providing opportunity for yearly intervisitation among young and older Friends until 1914 brought a sudden, though fortunately temporary, end to all such activities.

John Wilhelm Rowntree's plan for study took shape in Woodbrooke, established in Birmingham in 1903. It

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Mary Hoxie Jones is a member of Haverford Meeting, Pa. She is the author of *Swords into Ploughshares*, an account of American Friends Service Committee activities over an extended period of time (Macmillan, 1937) and of a volume of poetry, *Arrows of Desire* (Macmillan, 1931).



almost began with an American director of studies, but Rufus Jones declined the invitation after months of consideration. He was at that time more appreciated in England than he was in the United States. Pendle Hill, however, did have an English director, Henry T. Hodgkin, when it opened in 1930, the successor of Woolman School, which began in Swarthmore, 1917.

It was said at Haverford Meeting in 1905, at John Wilhelm Rowntree's funeral, that he had done more than anyone else to bridge the gap between Hicksites and Orthodox in Philadelphia. Many British Friends came to America to labor on behalf of unity. It was a concern laid deeply on their hearts and a service which did bring healing.

A new form of Anglo-American cooperation began in 1917, when the British War Victims Relief Committee, "War Vics," invited members of the newly formed American Friends Service Committee to join them in French reconstruction work. Here members of the "Mish" found themselves up against sterner tests of differences than had been apparent in the happy fellowship of summer schools and Woodbrooke. Different tastes in food and humor, as well as war-strained nerves, caused misunderstandings which threatened to collapse the joint project. But it was saved by the loving, patient work of several Friends, both British and American, who interpreted differences to the several members of the group.

Anglo-American cooperation now includes both the American Friends Service Committee and the Friends Board of Missions of the Five Years Meeting with Friends Service Council and various committees of London Yearly Meeting. There has been some exchange of faculty and students between Friends schools on both sides of the Atlantic.

American Friends, faced with the size of their country and diversities of geographical and theological climates, have been forced to compromise on many issues. They have learned to get along with one another, sometimes by accepting ways and beliefs which are not always shared. In some instances it has produced too much tolerance, too much compromise for the sake of unity.

No one Yearly Meeting represents the final claim for Truth.

It is not surprising that some groups of American Friends have been willing to join the World Council of Churches, in spite of its creedal basis of membership. British Friends have not felt ready to join the Council, being unable to accept conscientiously the basis of membership.

London Yearly Meeting is the spokesman for British Friends. It has found less need for a Friends World Committee for Consultation, whereas American, European, Asian, and African Meetings have found this overall Quaker body to be of enormous value. In the United States, with twenty-two Yearly Meetings, so-called (including five pairs with the same name), and six conferences, associations, etc., of more or less Yearly Meeting status, there is considerable confusion when a statement from the Society of Friends appears. Who is saying what for whom?

For many American Friends, the American Friends Service Committee represents the highest expression of their Quaker faith. This is somewhat shaking to individual Yearly Meetings. Such certainly would not be the case in England, where the Friends Service Council is a committee under London Yearly Meeting. The AFSC is a corporation, made up of representatives nominated by most American Yearly Meetings, but its policies are determined by its own Board of Directors.

It was London Yearly Meeting which decided whether or not British Quaker relief workers during the last war should wear gray or khaki-colored uniforms. It is only rarely that FSC employs a non-Friend on its staff. Almost entirely its financial support comes from Quaker funds. When a person is needed for a specific job, the vacancy is advertized in *The Friend*, and the post is filled by the applicant who comes forward with a concern for that job. Perhaps this is more democratic and fair than the AFSC system, but it can lead to difficulties. The AFSC looks around for the person qualified for the vacant post and lays its hand on that individual's shoulder. Non-Quaker support has long been an important factor of the AFSC's budget, and the non-Friend

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*C*ONVERSATION of the best kind is one of the crowning joys of life; where it is enjoyed to the full we may well say that our cup runs over, the draft overmastering the measure's brim; when they that fear the Lord often talk one to another, their intercourse provokes heavenly attention, the Lord hearkens and hears and makes memories of the communion of those who enjoy Him in one another. All that makes human intercourse worthy is on the borders of religion; the sympathetic touch, the delicate irony, the inquisitive glance, and the babbling of mirth. All these are ours in Christ and his heavenly Kingdom. . . . If we banish humor from our thought of worship, the Kingdom of God is not yet fully come. "They began to be merry," saith the Scripture, and they continue therein.—J. RENDEL HARRIS

has been an important part of the personnel from the 1917 days, when pacifist members of other denominations were included in the reconstruction work in France. (The Friends Ambulance Unit, a British organization started in 1914 and revived in 1939, had some likenesses to the AFSC; it was an autonomous committee and had many non-Friends in its membership. The AFSC also worked closely with it.)

Non-Friends are not expected to attend London Yearly Meeting, and even visiting Friends are not expected to attend unless they have presented proper credentials to the Recording Clerk beforehand. Few, if any, American Yearly Meetings nowadays would question a non-Friend's attendance.

Grigor McClelland, a British Friend writing in *The Friend*, October 11, 1957, after visiting America under the AFSC, wrote: "No British Friend . . . can fail to be impressed by, and envious of, the tremendous size and scope of the AFSC, and it is odd that Friends [in England] have not asked themselves more urgently, 'What stops us from making a comparable impact?' . . . The fact that members of other denominations have 'infiltrated' into its personnel and that non-Quaker sources provide much of its funds may dilute the authentic Quaker gospel, though I failed to detect this. It may be undemocratic, though . . . we are hardly likely to say so. It remains a vigorous, imaginative, challenging Friendly phenomenon."

Lest American Friends be too pleased with themselves over this statement, Eric Tucker, Secretary of the British Friends Peace Committee, also visited the U.S.A. in 1957, and he remarked in *The Friend* that he believed London Yearly Meeting would have a much larger percentage of its young men taking the CO position than he found to be the case in Philadelphia Yearly Meeting (London's membership, about 22,000; Philadelphia's membership, about 17,000). "When I suggested as much to American Quaker audiences, they were astonished and envious."

American Quakerism in the last thirty years has seen more than one hundred new Meetings come into existence, and they are bringing a fresh impetus of life and concern into the Society of Friends. Some of them are quite unversed in the complexities of Quaker tradition and red tape, though they are trying to follow some, if not all, the practices laid down in one, two, or even more *Books of Discipline*. There may not be one birth-right Friend in the Meeting, but there is a vitality which in many an older, established Meeting may be lacking.

Three world conferences have been held in the twentieth century: London, 1920; Swarthmore-Haver-

ford, 1937; Oxford, 1952. American Friends attending in 1920 commented that British Friends were ready to go farther than they on economic and social questions. This is probably still true. Another comment in 1920 was: "English and American types of minds were well illustrated in the addresses of the openers. Those given by English Friends were more abstract, dealing with principles rather than with their practical application. American papers, after citing the principle, turned to a consideration of concrete facts involved therein."

At Oxford, in 1952, British Friends were certainly nervous lest American Friends be too vocal, especially those who were pastors, but these fears were groundless, except on one occasion in a plenary session when American Friends felt they must speak out. Then it was a British Friend, Barrow Cadbury in his 90th year, who was able to bring order out of chaos. "Lord, we are in a fix," he prayed in all simplicity and humility and faith. "Help us get out of it." And the prayer was answered.

The Society of Friends needs all kinds of persons to provide the necessary ingredients, tradition, authority, youth and impatience, courage, freedom, and humility. Most of all, it must know that it needs these things and remember that the Society began because one man, George Fox, was restless until he "heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition'; and when I heard it my heart did leap for joy. Thus when God doth work, who shall hinder it? and this I knew experimentally."

### The Stirring for Peace

THE following collection of news items, chosen at random, illustrate the growing momentum of the protest against the use of nuclear weapons:

O. Frederick Nolde, Director of the Commission of the Churches on International Affairs (World Council of Churches) reiterated his former stand that the Churches must take a risk for the sake of peace. He proposed the cessation of nuclear tests by international agreement under the authority of the United Nations.

In April the Methodist Women's Division of Christian Service called on the United States to search for ways of ending tests of nuclear weapons.

In March more than 200 Minnesota Protestant ministers called on the United States to cancel the Pacific area tests and appealed to President Eisenhower to seek worldwide disarmament.

An editorial in the May 1 issue of the *Manchester Guardian*, England, made a plea for the cessation of the tests.

On May 1 German Labor and Socialist groups staged



meetings in many cities to protest the introduction of atomic weapons in Germany. The largest of these rallies, with 12,000 attenders, took place in Düsseldorf.

Men in positions of importance in the United States are raising their voices for the cause of peace and understanding, protesting nuclear warfare. Some of them are Congressman Porter, Brigadier-General Hester, Mr. Cyrus Eaton, Senator Humphrey, Harold Stassen, Bishop Gerald Kennedy, and Henry Cabot Lodge.

On May 1 and 2 groups protesting the arrest of the *Golden Rule* crew demonstrated at federal buildings in Boston, Mass.; Philadelphia, Pa.; Pasadena, Calif.; Washington, D. C.; the United States Consulate in Montreal, Canada, and the United States Embassy in London, England.

Lawrence Scott, of the Committee for Non-Violent Action Against the Use of Nuclear Weapons, awaiting entry into Russia, delivered a letter to the United States Consulate at Helsinki, Finland, protesting to President Eisenhower the jailing of the crew of the *Golden Rule*.

Newspaper clippings and other information illustrating the growing movement against nuclear warfare are solicited by the editors of FRIENDS JOURNAL.

### Bent Twigs

WE must be careful to be becoming the person God wants us to be, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is a continuing process, not a sudden transformation. It may mean a complete change of direction, an about-face, as in the case of Paul. But even he made a wide detour before he was ready steadily to pursue the new direction; and his process of growth after the new birth in God was lifelong.

We need to recognize that the direction unconsciously chosen and the molding instinctively fitted into may be wrong. God is the potter and we are the clay. Too often we are molded by inheritance, environment, or inadvertence rather than by the Divine Potter, and driven by the compulsion of pride and prestige rather than following the leadings of divine impulsion.

Consider Stella Masters, the daughter of strong-minded, well-intentioned parents. She was brought up in the liberal humanist tradition and was early exposed to public life among people who believed that economics determines man's life. When finally removed from this company of people who deified economic forces, she was smothered in an atmosphere of housewifely perfection-

ism. Small wonder that it took Stella half a lifetime to discover that liberal humanism and economic determinism are not final prophetic words and that all feminine excellence is not entirely contained in the housewifely virtues. Nothing in previous experience had placed God at the center of life or had given vitality and credence to Christian orthodoxy. Thanks be to God, Stella was discovered of Him and learned, in spite of the deflection of upbringing and environment, the kind of person He meant her to be.

Or take Penn Evans, the son of quiet, elderly Quaker parents, strictly brought up in a small town in the early years of the century. His life was circumscribed by much work, little diversion, and no adequate attention to the arts. Penn Evans, like other Quakers then and now, might have been an artist or an actor, or at least enriched his life from boyhood, rather than from late adult years, by wide and deep acquaintance with and appreciation of the great world of art. Instead he had, at first, to come by this world through hidden channels. At home he seemed a misfit, an incipient black sheep, because environment blocked off God's message of who and what Penn Evans was intended to be. The stream of his artistic development was too long underground for it ever to flow quite freely and spontaneously in the open.

Stella and Penn were molded unconsciously by inheritance, environment, and inadvertence. Too many people are shaped as well by pride's response to worldly standards.

Consider Victoria Ames, living on a straight street of similar suburban houses, never turning down a job the community asked of her. She served on the parent-teachers' association, collected for all the funds, ran a Brownie troop, kept her house immaculate, entertained her friends, and, frazzled and self-belittling, literally worked herself into the grave. Only when Victoria had had two operations for cancer and was finally and incurably bedridden, did she regain her physical beauty, transmuted and etherealized, and her loving, humorous spirit. Then, free at last equally from the demands of her community and from pride's driving force, she relaxed and slipped radiant to her death.

Consider also Lancaster Bacon, raised on a farm poorer than those in the surrounding rural community. All his life Lancaster was self-driven to excel, in his studies, in sports, in his profession. Far from the farm, as a gentleman farmer in Suburbia, he raised more garden produce than his family could use. He was a sensitive romantic thrusting himself into a sophisticated world of privileged, cultivated people. He could never get free enough from the limitations of his poor, puritanical background to "sit loose" in the circle he pushed

The names in this article are fictitious, screening the real person behind.

into. As a result, he wore himself into breakdown, piling fantastic project on fabulous scheme. Surely God had had quieter and more "fitting" plans for Lancaster.

God intends good for each of us, and this good is secured by discovery, through prayer, meditation, and psychological understanding, of our true, God-given selves; by acceptance of our disclosed limitations and strengths; and by becoming the whole person God means us to be. In this discovery and becoming, we may have to cut clear of inheritance and environment and cast off the false outer and inner strivings of pride. (This "cutting loose" from established patterns has nothing in common with trivial antisocial revolt, such as growing a beard in a beardless society!)

If we let ourselves, like Stella Masters and Penn Evans, be shaped by a mold that does not fit, we may be cramped and perhaps crippled. If we let ourselves be driven, like Victoria Ames and Lancaster Bacon, by the urgings of pride and prestige, we may know disastrous breakdown of personality and even premature death.

In God's composition for us we are to be whole, gathered, "composed" people, having the freedom of abundant life. (The problem of those "slings and arrows of outrageous fortune" which are not self-inflicted is quite different. Briefly, we may say that where there is external crippling, God seems to provide new directions and that in all dangers and afflictions He does safeguard the soul.)

We must learn to be born of God and careful to be becoming the person God wants us to be; not bent twigs, but learning and following our own true bent.

ANNE Z. FORSYTHE

### Letter from Japan

**A**FTER four years in any one place it becomes hard for a person to pull up his roots and leave. I know I shall miss many things in Japan, but probably I shall miss most the small, commonplace things that a person tends to take for granted.

There are the street sounds, for instance, that drift into one's window at bedtime and form the background music for going to sleep: the clip-clop of *geta* (wooden clogs) on the pavement as people hurry home through the deserted streets; the flute of the *soba* (a special food) vender; the clap of the nightwatchman's sticks as he patrols the neighborhood looking for fires and thieves.

I shall miss the familiar strains of the theme song

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The above is a farewell letter from Bruce L. Pearson, our correspondent in Japan. We wish to thank him for his skillful service to the FRIENDS JOURNAL and his devotion to the interests of Friends. The first letter of his successor, Jackson Bailey, was published in our issue for March 29, 1958.

on the early morning concert of the Japan Broadcasting Corporation and the general high quality of programs on this public-owned network. I shall miss the innumerable coffee shops, where for the price of a cup of coffee a person can spend a whole afternoon or evening, listening to music or talking with friends.

I shall miss the community feeling of a small country where no one can remain indifferent to the joys or misfortunes of people in remote areas; even the far corners of the land are close enough to be one's own back yard. And there is the enthusiasm with which everyone follows the two major sports, *sumô* wrestling and baseball. A sports fan walking down a busy street during the season can always stay posted because he will never be beyond the range of some shopkeeper's radio.

Probably I shall even miss the things I don't like—the perpetually crowded trains, the noisy horns of taxis, the wretched music that pours forth from the halls where people play *pachinko*, a popular game resembling our pinball machine.

I shall miss the spirit of courtesy that is still preserved by shopkeepers and public officials; a love for art that makes itself felt in everything from flowers to motion picture newsreels; a distinctly Japanese combination of twentieth-century speed with an instinctive knowledge of how to relax and enjoy life. These things I shall miss. But what I shall really miss is much more intangible. I shall miss Japan.

American policy is frequently its own worst enemy. This is certainly the case in Okinawa, which was taken from Japan at the end of the war and placed under United States military authority. Farmers and others on the small island have long complained that American forces use too much land for their bases and fail to give the owners adequate compensation. On top of these and other grievances the Army invited further criticism in the course of its yearlong struggle to get rid of the leftist mayor of Naha, the capital city, by finally changing the laws to make his ouster possible and gerrymandering the electoral districts to create more manageable conditions in the next election. Both candidates, however, turned out to be critical of American policy. One demanded that United States forces withdraw as soon as possible; the other demanded that they leave within a ten-year period. United States officials gave their support to the more moderate of the two and undoubtedly contributed to the other man's victory by thus inviting a vote of nonconfidence.

The testing of nuclear weapons is another case in point. Japanese distrust of Russia is too deep-seated to see the recent announcement of a unilateral test suspen-



sion as anything more than inspired propaganda. But United States determination to continue its own tests can do nothing but weaken those who would like to place their faith in America and strengthen those who are inclined to accept the Soviet Union at face value. The Japanese fear nuclear weapons and preparations for war much more than they fear Russia.

War is costly and wasteful, and no one knows this better than people in Japan. About 1,700,000 military personnel and 168,000 civilians attached to Japanese armed forces were either killed or injured during World War II. These figures, of course, do not include civilians who lost their lives in air raids at home. Japan lost 48 per cent of its territory and 23.3 per cent of its prewar wealth as a result of the war.

A group of 18 farmers has filed what may turn out to be an important test case seeking an injunction against the Japan Self-Defense Force to prevent the Force from using their land at the foot of Mt. Fuji as a training ground. The farmers, pointing to Article IX of the Constitution, in which Japan renounces war as an instrument of national policy and pledges never to maintain armed forces, asserted that maintenance and use of a military training base is a violation of the Constitution. A decision favorable to the farmers—even if it skirts the constitutional issue—will encourage many similar suits.

In the arts the major event of the current season is the International Culture Festival at Osaka in April and May. In addition to performances of the traditional Japanese arts, there will be a number of artists and groups from other countries, with the New York City Center Ballet and the Leningrad Philharmonic Orchestra heading the list of those scheduled.

BRUCE L. PEARSON

### Snowbound in a City Apartment

HAST thou entered into the treasures of the snow?" The question asked in that ancient poem came into my mind as I watched the white flakes glisten on the dark boughs of the trees outside my window. Quite spontaneously I turned to the 38th chapter of Job for the theme of my solitary worship that Sunday of the blizzard. Soon I felt uncomfortably privileged. Why should I be dry and warm, free to read poetry and look out of the window at a scene full of beauty for me but full of harassment, danger, and suffering for so many others? I could no more answer that question than Job could answer the questions put to him by his taunting friends. So I decided to take advantage of my temporary freedom and to practice the art of quiet enjoyment. That practice led inevitably to the art of giving thanks.

All appointments canceled! Time on one's hands—not to do the cleaning and the cooking and the desk work that are always pecking so insistently at one's consciousness. These duties somehow get attended to. This is extra time for the music of records long set aside; for reading not only the latest on disarmament and integration and economic aid but also the "old, forgotten, far-off things," certainly the poetry of long ago; for writing unnecessary letters. There is time just to look and wonder.

One has leisure now to taste the mystery of life. "Where wast thou," the Lord asked Job. "when I laid the foundations of the earth? . . . Hast thou commanded the morning since thy days; and caused the dayspring to know his place? . . . Where is the way where light dwelleth?" Even if I could understand the ABC's of modern scientific discovery, I would not find the answers. Perhaps it is well for a man or a woman to be scaled down to size by a sense of wonder.

There is time to remember and to give thanks. When one starts, one finds oneself a debtor indeed—to the landlord who shovels the snow, making a pathway to my door; to the skilled and devoted crew who mend the broken wires; to the milkman, the newsboy, and all who must leap from their wagons into drifts of snow to bring food and newspapers; to the busdrivers and trainmen who deliver my friends to their destinations; to the policeman who unsnarls the traffic—to all who go their appointed rounds without question and without reward. To those also who keep me connected with the world outside, the radio announcer, the telephone company, that vast network of communication that seems so often frivolous or brash but which today forms my link with mankind; and behind these to the inventors and pioneers who created the gadgets of our modern world. Suddenly also the books on my shelves, the pictures on my walls take on new life as the companions of my seeming solitude. A heightened awareness makes me feel truly "encompassed about with a crowd of witnesses."

My thanksgiving needs a symbol, some outward and visible sign of my sense of belonging both to those who minister to my needs and to those millions of souls who live so close to the margin that any bad weather spells loss, hunger, cold, perhaps starvation. Surely I can do no less than recommit myself to those longterm causes, the making of peace, the extension of freedom, the "comfort of man's distress." But today I need to give something extra, not budgeted, not expected, as token that in some small measure I have "entered into the treasures of the snow." All too soon the everyday obligations will take over. This is my moment of freedom to enjoy and to share.

LUCY P. CARNER

## Sampling Church Integration in Cleveland

IN December, 1957, at the General Assembly of the National Council of Churches, Dr. Liston Pope, Dean of the Yale University Divinity School, stated that interracial congregations comprise only about ten per cent of the total number of churches in America. A survey made during the last four months of 1957 by the Cleveland, Ohio, Church Federation and published in a pamphlet indicates that the churches of this large industrial city have achieved a higher percentage of integration. *How Racially Inclusive Are Cleveland Area Churches?* is a report of a study conducted by the Social Welfare Department of the Federation, headed by its director, H. Robert Gemmer.

It should be remembered by way of background that Cleveland is an industrial city with a metropolitan population of 1,461,135, according to the official 1950 census. At that time the city's Negro population was 189,210; its minority group of nonwhite races, Asiatics, Filipinos, Indians, and others numbered 2,075. In 1957 it was estimated that from 1950 to mid-1955 the Negro population in Cleveland had increased to 217,000, a gain of nearly 27,000. The smaller nonwhite group had not grown.

The Cleveland Church Federation does not have a figure for the total church membership of the churches answering the questionnaire, nor the total membership of the Negro churches which replied. This lack of information possibly makes the figures in the survey a little less realistic.

The 300 Protestant churches on the list of the Cleveland Church Federation were asked if their congregations now contained or had contained members or participants from more than one racial group and whether any of these were in positions of leadership. The churches which represented only one race, white or colored, were asked what would happen if a person of another race applied for membership.

The replies totaled 219. Of these, 115, or 52 per cent, said that the churches had, or had had, in active fellowship whites, Negroes, Asiatics, or descendants of those who came from Asia. Of the 73 churches now including two or more races (62 predominantly white; 11 colored) 15 now have whites, Negroes, and Asiatics as members; 53 now have two races represented; five formerly had members from all three racial groups; and five others now have persons from three groups actively participating.

It should be pointed out that until housing segregation is broken down more completely, it will be impossible for all churches who wish to do so to include more

than one racial group. The question "Are there people of different races living within a mile radius of your church?" was answered by 62 churches in the negative. Two out of three of the churches replying from Cleveland's East Side area included or had included more than one race.

Over 1,385 Negroes in the city are or have been active in predominantly white churches. More than 155 white persons are now minority members or participants of Negro churches. At least 193 persons of Japanese ancestry are now active minorities in Cleveland area churches. Within the membership of these churches there are Chinese, Indo-Chinese, Filipinos, Burmese, Koreans, Indians, and others whose ancestors came from Asia.

Four of these churches have pastors from their minority groups. Members of a minority racial group in Cleveland and its suburbs hold the positions of choir director, board or committee member, church school teacher, youth group adviser, pianist, organist, parish or social worker. This participation means that at least 44 churches are now using more than one racial group in positions of leadership.

In Cleveland the movement toward integration in church membership began within the last ten years; in more than 40 per cent, within the last five years.

Nation-wide studies have shown that most unsegregated churches did not debate the question and vote upon it. Integration was brought about by the minister and one or two lay people working together. Minority applicants for membership, 167 churches said, would go through the same procedures as other applicants. Only five felt that the matter would need to be brought to the entire church at a special meeting. Only nine said that a minority applicant would probably be turned down.

A large number of churches listed specific activities that they had carried on during the past year to further integration. Many youth groups have interracial activities; a suburban Social Action Committee is working for integration in housing in the Heights area. A Negro church hired a white choir director. Another Negro church took up a collection for a white family whose home had been burned down. On the West Side of the city a large suburban church held a series of dinner meetings to consider all the aspects of integration in church and society. A questionnaire was used, and over 73 per cent of all age groups voted "yes" on all phases of accepting another race in the community and the church.

Significant percentages of all denominations include more than one racial group. More than 75 per cent of the Presbyterian churches replying include or have in-



cluded members of at least two racial groups. Nationally, the Presbyterian Church of the United States has pioneered in urging its members when selling their homes to sign "covenants of open occupancy," that is, to agree to sell irrespective of the racial background of the would-be purchaser.

It takes two to make integration, the pamphlet concluded. Individuals from two or more racial groups must *want* to help "realize the Kingdom." Far more churches are sincerely desirous of attaining integration than are able to achieve it, due to the hesitancy of most Negroes to go where they are not *sure* they are wanted. The church must show most actively a true concern for all people. Similarly, pastors of Negro churches must be willing to share their membership with their white brethren.

## Friends and Their Friends

For the first time an interfaith team of five American religious leaders will enter the Soviet Union and other countries in Europe and the Middle East to hold conversations with religious and political leaders on problems relating to the role of all religious groups in the world today. Sponsored by the National Conference of Christians and Jews as part of the cultural exchange program, the group will leave New York on Tuesday, May 27. The itinerary includes London, Prague, Warsaw, Moscow, Vienna, Istanbul, Egypt, Israel, Belgrade, Budapest, Rome, Geneva, and Paris.

Included in the group are Dr. John Sutherland Bonnell, Pastor of the Fifth Avenue Presbyterian Church; the Rev. Leonidas C. Contos, Dean of St. Sophia Greek Orthodox Cathedral of Los Angeles; Dr. Samuel L. Gandy, Dean of the Chapel, Dillard University, New Orleans; Dr. Irving Lehrman, Rabbi of Temple Emanuel El of Miami Beach; and Roy J. McCorkel, Director, Commission of Religious Organizations of the National Conference of Christians and Jews, a Friend, who is a member of Swarthmore, Pa., Meeting.

The group, kept small intentionally to encourage an intimate exchange of ideas, will seek enlightenment on problems affecting religious groups in Europe, the Middle East, and the United States. The Americans will meet with political leaders as well as religious heads to obtain authoritative viewpoints on the relationship between politics and morality on issues facing the world today.

Two articles by Friends appear in the *Wellesley Alumnae Magazine* for May, 1958. In a consideration of "Why the Return to Religion?" Ruth Ferguson, Class of 1948, concludes that the growth in religious education is a sign of real religious revival. Jacqueline P. Evans, Assistant Professor of Mathematics, deals with new developments in her field of specialization under the title "When Does One Plus One Not Equal Two?"

"In the interest of the future of Friends schools and colleges," the Philadelphia Yearly Meeting's Committee on George School has published a six-page folder entitled *The 5th Query: What of the Future of Friends Education?* which was distributed at Yearly Meeting and by mail. The leaflet quotes from the George School Committee's report to the 1958 Yearly Meeting stressing the great importance of education, particularly Friends education, as our young people stand on the threshold of the space age. Referring to the 5th Query, which enjoins Friends to maintain Friends schools and encourage their youth to attend them and to furnish financial aid where needed, the folder further points out the vital importance of increasing the endowments of Friends schools and colleges through bequests, trust funds, and insurance policies in favor of Friends educational institutions. It emphasizes that the most practical way to keep tuition costs down is to provide the schools with larger endowments so that adequate scholarship funds will be available. Copies of the folder may be obtained without charge by other schools and individuals from George School, George School, Pa.

The Friends Historical Library of Swarthmore College has acquired a major collection of books and manuscripts by the Quaker poet and abolitionist John Greenleaf Whittier. The collection, which is valued at \$25,000, was a bequest from the late C. Marshall Taylor of Montclair, N. J.

Incorporating the collection assembled by the late Carroll A. Wilson, noted bibliographer and collector, it embraces over 600 first editions, variants, or periodical printings, and approximately 600 manuscript letters and poems. Included are first editions of Whittier's rare early poems *Moll Pitcher*, *Mogg Megone*, and *Legends of New England*, which the poet sought in later years to suppress, and rare Massachusetts newspapers containing still earlier unsigned poems and prose writings. Among the manuscripts are letters to or from Ralph Waldo Emerson, William Cullen Bryant, William Lloyd Garrison, and Harriet Beecher Stowe, as well as the original account, in the handwriting of the novelist Mrs. E. D. E. N. Southworth, of the Civil War incident on which Whittier based his poem "Barbara Frietchie."

A Summer Day Camp will be held at Westtown School, Westtown, Pa., June 23 to August 1 for boys and girls from five through twelve years of age. The camp makes use of two swimming pools, the lake, the gyms, and other campus facilities, plus 600 acres of woods and fields. Neil Chase is camp director. Further information is available from Westtown School.

Harper & Brothers, New York City, has published the book *How Your Life Insurance Can Serve You* by M. Albert Linton, a member of Moorestown, N. J., Monthly Meeting. He is the former president of the Provident Mutual Life Insurance Company of Philadelphia and is now a member of the Board of Directors.

The Berkeley (Calif.) *Daily Gazette* of April 2 tells of the retirement of William C. James as secretary-treasurer of the Philadelphia Quartz Company of California after having been connected with the firm for thirty years. He had been active in numerous civic organizations. William James and his wife, Anna, plan to visit relatives in the East for about two months. Next October they expect to head out for Japan, Australia, and New Zealand. Afterwards William will probably devote considerable time to the United Nations. They are members of the Berkeley (Pacific) Friends Meeting.

Samuel Emlen, 3rd, a member of Germantown Meeting, Coulter Street, Philadelphia, has been elected President of the Board of Managers of Friends Hospital, Philadelphia. He succeeds Edward L. Webster.

Muriel Lester, ambassador of peace and good will, who is on her way home to England from her ninth world tour, will give an address on Monday, May 26, 8:15 p.m., at the Ridgewood, N. J., Meeting House (224 Highwood Avenue). Discussing "Our World Today," she will speak of her experiences in China, Japan, and India, where she has spent several weeks.

A Christian pacifist and for many years a lecturer for the Fellowship of Reconciliation, she feels herself irrevocably involved in whatever affects mankind, and where there are problems she is always ready to help. Her reliance upon the power of love shines through her entire life, her talk, her writing, and her activities. Among her published works perhaps the best known is *Ways of Praying*.

According to information received from the Committee for Non-Violent Action Against Nuclear Weapons, the delegation attempting to enter Russia (*FRIENDS JOURNAL*, April 26, page 270) waited in vain for two weeks in Helsinki, Finland, for the visas. They have now returned to the United States without having been able to enter Russia.

The crew of the *Golden Rule* is now free in Honolulu. The conviction has been appealed, but no bond was required. The next step to be taken by the crew has not yet been decided. The injunction which the men violated is also being appealed.

Our statement on the hunger strike at the Atomic Energy Commission in Germantown, Md. (*FRIENDS JOURNAL*, May 17, page 317), has to be supplemented by the following report: Between May 7 and May 13, altogether 22 different people shared in the "sit-in" for various lengths of time. They remained inside the building until they felt they had adequately expressed their concern to the AEC. Participants came from the Philadelphia area, the neighborhood of New York City, Baltimore, and Washington, D. C. One member each came from Ohio and the West Coast.

Lewis Strauss met the group on May 13 and declared that he had no personal responsibility for AEC policy-making and that no moral issues were involved in its policies. The group left after the interview. The relationship with the clerical staff and the guards had been friendly throughout the entire "sit-in."

Florence L. Kite has resigned as Executive Secretary of the Committee on Race Relations of the Philadelphia Yearly Meeting of Friends after 15 years of service in that position. She will continue to work three days a week on the housing program of the Race Relations Committee.

Jessamyn West, the author of the novel and moving picture *Friendly Persuasion*, will deliver the baccalaureate address at Swarthmore College on June 8.

Jessamyn West began writing novels while convalescing from tuberculosis. She chronicled the experience of converting *Friendly Persuasion* into a movie in the book *To See the Dream*. Also the author of *Cress Delehanty* and *Love, Death and the Ladies' Drill Team*, she is presently working on an anthology of Quaker writing, a portable Quaker reader.

Dr. Smith also announced that Frank Graham, presently a mediator for the United Nations, will deliver the commencement address on Monday morning, June 9.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

No Friend can take exception to Esther Hayes Reed's plea that we need to know George Fox better. How many have read—actually read—his *Journal*? How many know only a few catch phrases—"that of God," "ocean of darkness," "walk cheerfully over the earth," "the life and power that take away the occasion of war"?

Careful reading of the *Journal* would not only increase our knowledge of Fox's life and enrich our understanding of his Quakerism; it would also—for he was an imperfect saint—protect us from the error of idealizing and idolizing him.

Unhappily, I know of no way we can follow Esther Hayes Reed's injunction to "fill . . . our halls and classrooms with his portrait." The fact is that there is no known likeness of Fox that can be accepted as authentic. The most familiar one—that attributed to Sir Peter Lely—is pretty certainly not Fox, and there is no other whose claim is any better, as John L. Nickalls concluded in his recent presidential address before the Friends' Historical Society in England.

But we still have Fox's own self-portrait in the *Journal* and William Penn's incomparable sketch of him written in 1694.

*Friends Historical Library*  
*Swarthmore College*  
*Swarthmore, Pa.*

FREDERICK B. TOLLES,  
Director

No doubt George Fox was the founder of the Society of Friends; yet that does not mean that we all share all his beliefs. He taught that God gave to each man an inner light that we might be guided to all truth. But we do not all see alike, and we do not all believe exactly as Fox did. I would therefore deplore any effort to emphasize his importance to the Society, as suggested by a correspondent in your issue of May 10, 1958.

*West Chester, Pa.*

BERTHA SELLERS



Copies of *Cathedral of Compassion: Dramatic Outline of the Life of Jane Addams*, by Violet Oakley, N.A., will be sent free of charge to Friends libraries (school, college, or Meeting) as long as they last, upon written request to the Women's International League for Peace and Freedom, 2006 Walnut Street, Philadelphia 3, Pa. This is a beautiful octavo volume bound in old-ivory cloth, stamped in red, with a portrait-drawing of Jane Addams by the author as a frontispiece. A generous gift has made fifty copies available for distribution.

Philadelphia, Pa.

KATHARINE M. ARNETT

For drowning six recruits by marching them into a swamp Sergeant Matthew C. McKeon of the Marine Corps served three months in the brig. He was "busted" to private, but recently has been promoted to corporal and is on his way up again.

For refusing to defy the commandment "Thou Shalt Not Kill" (and for telling his officers what he thinks of them) Private Peter H. Green of the Marine Corps has been sentenced to a prison term of two years at hard labor and given a bad conduct discharge.

A pretty good American named Thomas Jefferson once called for "equal and exact justice for all men, of whatever state or persuasion, religious or political."

Chicago, Ill.

FREDERIC BABCOCK

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### MAY

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Closing Program by pupils of the First-day School. Everyone invited.

30—Bucks Quarterly Meeting on Worship and Ministry at Solebury Meeting House, Pa.; covered dish supper, 6:30 p.m.; meeting, 8 p.m.

31—Bucks Quarterly Meeting at Buckingham Meeting House, Pa.: worship, 10 a.m.; business, 11; box lunch (tea, coffee, dessert provided), 12:30; forum, 2—panel, Florence D. Tobiesen, Lowell E. Wright, Richmond P. Miller, "Health, Welfare, and Recreation."

### JUNE

1—Commemoration of the 200th anniversary of the building of Randolph Meeting House, at Dover, N. J., Meeting. Meeting for worship, 11:15 a.m., followed by a family picnic.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m.

1—Middletown Day at Lima, Pa. Meeting for worship, 11 a.m. Lunch provided by Middletown Friends. All invited and welcome.

1—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

3—Philadelphia Quarterly Meeting, at the meeting house, Race Street west of 15th, Philadelphia: 3:30 p.m., Meeting on Worship and Ministry; 5, meeting for worship; 6, supper at Friends Select School (if necessary to cancel supper reservation, telephone RI 6-9150); 7:15, in the meeting house, business and an address by Barbara Ruth Pearson, "Changing Quakerism in the New Japan."

6 to 8—Norway Yearly Meeting at Stavanger, Norway.

*Coming*—Orchard Park Meeting House, near Buffalo, N. Y., will be open beginning June 15 for worship each Sunday at 11 a.m. (In recent years services were held once a month during the summer months.) Bring a basket dinner. At 2:30 p.m. on June 15, Fred and Susan Reader of England will speak on their two years' sojourn in East Africa and of their recent visit to Australia.

## BIRTHS

**PEARCE**—On April 7, to John J. and Erika Zintl Pearce, a daughter, **DEBORAH SUSAN PEARCE**. They are living at 65 Priory Road, Hampton, Middlesex, England.

**SHAUDYS**—On December 17, 1957, to Hugh and Phyllis Shaudys of Makefield Meeting, Pa., their second child, a daughter, **KAREN V. SHAUDYS**. Their first child, a son, Kirk, is two years old. The grandparents, Vincent and Anna Shaudys, are also members of Makefield Meeting, Pa.

## MARRIAGE

**GREENE-RUDD**—On May 9, in the Community Church of New York City, **JOHN G. GREENE** and **DOROTHY LAMBERT RUDD**. They will be at home after June 15 at 6 Chestnut Street, Boston 8, Mass.

## DEATHS

**CHAMBERS**—On May 13, at his home in Key West, Florida, **WILLIAM CANBY CHAMBERS**, son of Frances Canby Chambers and the late J. Howard Chambers. He was a member of Central Philadelphia Monthly Meeting, Pa.

**RUSSELL**—On March 8, **LAURENCE MYERS RUSSELL** of Walnut Run Farm, R. D. 1, Newtown, Pa., aged 49 years. He was the son of the late Frank J. and Jasie Myers Russell. Surviving are his wife, Nancy Biddle Russell; two daughters, Joan B. and Alice L.; two sons, Laurence M., Jr., and Stephen B.; a brother, Roger Russell of Swarthmore, Pa.; and an aunt, Mrs. Sarah M. Bennett of Westminster, Md. Laurence Russell, a Swarthmore College graduate, was a member of Westfield Monthly Meeting, Riverton, N. J.

**TERWILLIGER**—On March 28, **HOMER G. TERWILLIGER** of Kingston, N. Y., son of Mrs. Helen G. Terwilliger. He was a member of Hartford, Conn., Meeting. A graduate of the University of Connecticut, he was research assistant at the Labor Department of the State of Connecticut. Though seriously handicapped for many years, he lived triumphantly. A memorial service was held at Hartford Meeting on May 18.

and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A.,



114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

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**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

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**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

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### PENNSYLVANIA

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MAY 31, 1958

NUMBER 22

## IN THIS ISSUE

*T*HERE is surely a piece of Divinity in us. Something that was before the Elements and owes no homage unto the Sun. Nature tells me that I am the Image of God, as well as Scripture; he that understands not thus much, hath not his introduction or first lesson, and is yet to begin the Alphabet of Man.

—SIR THOMAS BROWNE,  
*Religio Medici* (1643)

### Love Thy Neighbor as Thyself

. . . . . *by Miriam Mulford Thrall*

### Religion in Israel

. . . . . *by Howard W. Hintz*

### Letter from Paris

. . . . . *by Wolf Mendl*

### Robert Barclay's "Secret"

. . . . . *Letter from the Past*

*Friends of the Friends Meet in Italy*

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

## Friends of the Friends Meet in Italy

ON April 25 to 27 the Italian group of the Friends of the Friends gathered in Frascati, a small town on the Roman hills, famous for its antique villas and gardens of regal sweep, and, on clear days, for its view of Rome. It is a place of large vistas; and the small gathering of about 17 people (led by Maria Comberti and assisted by Louise Wood) was indeed bent on vistas, though of a more intimate and human variety. Since it was the seventh time that these meetings were held in Italy, the ways and concerns of the Friends no longer needed introductory explanations.

On the first evening Frieda Bacon (English Friend) spoke about her work with the refugees in Austria, particularly with those Yugoslavs who, having crossed the Austrian borders years ago, had refused repatriation. The next morning Herbert Hadley of the World Committee for Consultation gave a survey of Friends Meetings all over the world, a survey with vision, beautifully framed with words of James Nayler, whose troubled life and time were briefly outlined by the speaker. He was followed by Lamberto Borghi, Professor of Pedagogy at the University of Florence (once resident and language teacher at Pendle Hill), who spoke about cultural trends in Italian history that show an affinity with the Quaker outlook. In the afternoon Mario Tassoni presented Albert Schweitzer's philosophy as expressed in his work at Lambréné and his thought about reverence for life. Various Italian members of the group reported about their work and concerns, one of them active in the YMCA and another in Calabria. In the evening messages were read from foreign Friends and absent members of the Italian group, among them Aldo Capitini, Emma Thomas, and Giovanni Pioli. The last, a veteran of nonconformist spiritual movements in Italy, has done a great deal to make known by translation and essays the works of George Fox and the Socinian Brothers. The day was closed with a moving report by Archer Tongue (English Friend working in Switzerland), who told about the solitary plight of the Spanish group of Friends of the Friends.

The last worship meeting on Sunday was joined by English and American Friends living and working in Rome and Paris.

RUTH D. TASSONI

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## Beyond Words

By SAM BRADLEY

Soft:

Suppose

That silence  
Grows

Like a bridge  
Of God

Or the stem  
Of a rose.



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MAY 31, 1958

VOL. 4—No. 22

## Editorial Comments

### *A New Note in Pacifism*

THE accounts of the *Golden Rule* and other activities supported by the Committee for Non-Violent Action Against Nuclear Weapons, such as the "sit-in" at the Atomic Energy Commission's headquarters and the attempted visit to Russia of a delegation of five, have added a new note to the story of contemporary pacifism. It would be unrealistic to rate these ventures as a victorious campaign of major significance. They are, nevertheless, episodes worthy of note and respect. The good wishes and prayers of a great many Friends accompanied the crew of the *Golden Rule* and those who held a "vigil without food" in order to obtain an interview with Lewis Strauss at the AEC headquarters. But from the beginning many of us had entertained some doubt as to the advisability of the experiments, questioning their effect on the authorities and public opinion.

To take the latter first, the publicity accorded to the undertaking was encouraging but created no particular excitement. Some leading newspapers gave it space, mostly in the less conspicuous sections of their editions. The attitude of the authorities ranged all the way from the cold, policing spirit to be expected of the Navy to the casual attitude of Admiral Strauss, who on the sixth day of the "sit-in" was reported to have suddenly appeared, remarking to the hunger strikers, "I understand you want to see me." Between the two lies the gesture of the Honolulu District Court, which did not impose bail on the crew when releasing them from jail. Obviously, pacifists are not the only ones who benefit from the life of Gandhi. Those in authority also derive at least one important lesson from it; they are anxious not to create martyrs.

### *The Different Setting*

The crucial problem is, of course, how to apply a nonviolent approach convincingly and effectively to a threat of such magnitude as nuclear warfare. Gandhi's methods were well suited for use in the Alabama bus strike. Walks for Peace—and the Easter Walk was only one in several local or national demonstrations yet to come—arouse public attention and may move the conscience of a limited segment of the public. But we must

not expect from such methods anything like the impact which Gandhi's march had when undertaken in opposition to the British salt monopoly. The American pacifist has no foreign enemy on his soil against whom many onlookers may harbor a latent opposition, as was the case with Gandhi's friends. International sympathies are scant, and those coming from Russia are easily suspect or, at least, ambiguous. The American pacifist faces a well-entrenched and liberally financed militarism. People in authority are making it clear to him how unapproachable democratically elected or appointed officials can be, even when tens of thousands of signatures are to be handed to them. Is it, then, becoming the taxpayer's chief function to supply the funds for military pyrotechnics, or will his dissent still be heard? The pacifist must also be aware of the depressing fact that militarism is not even his major opponent. His chief enemy is the indifferent public, an enemy as formidable as militarism can ever be.

As it is not enough to rely on techniques that may have proved effective under different circumstances elsewhere, it is also not enough to build on the power of pure intentions and good will alone. Conversely, the motives of our opponents must not be simply classified as those of ill will. The problem is too complex for such black-and-white judgments. It is likewise not enough to point with a big, astronomical gesture to God and leave success to Him, or to the Prince of Peace, or to Providence, with a small or a capital "P." The time-tables of eternity are as unknown to us as is the economy of divine Providence. It is, however, equally clear that the pacifist must never omit any single one of these considerations from his planning and his hopes. He ought to beware of self-righteousness and self-assurance. His is the insecure balance of a venture of faith. He may not escape frustration, but he will not be crushed by it. He must re-examine whether his ways and means are sufficiently streamlined and economical for his purposes and for making an appeal to the contemporary mind, a difficult and delicate matter. (Even automobile manufacturers have made their costly mistakes!) But above all, he will remain aware of the inertia and uncanny indifference of the so-called masses.

### *The Indifferent Mass Man*

It is less important to know the psychology of the masses than to remain cognizant of their colossal moral weight. We can, or must, remain aware of this situation in our fellow man without violating the commandment to love him. Admirals and generals are our declared opponents, as are the other silent or drumbeating forces in our communities. But the skeptics, the lukewarm ones, the "nice" people who let those same doubts that plague every ardent pacifist serve as an excuse for chronic inaction, indefinite waiting, or outright cowardice—these are our most formidable opponents. Their share in history has been appalling: they permit murder and persecution to triumph without ever moving a finger or raising their voices in protest. In a similar spirit they will readily support any great cause—after it has become victorious. They praise saints and martyrs—again, after these have been recognized. And they will even confess to their former errors when it becomes obvious that millions have erred with them and they have certainly been in good company.

We have no suggestions to offer as to future peace walks, hunger strikes, or publicity campaigns of the best kind. But at this moment when some accounting about the usefulness of these means or their inadequacy must be going on in many places, we want to call attention to our most powerful and silent opponent, the indifferent fellow man. His silence may be of the waiting kind, but it is not Quaker silence. We must win him over to committing himself to the cause of international and racial peace. There is every sign that he is slowly awakening to this need for commitment. He longs for peace and justice. He needs our prayers and our help. We need him. None must remain neutral.

### **Letter from Paris**

A DEBATE is raging on the housefronts and walls of Paris. "Appelons de Gaulle" (with outstretched arms against the background of the cross of Lorraine) and "Pour la Paix en Algérie" shout at each other, supported by many scribbled chalk slogans and symbols. They are the strident voices of the Right and Left, and they bring into relief the greatest problem which is troubling France today: How can the Algerian question be solved without national ruin?

Last night I went to the rue Guy de la Brosse. Little tables were scattered through the rooms of the headquarters of French Friends. At each sat a French teacher and his Algerian pupil. An atmosphere of intense concentration was punctuated with the laborious spelling of syllables, patiently corrected by the teachers. No one bothered to look at me as I wandered around.

Two years ago some French Friends decided that petitioning and talking were not enough. Something constructive had to be done with the Algerian problem. In association with the Fellowship of Reconciliation and the International Voluntary Service for Peace, they wanted to tackle illiteracy among the Algerian laborers who had come to the capital. For the first two months they had no teachers and no pupils. They went into the Algerian cafés and talked with the men, persuading them to come, then and there. Now they have too many students.

Each teacher has one or two pupils. The students learn to read, speak, write, and do elementary calculations. The teachers—called monitors—occasionally give advice on the problems of daily life. Sessions are held every Monday, Tuesday, and Friday evening from 8:30 to 10. After a day's manual work the men come clean-shaven and immaculately dressed, refusing to admit they are tired, treasuring every minute of the precious lesson. They live in lodging house rooms which they share with other compatriots, taking care not to let it be known that they attend the course.

Thirty monitors take part, drawn from the organizations I have mentioned and from various student bodies. Some of those who come from the Ecole polytechnique are being trained to become officers in the French army.

There are several such projects in Paris. One day, however, Muslim women came and asked Friends to hold a class for them, and so Friends organized the first course for Algerian women in Paris, taught only by women. Unfortunately the students quarreled among themselves. It is not quite clear what it was all about as the dispute was in Arabic, but the class had to be suspended. A sewing group continues to meet under the supervision of a qualified social worker.

I found Frenchmen and Algerians sitting close together, heads bent over their textbooks, building a personal relationship in pursuit of a common task. Politics are not discussed. No one knows or cares whether the Algerians belong to political groups whose rivalries fill the press with reports of clashes and assassinations. Now and then one catches a glimpse of deeper feelings.

Shortly before I left, one of the men interrupted his work and took his teacher to one of the book stands in the front room. He was just able to read the titles of two books, a symposium on *La Question Algérienne* and a novel, *La Grande Maison*, by Mohammed Dib. How much were they? Perhaps someone would read them to him, but would he know enough French to understand? It does not really matter. He wanted the books.

WOLF MENDL



## Love Thy Neighbor as Thyself

By MIRIAM MULFORD THRALL

**K**ATHARINE M. WILSON in her article "Doubt" (FRIENDS JOURNAL, January 18, 1958) comments: "Love does not value itself but the other." This statement is thrown in for good measure and is not strictly needed for the development of her thesis. Yet Katharine Wilson shows herself too avid a searcher after truth for the validity of her remark to go unchallenged.

St. Paul, who gives us in the 13th chapter of First Corinthians the fullest definition of love in the Bible, does not include underrating of self among its attributes. The phrases in the King James Version "vaunteth not itself, is not puffed up" and in the Revised Standard Version "does not insist on its own way" certainly carry no implication that love "does not value itself" or even that it values "the other" more than itself.

In recent years a wealth of writing has been produced by psychologists and theologians on the healing power of love as the central force in individual, community, and world integration. There can be, we are led to believe by eminent and often reassuringly diverse thinkers—Buber, Berdyaev, Erich Fromm, and Paul Tillich, for example—no true communication without it, whether between person and person or nation and nation. Lack of love means alienation, aloneness, and as a consequence the inturning and warping of personality, with the possible resultants of hatred, possessiveness, or crime.

One's desire for a happy and integrated life thus becomes a command to love, to devote oneself wholeheartedly to this job of true communication, the giving of one's whole self, one's interest, one's resourcefulness to others, and in so doing, to God. But of course sharing means receiving; and receiving means growth, development; and growth means creating. So if one truly loves, one grows and creates. Growth, creativity are essential processes of integration, not only healing, replenishing, redeeming, but expanding and activating.

Because true love is true sharing, one necessarily seeks to promote this integration, this growth, this creativity in the person whom one loves. But one cannot help others, except haphazardly, to develop their potentialities, the God-given powers within them, if one has neglected one's own potentialities, failed to develop the powers entrusted to oneself by God. To fulfill this trust, one needs to respect and cherish the powers, never permitting oneself to undervalue them, to find fault with

them, or to wish they were different. One may be dissatisfied with one's achievements, for one learns in part through analyzing and improving upon one's failures; but the "I" standing in the midst of those failures should not be despised or rejected but loved for the God-given capabilities within it, which, however unrecognized, are struggling to be expressed. Thus integration, healing, completing demand one's self-love as well as one's love of others, for the two are interrelated; one can neither help nor love others unless one helps and loves one's own self.

This increased psychological knowledge concerning the nature and prerequisites of love carries with it its own grave responsibilities towards the society in which we live—responsibilities to which unfortunately no nation and comparatively few individuals have as yet awakened. Even as all nations need to be healed and redeemed, so all should feel an obligation to help in the healing of others, to foster that understanding and sympathy, that true communication, which love alone can give.

Again and again in the Old Testament stress is laid on the healing, the redemptive, the saving power of God: "My strength and my redeemer," "heal my soul for I have sinned against thee" (Psalms 19:14, 41:4); "I am the Lord, besides me there is no savior" (Isaiah 43:11). The familiar phrasing gains deeper significance in the light of the definition which John gives in reporting the teachings of Jesus, "God is love." Love which heals, redeems, saves; love which binds, connects, the sure bridge for true communication—such love completes, bringing growth and creativity.

It is especially ironic that the nations who claim to believe that Jesus is the incarnation of God—which means the all-embracing incarnation of love—should so often be in direct opposition to his way, his truth, and his life. It is also ironic that the leaders of the world's great religions, each of which affirms brotherly love and has its own statement of the Golden Rule, should not emphasize love more in their relations to one another, dwelling upon those foundation truths which they hold in common rather than upon the doctrines and practices which are divisive.

Love demands that we show sympathetic interest in the cultures of other peoples, that we search out and become thoroughly familiar with all that is high and ennobling in their beliefs, all that is uplifting and beautiful in their ritual. Even if in some instances primitive be-

liefs and practices still survive among the uneducated, who are not able to understand the loftier concept of their own religion, should we not remember that these practices are none the less channels for expressing the religious nature of the worshipers and are the only conscious connection the worshipers have with God, their Creator? Should we not humbly remember also that since a thousand years are "but as one day," we ourselves in God's sight are not too many yesterdays distant from these same primitive practices, which, according to Frazer's *Golden Bough* and abundant briefer and more recent texts, our own ancestors, along with all other human ancestors, developed in their fumbling reach towards the divine? In that sense, all religious beliefs and practices, however crude to us, form true religions for those who follow them sincerely and devoutly. It is impossible to think that God, who is love, would not accept the connection by which His children are striving to meet Him, and would not in the fullness of His time make it the basis for more adequate expression of their devotion. It may be that those who are better educated will be in part the instruments of such change, but not by repudiation, for God does not reject, but by building upon whatever love is present and by sharing experiences of love.

It is also difficult to think that God, who is love, is not distressed by the lack of love among His creatures, whom He has endowed with the power to love. If worshipers in all nations could only come together in mutual respect and love, knowing that they would be welcome in any religious body anywhere in the world, the present tragic political misunderstandings and hostilities would be less acute, for the spread of hate and disintegration would be checked. Under those circumstances a global council of religious leaders could do much to prevent global destruction.

Such a council, however, would require the wide acceptance of a far more searching and humble attitude in regard to the true nature of love and what love entails than most of us have been prepared to adopt. Threatened as we are by world cataclysm, even annihilation, there is now some hope that the full gospel of love may in this dread hour be purposefully preached and received. This is perhaps our last opportunity to recognize how great are the commitments involved in any realistic affirmation of our belief that God is love, and how great must be our dedication, and often our sacrifice, in the fulfilling of those commitments. For they include the rigors of self-love, making the utmost of self so that we may give utmost love to others.

The foresighted commandment in Leviticus, "Thou

shalt love thy neighbor as thyself," is a double imperative. As it was chosen by Jesus for his final commandment to his followers, it should be our steadfast and sacred goal—the means to communication which creates and saves, which makes possible our obedience to that first and highest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

## The Listener

By ELIZABETH COX

Having come lonely from the wilderness of himself,  
he walked the streets and listened to the people:  
the craftsmen, the herdsmen,  
the children in the dust and the women at the well.  
Their noise filled the silence of his need.

It honed the edge of urgency  
till he walked away to the shores of the sea  
and prayed, as all men pray who walk by the sea,  
not on their knees, nor with folded hands,  
nor with their mouths,  
but with the blood of their hearts  
walking the shore.

There on the sand were fishermen with their gear,  
two brothers, a father and his sons.  
He listened to their talk  
and they showed him their nets and their sorrows.  
They boasted of their boat and their joy,  
and they took him all the way with them into their boat.

He was a very young man and the thing he must do  
was not one thing, to get and keep,  
like a title,  
nor was it something to make and hold in the hand  
or write in a ledger:  
it was as many things as there were men.

Though he would not look like a leader  
as he sat in the boat with his companions,  
a young man who knew how to listen  
would be able to speak with certainty,  
knowing a man can make a kingdom only of himself.

And men who fish for a living,  
though they may be caught by the wind  
or bring their nets empty from the sea,  
can say where the big fish lie.  
They do not mistake a storm for a squall.

And they thought him their master,  
whose hand was unused to the nets,  
but whose listening heart  
walked with them over the water.



## Religion in Israel

By HOWARD W. HINTZ

THE status of religion in Israel today presents an anomaly which needs further examination and appraisal. Two major and distinct questions present themselves. First, what is the role of organized and institutional Judaism in modern Israel? Second, what is the influence of religion in the broader sense upon the life, thought, and culture of the nation as a whole? It is my impression after a visit to Israel that the significance of the religious issue in Israel is not fully recognized either by many Israelis themselves or by the friends of Israel in the United States and elsewhere.

The anomaly of the religious situation in Israel arises from the fact that the nation is both ecclesiastical and secular at the same time. In conception and theory Israel is a religious state, with the synagogue, through the Council of Rabbis and the Chief Rabbi, enjoying official status and exercising considerable authority and influence in government policies and affairs. Thus Sabbath observance, control over all marriage and divorce procedures as far as Jews are concerned, the establishment and recognition of congregations, places of worship, etc., are under the direct supervision of the religious authority. On the other hand, of course, all secular affairs are directed by secular authority, with no religious qualifications imposed upon public officials.

Inevitably, however, the religious authority and influence impinge upon secular affairs, even to the point in certain instances where resentment is openly expressed by some people in high public office. There is, for instance, a pronounced feeling on the part of some people that the rigid Sabbath observance not only causes inconveniences but is actually detrimental to the economic life of the country.

The paradox in the situation arises from the basic logical and semantic fact that Israel is a Jewish state. To be Jewish, by definition, means to be religious. Hence Israel must be a religious state, and the authority of organized Judaism is an obvious corollary of the original premise. In reality, however, while I met no Jew in Israel who disclaimed Judaism or admitted to being irreligious, I met many who frankly avowed their lack of sympathy with the orthodox Judaism which constitutes the sole institutional or organizational form of the Jewish religion in Israel today. Over and over again I was told that about 70 per cent of the Jews in Israel today are essentially non-institutional in their religious beliefs or practices. That is,

only about 30 per cent of the Jews attend services with any regularity or engage in other formal religious observances.

A personal experience was strikingly illustrative of the complexities of the issue. On the evening of the day our group visited at the house of the Chief Rabbi, a smaller group of us were guests at the home of a high public official. Upon hearing of our earlier visit to the Chief Rabbi, the official referred to what he regarded as the reactionary influence of the established religious order upon the life of Israel. He then cited himself and the group of distinguished Israeli guests who were also present as instances of people who were not in any way observing the Sabbath on that particular Friday evening and who rarely observed it as a matter of habitual practice. He then proceeded at some length to draw the distinction between what he described as the essential religious spirit represented by Judaism and the formalistic, ritualistic requirements of institutional Judaism. On several later occasions during our stay in Israel the same point was stressed by people representing a variety of positions and occupations.

What conclusions is the observer to draw from a state of affairs in which the only recognized religious establishment for Jews is either rejected or ignored by the majority of the Jews themselves, at least as far as formal adherence and practice are concerned? Does this mean that institutional Judaism is exerting no positive and constructive influence on the life of modern Israel? Does it mean that the majority of the Jews in Israel are irreligious and therefore not really Jews at all? Does it mean that most of the people are basically religious even though they are not actively affiliated with the synagogue? Does it mean that if more liberal forms of organized Judaism were to be introduced into Israel, a much larger proportion of the people would be active members of religious congregations?

Certainly one of the first conclusions to be drawn is that the established synagogue plays an extremely important role in the lives of that 30 per cent who are orthodox and devout in their religious beliefs and practices. And this includes a large number of the million refugees who have come to Israel from 72 different nations during the past ten years. For vast numbers of these people the only consolation, the only hope, the only sense of dignity and self-respect which they possessed were derived from the Torah and the Talmud and from the synagogue in which they could worship and identify themselves directly with their spiritual and cultural heritage. Religious beliefs and religious practices were and are the very breath of life to these people.

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Among the most moving experiences I had in Israel were the visits we made one Sabbath morning to a dozen synagogues, each filled with worshipers from a different section of the world—from Russia, from Persia, from Yemen, from various parts of Europe, Asia, and Africa—worshipers wearing the traditional native dress of the countries of their origin. The appointments of the synagogues differed widely, the modes of worship represented varying customs and traditions developed in diverse nations and continents, and yet the central position of the scrolls of the Torah and the Holy of Holies and the rhythmic chanting of the Hebrew prayers were the unifying elements which bound them all together into a common spiritual, cultural identity. Here was also the link between the “old country,” wherever it might be, and the new nation built on ancient foundations.

But what about the 70 per cent (the figure cited by practically everyone with whom I discussed the subject) who disassociate themselves from the established orthodox Judaism of Israel? Is this large segment of the population irreligious, wholly secular-minded, insensitive to Jewish spiritual values and traditions, wholly separated from Judaism? What types of people constitute this group of nonobserving, nonpracticing Jews? I cannot speak with firsthand authority on this question. I was told, however, by several distinguished and presumably reliable informants that the nonobserving Jews fall mainly into the following categories: (1) government officials; (2) professional people; (3) leaders in business and industry; and (4) the young adults in the 20–40 age groups. If this estimate is correct, then it is obvious that the most vital, essential, and influential elements in modern Israel are estranged for one reason or another from the only recognized and established Jewish religious institution of Israel.

But are these people irreligious, indifferent to the values and traditions of Judaism, disdainful of the spiritual concepts which lie at the very roots of Jewish culture? The testimony and the evidence are all to the contrary. Since Hebrew is the national language of Israel, every child in school must learn Hebrew as his first language; every adult who comes to Israel from whatever part of the world must, if he intends to make Israel his permanent home, be conversant in Hebrew. What is the basic textbook of the Hebrew language? The Bible, of course. Every school child in Israel, by virtue of the fact that he must devote a large part of his time to the study of the Hebrew language, necessarily reads extensively in Hebrew literature, which is composed mainly of Hebrew scripture and scriptural commentary. Thus in his regular day-by-day education (not merely in his *religious* education), he is imbued with traditional Jewish spiritual concepts. Every person educated in the schools and universi-

ties of Israel today, regardless of his attitude toward the formalistic and ritualistic aspects of orthodox Judaism, is familiar with the great spiritual and prophetic insights of the Jewish religious tradition, which is virtually synonymous with the Jewish national and historic tradition. The history of the Jews is also, essentially, the history of Judaism; and so strong is the influence of their history and their traditions that no person living in Israel today, even if his formal education was obtained elsewhere, can escape its impact. The spirit of modern Israel, as is everywhere evident, is imbued with the idealism, the faith in the dignity of the human spirit, the passion for freedom, the belief in basic democratic concepts and the commitment to spiritual values which are the very essence of the prophetic voice of Judaism.

I talked with many people in Israel, especially younger people and people in professional or semiprofessional activities, who expressed feelings of deep spiritual, cultural, and intellectual attachment to Judaism but who found themselves unable or unwilling to identify themselves on a practicing basis with the only organized form of their religion now existing in Israel. These people also indicated the concern which they and many others felt over the absence of any synagogues or congregations other than those of the established orthodox order. There is no doubt that if congregations paralleling those of the Conservative and Reform groups in the United States, Britain, and elsewhere could be organized in Israel, such centers would attract large numbers of people who now have no active congregational affiliation and hence lack the opportunities for corporate worship and community religious activity which such affiliation affords. It is a fact, of course, that unofficial, loosely organized, informal cell groups which in some measure serve the religious needs of their members do exist in Israel. But such groups, it seems to me, are no adequate substitute for authorized and established congregations, and the fact that such informal associations exist only points up the need, as I see it, for the official recognition of more liberal forms of Judaism.

Why have not such full-fledged centers and synagogues been established? The answer is clear. The official orthodoxy of Israel strongly opposes the idea. When one of the members of our group directly asked the Chief Rabbi what his attitude was toward the formation of Conservative and Reformed congregations in Israel, he quickly replied, “I am opposed to it.” The discussion of this issue ended at that point.

A very high Israeli official whom I recently met in New York and with whom I discussed this question shared my own concerns over this issue and predicted that within a short time other forms of Judaism would be officially recognized in Israel. The same view was held by some of



the people we talked to in Israel, but opinions differed rather widely as to the time element. I for one, as a Christian American who is a thoroughly sympathetic advocate of the Israeli cause, cannot escape the conviction that the sooner such recognition is accorded the better it will be for the future of Israel.

Meantime, the fact remains, I believe, that the overwhelming majority of the Jews in Israel, whether they are identified with orthodox Judaism or not, are essentially religious in their motivation and outlook. The most important work in Israel today at all levels is being carried on by people who are profoundly influenced by the scientific spirit and the concepts of the Enlightenment. But in their vision, their courage, their idealism, and their commitment to the principles of equality, freedom, and justice they are the true heirs of the high prophetic traditions of historical Judaism.

### Book Review

**THE MEANING OF PERSONS.** By PAUL TOURNIER, translated by Edwin Hudson from the French *Le Personnage et la Personne*. Harper & Brothers, New York, 1957. 238 pages. \$3.75

A French Swiss psychiatrist with a tolerant and deep Protestant faith writes in a sparkling personal style concerning psychotherapy and the spiritual life. He distinguishes between the "personage"—the mask we present to the outer world, like Jung's "persona"—and the "person," the original creation in the depths of the psyche, eclipsed behind the mask. The personage, he says, should not be cast off, but rather brought into harmony with the person so that one becomes in accord with oneself. "We must boldly undertake the formation of a personage for ourselves, seeking to form it in accordance with our sincerest convictions, so that it will express and show forth the person that we are." Regarding the spirit in psychotherapy he says: "As soon as there is any question, in the course of treatment, of the patient's attitude . . . towards life and towards God, we have left the technical sphere for that of morality and metaphysics. The doctor at this point is no longer engaged in psychotherapy, but in soul-healing." He recognizes the value of ecclesiastical rituals, but feels that the habit they engender is "a much greater obstacle to the reunion of the Christian Churches than doctrinal differences." A new 'creative explosion of spiritual life "must come to overthrow these rigid automatisms."

These brief quotations do not do justice to Dr. Tournier's kindly humor nor to the warm humanity of the patient's stories with which he illustrates his generalizations. The book itself must be read for that. The reader will then see how he blends the best of analytical psychology, existentialism, religion, and the practice of medicine in a way that will appeal to those who find most psychiatric prose too technical for their tastes.

ROBERT A. CLARK, M.D.

### Robert Barclay's "Secret"

#### Letter from the Past—171

IF, as our theologians urge, Quakerism must again today have a go at theology (see Letter 165), we may well take a leaf or two out of Barclay, the famous prototype. Admittedly he is not in high favor in several circles, though for different reasons. But I have no hesitation in recommending his example in three respects.

(1) He confined himself in his *Apology* to those matters in which Quakerism had something distinctive to contribute. Such traditional doctrines as Friends held in common with other Christians he felt satisfied to leave undiscussed. Where Friends' views were less commonplace, he thought it worth while to clarify them. In so doing he rendered an enduring service.

(2) Barclay spoke, so far as was possible, from experience rather than from theory. Again and again, as one reads the *Apology*, one either is told directly or feels securely that the author is speaking from firsthand knowledge, "experimentally," as he would say. It is fun to mark in the unabridged *Apology* or even in *Barclay in Brief* passages that show this autobiographical authenticity: "What I have heard with the ears of my soul or seen with my inward eyes"; "the real and undoubted experience whereof I have been a witness"; "as one that can speak from a certain experience and not mere hearsay"; "I have felt the evil in me often chained down and the good reached to and raised"; "while I was yet but eighteen years of age," etc.

(3) One of the most familiar of these passages will serve to introduce my third point. Speaking of Friends' worship, he says:

Not by strength of arguments or by a particular disquisition of each doctrine and conviction of my understanding thereby, came I to receive and bear witness of the truth, but by being secretly reached by this life; for when I came into the silent assemblies of God's people I felt a secret power among them which touched my heart. . . .

The key word here, repeated again and again, is "secret," "secretly." It occurs earlier in the statement of the proposition and recurs in the demonstration: "secret touches of this holy light . . . secretly united to God . . . stirring and secret inspiration of the spirit of God in our hearts . . . secret power and virtue of life . . . secret sense of God's power . . . secret travail [thrice] . . . secretly smitten . . . secret strength and power." It reappears among other passages in this one on prayer:

Inward prayer is that secret turning of the mind towards God, whereby being secretly touched and

awakened by the light of Christ in the conscience and so bowed down under the sense of its iniquities, unworthiness and misery, it looks up to God and joining with the secret stirring of the seed of God, it breathes towards him, and is constantly breathing forth some secret desires and aspirations towards him.

I am not sure what dictionary meaning, if any, exactly fits Barclay's use of the word. It implies something subconscious, interior and vital, an ingredient of religion that our theologians today will do well to emphasize with Barclay, while escaping any "particular disquisition of each doctrine."

Meanwhile some of us whose interest is more historical and literary may perhaps prefer to try to unravel a more concrete secret of Robert Barclay, the still undecoded form of shorthand in which he left the manuscript of his life. Thus inner and outer autobiography may be joined together.

NOW AND THEN

## Friends and Their Friends

Brian R. DePalma, 17, has the great honor of being second prize-winner at the ninth annual National Science Fair, held at Flint, Mich., May 7-10. He is a student at Friends Central School, Philadelphia. Previously his exhibit, "A Critical Study of Hydrogen Quantum Mechanics through Cybernetics," had won a first prize and gold medal at the Delaware Valley Science Fair, held at Franklin Institute, Philadelphia, in April. Something of his latest achievement can be grasped when it is learned that at the National Science Fair this year there were 281 finalists, representing 45 states, Alaska, Hawaii, Japan, and Germany. Brian won a similar second award last year, when the Fair was held in Los Angeles (see page 286 of the *FRIENDS JOURNAL* for May 3, 1958).

F. Hilary Conroy, Assistant Professor of History, University of Pennsylvania, is taking a 13-month leave of absence to be director of the American Friends Service Committee International Seminar Program in Japan. With his wife, Charlotte, and their two children, Sharlie Jo, 12, and France, 9, Hilary Conroy will sail for Yokohama on July 28. All the family are members of the Newtown Square, Pa., Monthly Meeting. Their address for the next year will be 1126, 7 Chome, Kamimeguro, Meguro-Ku, Tokyo, Japan, where they will share a house with a Japanese family.

Hilary Conroy was at the University in Tokyo as a Fulbright research scholar in 1954, and will continue his contacts there in setting up the AFSC seminar program for the coming year. As director of the University of Pennsylvania Exchange Program with Kanazawa University, he will be in touch with students there, and will visit other colleges and universities in Japan. Soon after his arrival he will attend the AFSC seminar which will be in progress in Kobe in August.

Ghana, the independent African state, has a Friends Meeting. Walter B. Birmingham, English Lecturer in Economics at the University of Ghana, describes its background in the *London Friends' Quarterly* for April, 1958. The first Friends group in Ghana was established after World War I. In 1934 a meeting house was erected at Achimoto, called "Hill House." Meetings for worship were, however, not held consistently until 1953. From that year on Friends have been meeting regularly. Most members of the Meeting are British Friends, and only three are African. One of them is an assistant director of welfare, another a teacher in a high school. The third Friend, a herbalist, impresses Walter Birmingham especially because of his simple standards of living and "a serenity seldom found in any class of society."

Walter and Emily Longstreth were honored at the annual dinner of the Fellowship of Reconciliation, Philadelphia, on May 17. Many moving tributes from those present expressed appreciation for the services, consecration, and dedication of the Longstreths, for their help in times of need, for their devotion to pacifism, for their loving work at Frankford Meeting and Forum. "We all thank them," said one speaker, "for what they have done, but most for being just what they are." Walter Longstreth in his address outlined the threefold characted of our duty: (1) to refuse to conform to standards of conduct now popular; (2) to be prepared to be persecuted; and (3) to be prepared to endure suffering for loyalty to our ideals.

The American Friends Service Committee has awarded four fellowships for 1958-59 through its Committee of Award. The Mary Campbell Memorial Fellowship, for graduate study to American students, has been awarded to two young women, Eleanor Zelliot, Associate Editor of *The American Friend*, and Elaine Langdon, who is working on a thesis at the University of London's School of Oriental and African Studies. The Campbell awards are granted to students preparing themselves as emissaries of international and interracial peace and good will. Study may be done abroad or in the United States.

The Charlotte Chapman Turner Award has gone to two men, Cyrus Johnson, a graduate assistant at Duke University, and T. Vail Palmer, who is working on his Ph.D. at the University of Chicago Divinity School. The Turner award is given to a married person rearing a family, who is interested in advanced educational training for a career, the object of which is the alleviation of the social or medical ills of mankind. Persons preparing for social work or medicine are especially indicated in the purposes of this award.

No award has been made as yet of the Mary R. G. Williams Fellowship, designed primarily for Friends who may teach at either the Friends Girls School or the Friends Boys School in Ramallah, Jordan. In addition to the award, the fellow receives room and board from the school.

Applications for all these awards must be received by February 15 each year.



Two American Friends contributed articles to the April, 1958, issue of the *Friends' Quarterly* (London). Arthur W. Hummel, Washington, D. C., wrote on "Friends and the UNESCO Cultural Programme," and Frederick B. Tolles, Swarthmore, Pa., dealing with the film *Friendly Persuasion*, wrote on the topic "Why Didn't Gary Cooper Fight?"

The Guilford College Quaker Collection has received a number of extremely old and valuable documents as a gift from Susanna Smedley of Wawa, Pa. A lifetime member of the Society of Friends, the donor has long been interested in Quaker history and institutions. The documents consist of annual epistles from Yearly Meetings held in London and in Philadelphia during the late 18th and early 19th centuries. They are valuable additions to the Guilford College Quaker Collection.

In addition to the papers recently received, the collection includes record books, drawings, and Quaker lore, as well as minutes of Quarterly, Monthly, and Yearly Meetings in North Carolina from 1680. In many cases these minutes are continuous to the present date.

In her accompanying letter, Susanna Smedley noted that the documents she has contributed to the College were collected between 1772 and 1862 by her grandfather, great-grandfather and great-great-grandfather, all of whom were named William Smedley. In her childhood she lived on land received by her family from William Penn in 1684.

The Advancement Committee of Friends General Conference has reprinted *To the Seeker* by Irwin Abrams, Professor of History at Antioch College and a member of the Yellow Springs, Ohio, Meeting. The leaflet explains how democratic values and practices and the method of scientific inquiry are congenial to the spirit of the Society of Friends.

Leslie P. Spelman, a member of Redlands Meeting, Calif., will give the evening organ recital on June 26 during the 24th National Convention of the American Guild of Organists at Houston, Texas, June 23 to 27. His program will include works by J. S. Bach, L. Clerambault, and modern composers. Internationally known organists, choral directors, and lecturers are featured on the program for the convention, which is expected to attract Guild members from all over the country. Dr. Spelman is Director of the School of Music and the Division of Arts at the University of Redlands.

On Friday evening, May 23, he gave a concert of Netherlands organ music at the Immanuel Presbyterian Church in Los Angeles under the patronage of Dr. Adrian Hartog, Consul from the Netherlands. In Dr. Spelman's concerts in Europe last summer he featured American organ music, and brought back with him many new compositions by Netherlands composers which he is featuring in his concerts in this country as a means of cultural understanding.

Two articles by Leslie P. Spelman have recently appeared in *L'Orgue* in Paris, "La musique d'Orgue en Amerique" in the fall issue and "L'Orgue aux Etats-Unis" in the winter issue.

A Pacifist Family Institute will be held from June 22 through June 28 at Camp Union, Greenfield, N. H., with Amiya Chakravarty, Professor of World Religions, Boston University, as resource leader. The theme of the Institute will be "Understanding One World—And Ourselves." The Family Institute will have accommodations for 20 families. A program for children of all ages has been arranged. The adult program will include a morning meeting for worship, discussions ranging from family affairs to world problems, and all types of recreation. There is a fine waterfront for recreation.

For the sixth consecutive year the Avon Institute, "Avon-at-Winnepesaukee," on "The Quaker Approach to Contemporary Affairs," will be held, meeting this summer from July 26 to August 2, at Geneva Point Camp, Winnepesaukee, N. H. In round table groups and open meetings such topics as nuclear armaments, political action, education, race relations, world religions, and world peace will be discussed. Leaders of the Institute will include the following Friends: Howard and Anna Brinton, former Directors of Pendle Hill; Ira De A. Reid, Chairman of the Sociology Department, Haverford College; and Bayard Rustin, Secretary, War Resisters League.

For information about further details and rates for either Institute, write the American Friends Service Committee, P.O. Box 247, Cambridge 38, Mass.

Victor Cotton, a Belgian Friend, has offered to help find accommodation for Friends who wish to visit the Brussels Exhibition. They should write to him at 26, rue du Château d'eau, Lessines, Belgium.

Those who have been active in forwarding the ancient teaching of Friends against capital punishment have deep approval of progress in this country and abroad during the past twelve months. After a long struggle Great Britain has definitely limited the use of capital punishment. Delaware has just become the seventh state in this country to abolish it completely.

The Third Committee of the General Assembly of the United Nations has drafted an article on capital punishment for submission to the United Nations which concerns those of us who are interested in youthful offenders. The proposed article, cosponsored by Uruguay and Colombia, would abolish sentence of death for those below 18. It would also provide that anyone sentenced to death in any of the subscribing

### ***One Among 2,500?***

*Friends from Indiana, Pennsylvania, Canada, and all points are making plans now to attend the biennial Cape May, New Jersey, meetings of Friends General Conference, June 23-30. The significant theme is "From Fear to Faith." Will you be among the 2,500 at Cape May this June?*

countries would have the right to seek pardon or commutation of sentence.

It seems to the Social Service Committee of Philadelphia Yearly Meeting that here is definite encouragement to those who are active in welfare services throughout the world and who are seeking another way than killing to deal with offenders who commit grave crimes. It gives the public agencies such as youth service boards, as well as Friends, the courage to continue programs that are based on concern for the individual rather than hate.

The Quaker Program at the United Nations has summarized the Assembly debates of last November. We are grateful to Lois Kellogg Jessup, member of the Quaker United Nations program, who has summarized the debates for us, thus giving us insight into what the Committee members had in mind.

LEON T. STERN, *Chairman,*  
*Committee on Friends and Penology*  
*of the Social Service Committee*

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Man's need to have a lack of want rather than only a freedom from want, as expressed so well in the article by Henry T. Wilt in the FRIENDS JOURNAL (May 17, 1958), recalls an incident during a visit here of a group of Swedish Mission Covenant clergymen a few years ago. My aunt asked one of the men if his children had asked him to bring anything back for them. Oh, no, he replied, they had been taught not to want.

Chicago, Illinois

CHESTER KOLMODIN

I find I disagree with Esther Hayes Reed on making the name of George Fox a household word. It seems to me that Fox, dynamic leader that he was, would have objected. He sought to have God that household presence through the teachings of Jesus of Nazareth, whose teachings spoke to his—Fox's—condition. However, let us know George Fox, especially through his own writings. I have found his *Journal* a source of understanding his personality. The edition in the Everyman's Library (\$1.95) and the one edited by John Nickalls (Cambridge University Press, \$4.50) are excellent.

Portland, Oregon

HAZEL G. HEMPHILL

I regret the Temperance Committee's action in supporting the bill to prohibit liquor advertising in periodicals transported through the mails or in interstate commerce.

Freedom means freedom. Any reduction of freedom is likely to be contagious. Friends are often concerned to advocate unpopular views, including some which other good citizens regard as dangerous. If we allow ourselves to support restrictions on freedom of expression of views of which we

disapprove, how can we oppose proposals to restrict expressions of views which we share, such as opposition to conscription or to tests of nuclear weapons?

The fact that the bill in question is directed against advertising is a relatively minor distinction. As the American Friends Service Committee has shown, advertisements are frequently used as a means to set forth ideas as well as to promote the advertisers' profits.

To support a view by trying to curtail the expression of opposing views is a very dangerous expedient.

Riverton, N. J.

RICHARD R. WOOD

## DEATHS

CHAMBERS—On May 9, SARAH R. CHAMBERS, widow of Eugene M. Chambers, aged 92. Sarah Chambers was a member of Swarthmore Monthly Meeting, Pa., for many years and was active and interested in the work of the Meeting as long as she lived in Swarthmore. Surviving are two daughters, Mary C. Williford and Edith H. Craig of Hollywood, Fla., six grandchildren, and four great-grandchildren.

CRONK—On May 16, FRANCES H. CRONK of East Lansdowne, Pa., aged 82. She was the wife of Nathaniel E. Cronk and a member of Chappaqua Monthly Meeting, N. Y.

EVANS—On May 11, MATILDA WILDMAN EVANS, widow of Dr. William Evans of Philadelphia, aged 81. She was born in Selma, Ohio, graduated from Earlham College, and taught at Friends Select School. On the death of her husband she went to the Barclay Home, West Chester, Pa. She was an Elder and devoted member of Birmingham Monthly Meeting, Pa.

WARREN—On April 23, MARY W. WARREN of Ithaca, N. Y., a member of Sadsbury Monthly Meeting, Pa.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### JUNE

1—Commemoration of the 200th anniversary of the building of Randolph Meeting House, at Dover, N. J., Meeting. Meeting for worship, 11:15 a.m., followed by a family picnic.

1—Middletown Day at Lima, Pa. Meeting for worship, 11 a.m. Lunch provided by Middletown Friends. All invited and welcome.

1—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

3—Philadelphia Quarterly Meeting, at the meeting house, Race Street west of 15th, Philadelphia: 3:30 p.m., Meeting on Worship and Ministry; 5, meeting for worship; 6, supper at Friends Select School (if necessary to cancel supper reservation, telephone RI 6-9150); 7:15, in the meeting house, business and an address by Barbara Ruch Pearson, "Changing Quakerism in the New Japan."

6 to 8—Norway Yearly Meeting at Stavanger, Norway.

8—Haverford Quarterly Meeting, at Old Haverford Meeting House, Eagle and St. Denis Roads, Oakmont, Pa. At 4 p.m., worship; 5, Dorothy Hutchinson, "The Seeker and the Search"; 6, supper (bring sandwiches—salad, beverage, and dessert provided); 7, business; 7:30, Spahr Hull, "Teen-agers, Little Rock, and World Affairs." Program for children of all ages; young people especially invited to attend entire agenda.

8—Old Shrewsbury Day, at Shrewsbury, N. J., Meeting House, Broad Street and Sycamore Avenue. At 11 a.m., worship; 1:30, New Jersey Committee on Social Order; 3, C. William Haines, State Assemblyman from Burlington County, "Abolish Capital Punishment in New Jersey." Bring a box lunch; dessert and beverage provided.

8—Lecture by Geoffrey F. Nuttall of New College, London, at



May 31, 1958

Yardley Meeting House, Pa., 7:30 p.m. Subject, "Friends and a Living Faith for Today." All invited.

12—Haddonfield Quarterly Meeting, at Mt. Laurel, N. J., 3 p.m.

12—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

13 to 15—Friends Conference on Religion and Psychology, at Haverford College, Pa. Theme, "The Life of the Spirit Today; Spiritual Growth through Group Search." Speaker, Ira Progoff; seminars, small discussion groups.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

### IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

**Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Ter-

race, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street.

Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue.

Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn and Orthodox Streets.

Frankford, Unity and Wain Streets, 11 a.m.

Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### PUERTO RICO

**SAN JUAN**—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

JUNE 7, 1958

NUMBER 23

**E**TERNAL Lover of Thy  
children,  
Bring us into Thy life,  
Make us sharers of Thy love  
And transmitters of it.  
Help us to become serene and  
patient  
In the midst of our frustra-  
tions,  
But at the same time make us  
Heroic adventurers,  
Brave,  
Gentle,  
Tender,  
But without fear  
And with radiant faces.  
—RUFUS M. JONES

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. . . . . by Richard R. Wood

### The Handbook for Committee Members of Friends Schools

. . . . . by John A. Lester

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## Internationally Speaking

*Anxiety Over Algeria*

IT is hard to discuss helpfully a rapidly changing situation like that in France, when nearly two weeks must elapse between the writing and the reading of the comments. The situation, however, demands attention.

Of the nearly eight million people in Algeria, more than a million are French, permanently settled there, electing deputies to the French parliament, French in their culture and sentiments, and fearing serious loss—economic and in status—if they were suddenly to become politically equal with their seven million fellow Algerians of North African ancestry. These French residents of Algeria naturally oppose independence or even equal political rights for the majority. They are more opposed than are the residents of France to Algerian self-government.

Although Algeria is scarcely capable of independence, because of inadequate resources, Algerians of North African ancestry have felt the attraction of independence and have become more demanding and less patient as their hopes for self-government have been disappointed. The result is a civil war waged by guerilla methods, bloody, dangerous, and not likely to be soon ended.

French troops in Algeria, sickened by the hardships, casualties and indecisiveness of the fighting, have come to the conclusion that temporizing is painfully expensive and have undertaken to impose military control, at the risk of seeming insubordinate. They appear to expect, in the teeth of the evidence, that a vigorous military policy, freed of attempts to conciliate Algerian feelings, can force a prompt and satisfactory solution.

The weakness of the central government in France, with frequent changes of cabinet, has aggravated the difficulties all politicians feel in advocating a policy that seems to demand generosity of one's own country. The result has been that French politicians, even including Socialists, have become involved in attempts to restore French control over Algeria by force, although many of them are reported to admit privately that they no longer believe such a policy to be practicable.

The present situation is full of dangers: of tragic bloodshed and chaos in Algeria; of civil war in France; of increased international tension as France commits military actions in Tunisia in the course of operations in Algeria and at the same time becomes so involved in North Africa as to be manifestly unable to take an effective part in the East-West balance of power.

The groups in the Army, Navy, Algeria, and some of the colonies sympathetic to General de Gaulle are

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JUNE 7, 1958

VOL. 4—No. 23

## Editorial Comments

### *Rufus M. Jones, Sage and Seer*

ON June 16, 1958, Friends will commemorate the tenth anniversary of the death of Rufus M. Jones. It is significant that both his best years and his death marked two distinctive phases in American Quakerism. During his lifetime his extraordinary endowment as a preacher, teacher, scholar, and writer made him not only the outstanding Friends minister in the United States but also one of the foremost leaders of American church life at large. To hear him preach was an unforgettable experience, a privilege the like of which is not accorded to every generation. Friends in some sections of the United States are happy in having impressive personalities among their ministers, although there is in many sections a noticeable dearth. But the death of Rufus Jones marked the end of an era during which at least one Friend might have called all American Quakerism his parish, had Rufus Jones ever cared to take stock in this manner. His place is still vacant, but his influence persists in our memories and in his writings. The younger generation who never heard or saw him will find his vast literary work as illuminating as did the contemporaries of Rufus Jones.

### *The Roots of Ministry*

The free ministry that is traditional in our unprogrammed meetings for worship invites a broader range of individual concerns, literary references, and expression than traditional church sermons will allow. Many Friends are keenly aware of the beauty as well as the hazards implied in this freedom. Both the almost unlimited scope and the pitfalls of this ministry must have become a matter of experience for any regular attender of our meetings for worship. Freedom always demands a price. Tact, self-restraint, and depth of thought are even more indispensable for this type of ministry than for a standard church sermon. Yet these assets are only the outward indications of genuine inwardness; the secret life of prayer and moral effort are the exclusive school of preparation for any sound ministry.

Rufus Jones' ministry invites such reflections because it abounded in these attributes. The generosity of his heart and the rich resources of his mind rose from the depth of his spiritual life. Once he described how the

"flash" for a message came to him. It often appeared while he was taking a walk, or while reading, or late at night when he was almost asleep. A "lead" seemed to attract related thoughts, and a central idea slowly grew. Day by day this germinating process would continue, and when on Sunday the message, with an "inward click," actually pressed for utterance, it had been, in a manner, prepared. This preparation was, nevertheless, confined to going over a familiar area of thought, while the choice of words was a matter of spontaneous inspiration. As is evident in his many books, his mind was richly stocked with poetic and literary resources, but he gave the Bible first place in his quotations, and the setting in which he used them made the Good News again good as well as new.

### *From the Wellsprings of Life*

When speaking about the ministry, George Fox once characterized it as a breaking forth of "the springs of life." One of Rufus Jones' favorite similes dealt with the hidden, underground rivers that would grow silently and then suddenly appear in full strength to renew flowers, trees, and the entire landscape with their life-giving waters. Symbolically speaking, the river of inspiration coming from Rufus Jones' writings will continue to quicken our minds and hearts. We hope particularly that our younger men and women will read and reread his books. Their rich information and clear style will continue to illuminate the fundamentals of our Quaker faith and the eternal truths of Christianity.

### *In Brief*

Mrs. Tara Cherian, a Christian, who was recently elected mayor of Madras, India, is the first woman to be chosen for the office in the history of the city. Both Mrs. Cherian and her husband are active in the Church of South India.

According to the *New York Times*, more than half—56.4 per cent—of all public high schools in the U. S. do not offer modern foreign-language instruction. Schools with the best opportunities are those of Connecticut, Maine, New Jersey, and Rhode Island. At the other extreme are the Dakotas, Iowa, and Nebraska, with fewer than 10 per cent of the schools offering such instruction.

## Rufus M. Jones

By MARY HOXIE JONES

RUFUS M. JONES finished reading on June 16, 1948, the proof for his last book, *A Call to What is Vital*, and the typewritten manuscript of his last address, "A New Installment of the Heroic Spirit," prepared for New England Yearly Meeting. With these two pieces of work completed, he took an afternoon nap from which he never awakened.

These titles express what my father spent his time and energies trying to do. At the close of his eighty-five years he was still looking ahead. Even his illness did not prevent him from directing minds and hearts to the vital things of life in order that these might be distinguished from the petty and extraneous matters which are all too apt to clutter up daily existence. He wanted men and women to find the heroic spirit which sees clearly what is important and tries to accomplish the tasks which as seekers after Truth, as potential sons and daughters of God, we are called upon to perform.

He had no use for sham, hypocrisy, or insincerity. His own sincerity and honesty were inherent in his character. No one could fail to recognize the genuine quality of the man who was an extraordinary combination of child and statesman, scholar and teacher. People were drawn to him as particles of iron are drawn to a magnet.

Three years after my father's death, mother and I began the tremendous undertaking of sorting his papers. If he had had his way, there would have been nothing left to work on, for he threw letters away with careless abandon. My mother had an eye to the future. No wastebasket was ever emptied without her eagle eye and searching fingers going through the contents. She saved much of what he had cheerfully discarded. The store-rooms of their home at 2 College Circle, Haverford, into which they moved in 1904, contained innumerable boxes

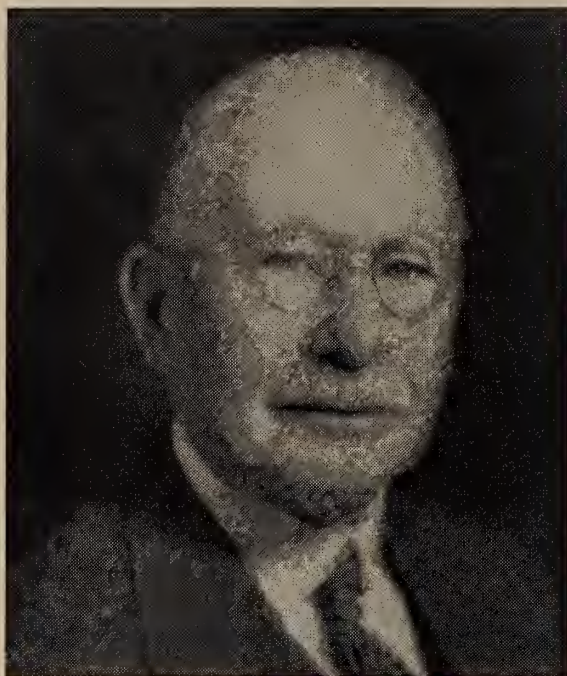
of letters, photographs, newspaper clippings, diaries, lecture notes, manuscripts, and all sorts of miscellaneous items which now fill shelves and file cases at the Haverford College Library.

It was obvious at the start that there was a great deal of material. Had we known its actual volume, I am not sure whether we could have had the courage to begin. As it was, faced with the first few boxes which I brought out from behind some trunks, my mother exclaimed, "Where *shall* we begin?" I reminded her that it was she who had kept all of this. We began with the photographs, thinking that they might be less bewildering than anything else.

After mother's death in 1952, I found still more boxes of letters when I cleared everything out of the house, and only the other day, while housecleaning in my own attic, I found a bundle of letters from both father and mother written in the 1930's.

Sorting the papers, enormous as the task quickly became, was no act of duty or drudgery. It was an exciting adventure which we approached each day with enthusiasm and which I wish we might have completed together. It gave mother infinite and poignant pleasure to see her husband's life in retrospect and to recapture the years from 1900, when their acquaintance began. She also learned to know the man he was before she knew him. She often referred to the joy she found in this experience.

One wishes she could have seen the final order of the papers she had lovingly saved. With the assistance of Ruth H. Smith, I continued the work until all the available material was filed, boxed, and put away. This memorial to both my parents is a constant reminder of the prodigious amount of work that my father was able to accomplish during his life in addition to his role of professor at Haverford College. During these ten years it has taken three people to sort out what he did for the period of sixty years, 1888 to 1948. What he did and how he did it will be told in Elizabeth Gray Vining's




---

We have asked Mary Hoxie Jones, the daughter of Rufus and Elizabeth Jones, to contribute to this issue an article about her father. It recalls the nature of the remarkable resources of mind and spirit which have made Rufus Jones a continuing influence on modern religious thought.



excellent biography, *Friend of Life*, which will be published in October, 1958, by J. B. Lippincott.

Students have already begun to discuss whether Rufus Jones' ideas concerning the Society of Friends were sound or unsound. Several theses have been written or are in process to show his contribution to Quakerism and to religious thought, and there have been some critical comments. He would have enjoyed reading these.

Pros and cons will be tossed back and forth by Quaker and other writers as long as anyone remembers him or reads his books. The essential thing, however, is to remember that he tried to get people to raise their minds above the level of argument and of knowledge for the sake of proving a point. As he said in 1893, when he

became editor of *The Friends' Review*, it was his purpose "to promote . . . the advance of Christian Truth . . . and to maintain and honor *spiritual realities* rather than *forms* and *traditions*."

When I was a young girl, father showed me Andrew Lang's sonnet, *The Odyssey*. It was "the brine salt on the lips" and "the large air again" for which Rufus Jones longed.

So gladly from the songs of modern speech  
Men turn, and see the stars and feel the free  
Shrill wind beyond the close of heavy flowers,  
And through the music of the languid hours  
They hear like Ocean on a western beach  
The surge and thunder of the Odyssey.

## The Quaker Conception of Man

IT is of all things important for us as members of the Society of Friends to have a vivid and vital conviction of the reality of the living God. It is difficult to see how we as God's people can be spiritually effective if we are halting and stumbling between two opinions: (1) that the universe is a blind-chance mechanism which has fortuitously come into being with no guiding, creative Mind at the helm, and (2) that there is before, above, and within the processes of the universe One Eternal Creator Spirit, the living God, who has revealed Himself, and is still revealing Himself, to those who have ears to hear His word.

But hardly less important for our spiritual mission in the world of today is the possession of a vital and vivid interpretation of *man* as a spiritual being in mutual and reciprocal intercourse with this living God. We shall not have great faith in God, nor a religion that convinces and convicts the modern world around us, until we recover the divine possibilities of the moral and spiritual inner being in man, which George Fox proclaimed with such power in the seventeenth century.

A very large proportion of the American population, and a still larger proportion of the European population, have been fed for two generations now on the theory of man as a biological species, struggling for existence, only partially adapted to life on the crust of a cooled

earth, aggressive, shrewd, clever, acquisitive, but at bottom a cruel, power-seeking animal, doomed after a brief period of consciousness to fall back into the dust he came from, as all dust wreaths do. We have had sufficient demonstration in these last awful years of the moral debacle into which such theories of life plunge the world, for it is quite obvious that this theory of man has been one of the contributing factors to this appalling catastrophe.

It seems to me, therefore, to be an important service to interpret for this critical time the essential nature and mission of man's spirit in the light of the full Christian revelation of man. That is precisely what the early Quakers did to a Calvinistic Age, and their new, vital, optimistic proclamation of man's potential nature as a child of God and as a possible organ of God's purposes in the world is undoubtedly one of their major contributions. They were confronted, on the one hand, with a prevailing Calvinism which insisted that man's life begins with a seed of sin implanted in the soul of the child, who arrives with his inner being loaded toward evil, and with only a few out of the many persons born into the world foreordained to be saved, the vast majority being doomed from birth to eternal fire in a real and hopeless hell. On the other hand, Thomas Hobbes, the foremost philosopher of that period, was describing the life of man as "solitary, poor, nasty, brutish, and short."

George Fox met this dark outlook by asserting, in the opening of his *Journal*, that there was "a seed of God" in his father, "Righteous Christer." "In my very young years," he declared, "I knew pureness and righteousness, for I was taught how to walk to be kept pure." "The Lord taught me," he insists, "to be faithful in-

Rufus M. Jones published the present article on September 15, 1945, in the *Friends Intelligencer*, Philadelphia, a weekly that merged with *The Friend* in 1955 to become the FRIENDS JOURNAL. The contribution of Rufus Jones to the ever-present problem of a humanism rooted in the Christian tradition will be received with renewed interest at a moment when much of our current religious debate centers on man's relationship to God. Is man a spiritual being? What does mutual search between man and God mean? These are some of the crucial problems demanding man's attention in all ages.

wardly to God and outwardly to man." Then a little later came "great openings." "I was sometimes brought into such heavenly joy that I thought I had been in Abraham's bosom." "I knew God experimentally." "I was taken up into the love of God." "I saw that there was an ocean of darkness and death in the world; but I saw that there was an infinite ocean of light and love that flowed over the ocean of darkness. In that I saw the infinite love of God." "I came up in spirit through the flaming sword into the paradise of God." "I saw the Light of Christ, that it shines through all."

This is the striking testimony of our founder. He is not formulating a theory. He is reporting an experience. It goes straight counter to the prevailing theology, and also to the dominant philosophy of his period. And when he began to preach, he spoke to "that of God in men," as anybody can see who reads the *Journal*. It was when he was going through the most appalling of all his imprisonments—the one in Launceston dungeon—that he wrote to Friends to "walk cheerfully over the world, answering that of God in every one."

#### *Man's Divine Possibilities*

That is the way Quakerism began, with tremendous faith that God is a living and revealing God, and that man is fashioned so that he can have direct, vital experience of the divine reality and presence. Is there solid ground in man's fundamental nature as we know it, in the New Testament account, and in the experience of the prophetic leaders and saints of the Christian Church through the centuries, to give backing and weight to this optimistic account of man's divine possibilities? I believe the answer is *yes*. I am very familiar with the evil in man. It is not far to seek. I know how many villains there have been in the pages of history. And I know how wicked masses of men have been, can be, and still are. But I still believe that the soul that rises with us does come "trailing clouds of glory from God who is our home."

This spirit in us is not of the earth's crust; it is not a curious dust wreath. It is *spirit* and not flesh or matter. It is the most unique thing about us or about our world, and we have the high authority of Christ himself that little children belong to the Kingdom of God and not to Satan. There is very widespread testimony that little children very frequently are acutely aware of a Divine Presence and find it as easy and natural to accept the reality of God as they do the reality of the external world. We have unfortunately—with all our types of psychology—no adequate interpretation of the ultimate nature of spirit in man and its immense scope. But what we do possess does not militate against the firsthand re-

port of George Fox. I hope that the next great advance in our knowledge of the universe will not be concerned with the rings of Saturn or the canals on Mars, or with the nature of the atom, but rather with the inherent upward capacity of man's soul.

The most important event in history which throws light upon the divine possibilities of human nature is the vivid report in the New Testament of the incarnation of the divine in the human. There have been again and again attempts so to interpret this event that the reality of the human in Christ has been lost, and with that loss the whole significance of incarnation has been missed. If Christ is treated as a visitant from another world who did not really "increase in wisdom and stature," was not really and truly "tempted," was not really acquainted with "our griefs and sorrows," did not really agonize and weep, did not actually love and pity and understand from within what our strange life is like, did not himself suffer and feel forsaken and die, he cannot in any true sense speak to our condition and be our Savior. The moment you take him out of this truly genuine sphere of life and introduce a sharp dualism of this world and a remote other world, he is out of touch with our lives and cannot speak to our human condition, for everything becomes foreign and miraculous and outside the sphere in which we live. There can be no question that the Gospels fully support the view of Christ's life as a genuine incarnation—a life in the limits of time and place and in human flesh, which is what "incarnation" means. So only does he become, in St. Paul's extraordinary words, "a new Adam" and "the first-born among many brethren."

We cannot be too thankful for the written Gospels and for the actual recorded words of Jesus, but nothing can take the place of that new stream of spiritual vitality which flowed into the world through the inward operation of the Spirit of Christ, revealing his continued presence through the apostolic community—the living, continuous, on-going experience of Christ. This mighty experience was never actually "lost," though form and system and organization tended to become mechanical, and the vital presence of a living Christ was too often a remote memory rather than a fact of experience. But there have been no periods so dead or so dull and mechanical that there have been no voices raised to bear testimony to the reality of a living Presence, inwardly felt and known. St. Augustine's great testimony has been repeated by a thousand voices down the years of darkness that came after his time: "Thou hast made us for Thyself and our hearts are restless until we find our rest in Thee." But it was always so easy to fall back on an ecclesiastical substitute for the vital experience!



It is difficult to imagine what the world would have been like, what indeed the Church would have been like, if it had not been for the almost unbroken succession of mystics and saints all the way down the corridors of the ages from St. John to the present time, testifying to the Real Presence, not alone through symbols and visible substances, but quickening the soul and making the heart burn with love and joy in the silence, with no visible sign in sight.

These mystics, through the whole apostolic succession, have insisted that there is in man's soul an unlost point of junction, like a natal cord, forever unsundered from the supreme Spiritual Source. If an individual centers down to that Seed and Center of his being, he is in sight of Home and Fatherland, and can come into communion with the Life of his life. These mystics have variously named this Center "the Ground of the Soul," "the Apex of the Mind," "the Uncreated Center," "the Divine Spark," "the Inward Light," and "that of God in you."

*Man, a Spiritual Being*

All that this, which sounds a bit like jargon, is endeavoring to say is that man is potentially a spiritual being with something in his structure that is not of the earth's crust. He is not essentially, through and through, a dust wreath but from an ampler, diviner Source and made for communion with the Eternal Spirit. This potential alliance with the Higher Sphere and this nearness of the Brooding Spirit do not settle our destiny, nor dispense with the mission and ministry of the outward revelation through the Bible, the Church, the influences of education, and personal or group guidance. They do not lessen the importance of any of the gifts and graces which have to do with salvation and nurture. The inward and the outward processes go together as truly as the convex and the concave sides of a curve belong indivisibly together.

The forerunners of the Quakers, the so-called spiritual reformers of the sixteenth century, gave powerful testimony to the continued life and work of Christ as an inward Presence, and they joined with this faith a correspondingly lofty estimate of man's divine possibilities. Their first apostle and martyr, Hans Denck, is a noble witness to the Divine Light operating in the soul of man. "The Kingdom of God is in you," he said, "and he who searches for it outside himself will never find it, for *apart from God* no one can either seek or find God, for he who seeks God already in truth has Him."

Jacob Boehme held in lofty fashion the pre-Quaker exalted conception of man's divine possibilities. "The center of man's soul," he wrote, "came out of eternity.

As a mother bringeth forth her child out of her own substance and nourisheth it therewith, so doth God with man His child." William Dell, a contemporary of George Fox but not himself a Quaker, who was in the line of succession with the spiritual reformers on the Continent, wrote: "The living and Eternal Word [*i.e.*, Christ within] dwells in our heart, and this word dwelling in us by faith changes us into its own likeness, as fire changeth iron." He is the author of this remarkable saying, often quoted as a Quaker testimony: "In the Kingdom of Christ all things are inward and spiritual; and the true religion of Christ is written in the soul and spirit of man by the Spirit of God; and the believer [*i.e.*, the Christian] is the only book in which God Himself now writes His New Testament."

The man that Dell and Denck and Boehme and Fox are talking about is not a mere biological specimen, not a curious piece of earth's crust; he is a spiritual being with a divine capacity, and the Christ they talk about and love is not a dead Christ, or a remote Person of a past dispensation. He is alive and operative now.

Warm, sweet, tender, even yet  
A present help is He;  
And faith has still its Olivet,  
And love its Galilee.

It was Amiel who wisely said that there are persons who can be called "true persons" because they are the persons "in whom Nature has succeeded. They are not extraordinary—they are in the true order. It's the other species of persons who are not what they ought to be."

This, then, is the Quaker philosophy of life. It has not always been clearly formulated, and it has not always been faithfully translated into life and action. But it has now for three hundred years been one of the most impressive attempts to take seriously the lofty interpretation of God and man, given to a chance comer at Jacob's Well in Samaria: God is essentially Spirit, which means Mind and Heart and intelligent Purpose, most like what is highest and noblest in us as free persons. And man's noblest attitude and action is sincere, honest, truly real worship and communion of the human spirit with the Divine Spirit. And life in man comes to its full function and fruition when he partakes of the divine resources within his reach—"the water that I shall give him will be in him a vital source, welling up to eternal life."

*Rufus M. Jones.*

## Internationally Speaking

(Continued from page 358)

increasing the difficulty of the situation without showing any evidence of being able to achieve a durable settlement in Algeria. Within France the challenge of de Gaulle seems to be stimulating efforts to develop a strong but moderate central government, able to win the confidence of the French electorate, to set forth with confidence the sort of policy needed to achieve a workable settlement in Algeria, and to resist the patriotically phrased but impracticable demands of the intransigent colonists and overoptimistic officers in Algeria.

### Hair-trigger Defense

In 1947 a large meteorite penetrated the earth's atmosphere over eastern Siberia, exploded, and devastated some three square miles, fortunately of desolate forest. Should such an incident occur over a large city in one of the chief competitors in the current arms race, it is to be hoped that the appropriate strategic air command would correctly identify the incident before measures of defense by massive retaliation would have magnified the disaster.

Secretary of State Dulles is reported to believe that the United States would benefit, and would increase its probability of security, by announcing the suspension of tests of nuclear weapons. Thus far his arguments have been outweighed, in discussions within the government, by the arguments of those who enjoy a simpler reliance on the threat of force.

Effective supervision of nuclear tests, it is now believed, would require observation posts in China as well as elsewhere. It will be interesting to see whether American opponents of recognizing China will cling to their opposition when they find that it implies leaving Russia free of adequate checks of her experiments with nuclear weapons.

May 26, 1958

RICHARD R. WOOD

## To Mother

By EMMA WENDT

O light of house and home, how deep and pure  
The wellspring of your nature was. How sweet  
And wholesome was the love that made secure  
The little ones that gathered at your feet!  
To us you seemed as permanent, as real  
As things we know of—earth and starry sky;  
Till time, alas, was one day to reveal  
That flowerlike you, too, would fade and die!  
Yet memory lives on. I can recall

The dress you wore when going into town;  
And over it, a lovely woolen shawl  
Of Quaker grey, with fringes hanging down.  
If I reached out one finger, touched the warm,  
Soft texture, there was safety, from all harm!

## Privileged Morning

By JENNY KRUEGER

This road to Meeting travels with the grain  
Of westward urge, of seekers' driving quest  
For some new opening. Night's misty skein  
On morning's brim still fetters its bright zest,  
And keen dickcissels scold the laggard dawn.  
A Negro child waves to us from his porch;  
His new, quicksilver smile keyed to the thrawn,  
Old possomhaw burning a scarlet torch.  
Now, high above, a royal heaven domes  
The buzzards' rapt pavanne. Snowy egrets  
Kiss with white virtue blackland's swampy loams—  
But our fleet road sights Dallas' minarets.

In gathered silence merge our country thrills  
As mists with heaven merge upon the hills.

## Books

GENESIS FOR YOUNG SEEKERS. By ELISABETH FARR. Religious Education Committee, Friends General Conference, Philadelphia, 1958. 108 pages. \$1.00

This material was written by Elisabeth Farr specifically for "young seekers" but its contents are for all seekers—just as much the young in spirit as the teen-age youth.

For anyone interested in beginning a study of the Old Testament but not quite sure how or where to start, or for anyone who believes that the Old Testament is difficult and not applicable to twentieth-century living, here is the open door. *Genesis for Young Seekers* is very readable, in fact almost exciting, as the story of man's search for God unfolds. The important areas in Genesis have been carefully selected and explained in a way that makes the language seem completely modern and the message usable. References are made throughout to relate the study to Jesus' teachings as revealed in the New Testament.

If studied, this book will surely be "the beginning of a life-long intimacy with the Bible."

SUSAN TATUM WALLACE

LET'S LISTEN! Ways of Inviting Children to Listen and Find God. By ELIZABETH CONANT COOK. Friends General Conference, Philadelphia, 1958. 88 pages. \$1.00

The children in Friends Meetings are not required to learn a complicated liturgy and catechism, or a creed. They are asked to learn something more difficult, to become conscious of God's presence and to listen for His leading. In *Let's Listen!*



boys and girls are led to discover that God exists in familiar sounds and sights and in the lives of people.

This little book is written in a direct, conversational style. In fact, it almost talks to the children for whom the material is planned ("A Course for First Grade and Others"). Inexperienced teachers will find the style of writing a guide in itself. Projects suggested are simple and so well related to the subject that they do what projects are supposed to do, strengthen an idea. The chapters are not numbered but are intended to be 30 lessons. If time is limited, some chapters could be combined.

Leaders of assemblies for younger Friends might choose "Let's Listen" as a theme for a year and adapt the material to their needs.

MYRTLE G. MCCALLIN

**GOLGOTHA AND THE CHURCH OF THE HOLY SEPULCHRE.** By ANDRÉ PARROT. Translated by Edwin Hudson from the French, 1955. Philosophical Library, New York, 1957. 127 pages. \$2.75

In this, the latest of his "Studies in Biblical Archaeology," Professor Parrot outlines the archaeological problems connected with locating the tomb of Jesus and gives his reasons for believing that the Church of the Holy Sepulchre is located on the site. He concludes his chapter on the history of this Church of the Holy Sepulchre in these words:

On certain feasts, amid the distressing tumult and din of the [rival Christian] processions, one would readily agree with those words spoken on Easter morning: "Why seek ye the living among the dead? He is not here."

To this reviewer the most interesting section of the book is the chapter on tombs and burial customs in ancient Jerusalem. Thousands of tombs, some very ancient, have been discovered in the Kidron Valley. Outstanding ones are described. In addition, stone boxes called "ossuaries" are often found in Jewish sepulchers. They contain the bones of one or more persons, are frequently ornamented, and many are marked with names that are familiar to Bible readers. A number bear, carved in the stone or marked with charcoal or paint, a sign which Professor Parrot believes is incontestably a cross. He concludes that this indicates that the cross was used as a symbol much earlier than many scholars have supposed and that these ossuaries are "perhaps the earliest evidence for the presence in Jerusalem of the first Christian community."

AMELIA W. SWAYNE

## Book Survey

*Ten Makers of Modern Protestant Thought*, by George L. Hunt; 126 pages. *Denominations: How We Got Them*, by Stanley I. Stuber; 127 pages. *Modern Man Looks at the Bible*, by William Neil; 128 pages. *Questions and Answers on Religion*, by Jack Finnegan; 128 pages. *Religion and Health*, by Simon Doniger; 127 pages. *The Bible When You Need It Most*, by T. Otto Nall; 127 pages. Price 50 cents each.

All these titles are 1958 "Reflection Books," a series published by the Association Press, New York.

This creative publishing venture puts remarkable values into the hands of the average reader. Without wanting to minimize the significance of other volumes, this reviewer was especially impressed by Hunt's *Ten Makers of Modern Protestant Thought*, a book that introduces in a compact and authentic manner theologians like Tillich, Niebuhr, Kierkegaard, and Barth to the layman. All books deserve our commendation as helpful guides for quick orientation and as first stimuli leading on to broader reading.

*Existentialism and the Modern Predicament.* By F. H. Heinemann. Harper & Brothers, New York, 1958. 229 pages. \$1.25

This inexpensive Torchbook reprint of the 1953 edition is recommended as a first introduction to existentialism, its implications for modern thought and culture in general, and its weaknesses. The chapters dealing with Kierkegaard, Berdyaev, Jaspers, Sartre, Marcel, Husserl, and Heidegger are valuable appraisals of these thinkers.

*Unitarian Christianity and Other Essays.* By William Ellery Channing. The Liberal Arts Press (153 West 72nd Street), New York 23, 1958. 121 pages. 80 cents

*On the Christian Faith.* By John Calvin. The Liberal Arts Press, New York, 1958. 219 pages. 95 cents

These two reprints offer to the reader classical texts from opposing theological camps of the past which are reasserting themselves in our time. The Channing text will in all likelihood appeal to more Friends than the one by Calvin.

*Vacations Abroad. Courses, Study Tours, Work Camps.* A UNESCO publication distributed by the Columbia University Press, New York City, 1958. 192 pages. \$1.00

Students of limited means will find ample information on some 926 projects in 58 countries listed here, in which they would be able to make enriching contacts and enjoy inexpensive but dignified lodging.

LET nobody suppose that "holiness" is a static, fixed, and final state, a sort of mountain peak to be reached once for all with no peaks beyond. . . . To live is to go on. No person is holy who is not stretching out to be more holy. . . . There is, too, no holiness which is an end in itself, which is sought for its own sake. Saints are not made for haloes or for inward thrills. They are made to become focus points of light and power. The true saint is a good mother, a good neighbor, a good constructive force in society, a fragrance, and a blessing. The true saint is a dynamic Christian who exhibits in some definite spot the type of life which is fully realized in heaven.

—RUFUS M. JONES

## AFSC Summer Institutes

THE Middle Atlantic Region of the American Friends Service Committee will sponsor two week-long vacation institutes this summer. The first of these will be located at Holiday Hills, Pawling, N. Y., and is entitled, "A Search for New Directions." This will have primarily an adult program, although provisions will be made for children. The Pawling Institute will be held from July 11 through 18. Faculty members include Albert S. Bigelow, architect, former Housing Commissioner, State of Massachusetts, and skipper of the *Golden Rule*; Amiya Chakravarty, author and lecturer, formerly secretary to Gandhi and Tagore, Professor, Boston University, recently returned from a round-the-world trip; Hugh B. Hester, Brigadier General, U. S. Army, retired in 1951 after 34 years of military service, student of international relations, recently interviewed Khrushchev during visit to Russia; Bayard Rustin, leading American exponent of Gandhian nonviolent action, secretary to Martin Luther King; and Norman Whitney, National Peace Secretary, AFSC, Friend, world traveler, former professor, Syracuse University.

A second vacation institute will be a Family Camp on International Relations. The camp will be held August 16 to 23 at Ithaca College Camp near Spencer, N. Y. Among the leaders at the Family Camp will be Amiya Chakravarty; Richard Challenger, Department of History, Princeton University; Basim A. Hannush, a Syrian citizen, at present serving with the UN in the Bureau of Economic Affairs; and Wilson Head, a recreation leader, Director of Psychiatric Social Work Education at Juvenile Diagnostic Center, Dayton, Ohio. For information or registration for either of these vacation institutes, write to the American Friends Service Committee, Middle Atlantic Region, 20 South 12th Street, Philadelphia 7, Pa.

## The Handbook for Committee Members of Friends Schools

THE *Handbook for Committee Members of Friends Schools* is an admirable handbook for all the devoted, undecorated men and women who stand behind the executives and faculties of Friends schools. It will be profitable reading, too, for boards of trustees who stand in the same relation to non-Friends schools. (The 31-page *Handbook for Committee Members of Friends Schools*, published in March, 1958, is available from the Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2, Pa., for 35 cents.)

Its chief values are two. In the first place, it is obvious to everyone with experience in schoolkeeping that the compilers are persons who know schools from the inside. At every stage of the discussion they are aware of the implications of a proposed policy in its total effect on the school.

In the second place, there is present throughout the eleven sections of the *Handbook*, even in the section on finance, the feeling that it is not the curriculum that is finally and fundamentally at the heart of the school. The curriculum is an instrument sharpened by each school to perform its function,

its purpose. That purpose in a true Friends school is still the original one, to bring up children in the love of God's truth.

I wish that a stronger emphasis had been placed on the importance of nominating committees and on the responsibilities of those who nominate nominating committees. Here lies one of the fountains of life for our schools; the responsibilities entailed in choosing a school committee are somewhat frightening, for with Quakers to nominate is to appoint.

The *Handbook* points out with admirable clarity that the school committee, once formed, is not just a clock wound up but a living cell. The board of trustees in the school I know best has grown from five to 21 in my lifetime, expanding with the felt needs of the school. The ideal Friends school committee is left free to grow—to coopt, to expand, to contract, if need be. It is near to the school's jugular vein, listening to the heartbeats.

A good school is essentially a collection of teachers, a group of men or women with one characteristic in common, a love of youth, a devotion to youth, a passionate desire that youth, in the memorable words of Aristotle, shall "grow up good, and capable of performing good actions."

Where are we to get them?

I think that the best thing the Friends Council on Education ever did was to set up the Friends Teacher Training Program. If this enterprise prospers, it will enable us to avoid the dusty answer we must now give when we are asked, "What do you mean when you speak of a Friends school?"

Now at last we have at both ends of the scale two events which herald, as I believe, a new era for our schools: an admirable *Handbook* for the promotion of that attitude of mind and heart in the Society of Friends which is the basis of Quaker education; and a Teacher Training Program to provide its prime essential, equipped and dedicated men and women. God grant that there may be many such, who, with eyes open to the probability of inadequate external rewards, nevertheless choose the ministry of teaching as one of the most satisfying vocations.

JOHN A. LESTER

## Friends and Their Friends

*The Religious Faith of John Greenleaf Whittier*, a separately published essay by Rufus M. Jones, issued in 1957 to celebrate the 150th anniversary of Whittier's birth, has had a world-wide circulation. The 32-page booklet contains eight newly prepared illustrations. To close out the remaining copies, the price is now 35 cents for a single copy (three copies, one dollar). Send orders to the Whittier Memorial Fund, 230 Main Street, Amesbury, Mass.

Ole F. Olden, a member of Norway Yearly Meeting and regular correspondent of FRIENDS JOURNAL, is coming to this country to attend the International Congress for Religious Freedom, to be held August 9 to 13 at Chicago, Illinois. He is planning to visit some Friends Meetings before returning to Europe.



John F. Gummere, Headmaster of William Penn Charter School, was one of 106 persons who received recognition for outstanding service to secondary education in the United States on the occasion of the 100th anniversary of the Shattuck School, in Faribault, Minnesota. Nominations of hundreds of individuals, laymen and educators, were received as a result of Shattuck's widely publicized request. Presentations were made at a ceremony on June 6.

Philip and Winifred Thomforde and their five children, members of London Grove Monthly Meeting, Kennett Square, Pa., returned to the United States from Iran the first week in June for a leave of two and a half months. For the past two years Philip Thomforde has served as agricultural adviser in the Technical Assistance Program under the United Nations.

Dr. Frank Porter Graham and Dr. Kenneth Irving Brown delivered the addresses at Guilford College's commencement and baccalaureate. Dr. Brown spoke at 11 a.m. on June 1, and Dr. Graham delivered the commencement address at 10:30 a.m. on Monday, June 2.

Jessamyn West's *To See the Dream*, the book recording the making of the film *The Friendly Persuasion*, has now been published in England by Hodder and Stoughton. The American edition was reviewed in FRIENDS JOURNAL of April 27, 1957.

The Sergei C. Thomas Memorial Fund has made to the Young Friends Committee of North America a donation of \$500, to be used for bringing four young Russians to this country for a six-week visit this summer, a project closely in accord with Sergei Thomas' personal concerns. In the past, grants have been used for promoting specific projects for interracial and international understanding. Requests for funds, with information about a proposed project, should be mailed to the Sergei C. Thomas Memorial Fund Committee, 1515 Cherry Street, Philadelphia 2, Pa.

### ***Do You Want a Vacation with a Purpose?***

*Some Quaker parents must choose between purposeful conferences and vacations; they cannot afford to do both. The Friends General Conference at Cape May, New Jersey, from June 23-30 provides an opportunity to combine both in one week. Where else can you have your choice of lectures on the Bible and Quakerism, worship-fellowship groups, and fifteen round tables in the morning, unparalleled beach and bathing facilities in the afternoon, and high quality speakers in the evening? All this and carefully prepared programs for the younger members of the family, ages 3-17.*

The Friends Peace Committee, Philadelphia, sent a letter to President Eisenhower on May 16, expressing regret that "United States armed forces were deployed to Caribbean bases as a show of might after the rough treatment of Vice President and Mrs. Nixon." The letter went on: "We find it surprising that you did not use the diplomatic channels customarily employed between nations under such circumstances. The State Department had access to a full corps of representatives of Latin American countries, whose friendship and cooperation you praised at the time of Mr. and Mrs. Nixon's return."

"As members of the Society of Friends (Quakers) we stand committed to the belief that good will and mutual respect between peoples and nations are the only sure basis of peaceful relationships. Military gestures by a powerful nation are not easily forgotten by less powerful ones. . . ."

A total of 46 persons from ten communities in Georgia, North Carolina, and South Carolina attended a retreat for Friends and Friends of the Friends on May 2 to 4 at Penn Community Institute, Frogmore, S. C. The subject of the weekend study was the book *Records of the Life of Jesus* by Henry Burton Sharman. Discussion leaders were Dr. and Mrs. Paul Pfuetze, both of whom studied with Dr. Sharman in California. Dr. Pfuetze is Professor of Philosophy at the University of Georgia, Athens, Ga.; his wife, Louise, is a member of the National Board of the YWCA and a former secretary of that organization. Both are members of the Atlanta, Ga., Meeting.

The eight teen-age youngsters who attended the retreat participated in a work project at the Community Center and held two discussion sessions with Courtney Siceloff, Director of Penn Community Services.

Communities represented at the retreat were Augusta, Atlanta, Athens, and Social Center, Ga.; Beaufort, Blackville, Columbia, St. Helena Island, and Myrtle Beach, S. C.; and Rock Hill, N. C.

The retreat is the third to be held at Penn Community Services during the past two years. Plans to continue the study of the Sharman book at a fall institute with Dr. and Mrs. Pfuetze are in the making.

RODNEY FISHER  
AUGUSTA HERALD

### ***The Jesse Holmes Memorial Chair***

In 1943 the Jesse Holmes Memorial Chair was established at the Howard University School of Religion, and Calvin Keene was appointed to be its first occupant, in the fields of the history and philosophy of religion. The founding of this Chair was the culmination of two years of intensive effort on the part of William Stuart Nelson, then Dean of the School of Religion, and a number of Friends, principally Allen White, who was at that time Secretary of the Florida Avenue Meeting, and Brand Blanshard, then at Swarthmore College. Many Friends, the faculty at Howard University, and other persons, both Negro and white, became interested in the establishment of this Chair and in having a Friend

occupy it in a predominantly Negro theological school. Sufficient funds had been obtained to make it possible to establish the Chair in the fall of 1943, and Calvin Keene, who was at that time a member of the faculty of Colgate University, was called to the Chair.

During the intervening fifteen years Calvin Keene has continued in this position. Although financial contributions from Friends dropped off and practically ceased after the first few years and Howard University took over its support, many Friends continued their interest in the School and the Chair. Its incumbent has taught courses in world religions, the philosophy of religion, and for the past ten years in Christian theology, and has seen fifteen graduating classes of Negro (and some white) men and women go out to carry on religious work. For one year while Dean Nelson was absent to serve with the American Friends Service Committee in India, Calvin Keene was Acting Dean of the School. Another year he was granted sabbatical leave to become visiting professor of philosophy at the American University of Beirut, in Lebanon. He was book review editor of the *Journal of Religious Thought* for many years and in recent years has been its managing editor. He is the author of many articles and reviews, and a member of the American Theological Society. He has maintained close relations with the Friends Meeting of Washington, in which he has been an active member.

At the close of the current school year, in June, Calvin Keene will leave Howard University to take a position as Professor of Religion and head of the department in St. Lawrence University, Canton, N. Y. Although the Jesse Holmes Memorial Chair will not be filled immediately, it is expected that it will be filled with a suitable Friend at an early date.

### *Swarthmore College*

"A college education is too good a bargain to be true—or fair, to the faculty members who provide it!" President Courtney Smith of Swarthmore College thus spoke out on the urgent problem, the pricing policies of colleges and universities, in his Annual Report for the year 1956–57, now released. Dr. Smith examines closely the present financing policies of educational institutions and their effect on faculty salaries. He asks the question: "Can the present, traditional sources of support for colleges and universities be increased enough to double aggregate academic salaries and provide the additional teachers which the great rise in college enrollment will make necessary and cope all the while with continuing inflation?" He proposes increased charges as a countermeasure to one of the most frequently proposed answers to the question of financing higher education, acceptance of federal subsidy.

Swarthmore's total charges increased from 1940 to 1956 by 83 per cent; per capita income in the United States grew in the same period by 237 per cent and total national income by 323 per cent. In the same period the average Swarthmore faculty salary rose by 72 per cent.

Dr. Smith reported on faculty salaries at Swarthmore and

told again about the substantial increases in faculty salaries that were undertaken at the beginning of the 1957–58 academic year. In what is undoubtedly among the largest increases undertaken at one time, Swarthmore College increased the salaries of professors by \$2,000, associate professors by \$1,500, assistant professors by \$1,000, and instructors by \$500. In addition, Dr. Smith announced immediately following the publication of his Report another faculty salary increase at Swarthmore for the academic year 1958–59. With this increase the average Swarthmore faculty salary will have risen about 55 per cent since the academic year 1953–54. These increases were made possible by the doubling by the alumni of their annual giving to the college over a three-year period, by a generous grant of \$908,000 from the Ford Foundation in its faculty salary program, and by tuition increases.

### Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

#### JUNE

7—Friends Forum at London Grove Meeting, Pa., 8 p.m.: Philip and Winifred Thomforde, "Our Two Years with UNESCO in Iran."

8—Haverford Quarterly Meeting, at Old Haverford Meeting House, Eagle and St. Denis Roads, Oakmont, Pa. At 4 p.m., worship; 5, Dorothy Hutchinson, "The Seeker and the Search"; 6, supper (bring sandwiches—salad, beverage, and dessert provided); 7, business; 7:30, Spahr Hull, "Teen-agers, Little Rock, and World Affairs." Program for children of all ages; young people especially invited to attend entire agenda.

8—Old Shrewsbury Day, at Shrewsbury, N. J., Meeting House, Broad Street and Sycamore Avenue. At 11 a.m., worship; 1:30, New Jersey Committee on Social Order; 3, C. William Haines, State Assemblyman from Burlington County, "Abolish Capital Punishment in New Jersey." Bring a box lunch; dessert and beverage provided.

8—Lecture by Geoffrey F. Nuttall of New College, London, at Yardley Meeting House, Pa., 7:30 p.m. Subject, "Friends and a Living Faith for Today." All invited.

9—Commencement Exercises at Swarthmore College, Swarthmore, Pa., in the Arthur Hoyt Scott Auditorium, 10 a.m. Speaker, Dr. Frank Porter Graham. In the event of rain, the exercises will be held in Clothier Memorial.

11—Commencement Exercises at Friends Central School, Overbrook, Pa., 10 a.m. Address by Clarence E. Pickett, Executive Secretary Emeritus, American Friends Service Committee.

12—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. At 3 p.m., worship, followed by business; 5:30, basket supper (tea, coffee, and ice cream provided); 7, David Richie, illustrated talk, "Work Camps and Miracles in India." Supervision for children during afternoon and evening sessions.

12—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

12 to 16—Nebraska Yearly Meeting at Central City, Nebraska.

13 to 15—Friends Conference on Religion and Psychology, at Haverford College, Pa. Theme, "The Life of the Spirit Today; Spiritual Growth through Group Search." Speaker, Ira Progoff; seminars, small discussion groups.

14—Byberry Meeting, Southampton Road, one mile east of Roosevelt Boulevard, Philadelphia: 150th Anniversary of the building of the Meeting House. At 11 a.m., meeting for worship; 12:15, basket lunch (beverage and dessert provided); 2, greetings by George A. Walton, historical comments by Frederick B. Tolles, panel discussion of school day reminiscences, fashion show: "Quaker Costumes Past to Present."

15—Meeting for worship at Orchard Park Meeting House near



Buffalo, N. Y., 11 a.m. Bring a basket dinner. At 2:30 p.m., Fred and Susan Reader of England will speak on their two years' sojourn in East Africa and their recent visit to Australia. Meetings for worship will continue regularly each Sunday thereafter at 11 a.m.

18—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: "The Living Desert" and "Jose Iturbi, Pianist."

*Coming:* Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m., June 22, 29; July 20, 27; August 24, 31.

## BIRTHS

HUBBEN—On May 19, at Philadelphia, Pa., to Klaus and Ann Barrett Hubben of Newtown, Pa., a son, EDWARD BARRETT HUBBEN.

## MEETING ADVERTISEMENTS

### ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1028 West Mitchell.

### CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

SOUTH YARMOUTH [Cape Cod]—Worship, Sundays, 10 a.m. all year.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m., Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

### MICHIGAN

ANN ARBOR—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone Townsend 5-4036.

### MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

### NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

PLAINFIELD—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

### NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

ROGERS—On March 4, to William Vance and Jane Hambright Rogers of Crosswicks, N. J., a daughter, LAURIE ANN ROGERS. The baby's father, William Vance Rogers, is a member of Chesterfield Monthly Meeting, N. J.

TAKAHASHI—On May 17, to Dr. and Mrs. Yasuo Takahashi of 140 Carter Road, Sykesville, Md., a daughter, NANCY AIKO TAKAHASHI. The parents are members of Sandy Spring, Md., United Meeting.

## DEATH

EVANS—On March 7, I. Rowland Evans of 820 South Church Street, West Chester, Pa., aged 69 years. He was an Elder and member of the Birmingham, Monthly Meeting, Chestnut Street, West Chester, Pa. Surviving are his wife, Kathryn R. Evans; three sons, I. Rowland Evans, Jr., Virgil L. Evans, and Wilbur F. Evans; and four grandchildren.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

## OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2693.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

## PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Streets.

Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

## TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

## TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

## UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.



**WASHINGTON**

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

**VIRGINIA**

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**LINCOLN**—Goose Creek United Meeting House, Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets, Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

JUNE 14, 1958

NUMBER 24

## IN THIS ISSUE

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### Friends in the Eastern Mediterranean Area

. . . . . *by Herbert M. Hadley*

### "That Which Is Hurtful to Thee . . ."

. . . . . *by Thomas E. Colgan*

### The Other Swarthmore

. . . . . *by Harold Newton*

*Conferences for Diplomats — Poetry*

*ALL duty is divine,  
every place holy, every hour  
sacred, everything outward is  
spiritually co-related with the  
inward. And the sacraments  
of God, if you would reckon  
them up, are not to be counted  
as two or seven, but as untold  
as the sands of the sea-shore.*

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## Books

ART IN CRISIS: THE LOST CENTER. By HANS SEDLMAYER. Henry Regnery Company, Chicago, Ill., 1958. 266 pages; 49 illustrations. \$6.50

Sedlmayer looks at art and architecture with the diagnostic eye of a critic of Western civilization. He is quite aware of the aesthetic values in art, but its symptomatic, if not darkly prophetic, significance as an index to the coming decomposition of the best in our culture appears to him too convincing to be overlooked. Before dealing with the "satanic counterart" of some moderns, he leads us through the mazes of some three hundred years of the history of art by pointing toward disquieting processes of degeneration in society, morality, and religion that either accompanied or followed revolutionary artistic developments—the trend to "the nether abyss," the chaotic. Marc, Grosz, Barlach, Kollwitz, Picasso, Archipenko—these are some of Sedlmayer's crown witnesses illustrating degenerate art. His rich store of examples draws heavily on German art and some projects of eighteenth-century revolutionary French architects (Ledoux) that were never executed but obviously manifested a radical breach with tradition.

Sedlmayer's book in popular editions had a phenomenal success abroad. It expresses widespread popular doubts concerning modern artistic techniques and style and voices opposition to the loss of a religious center in art and architecture. The book's illustrations are helpful in the appraisal of this provocative study, likely to arouse much controversy. The author's grasp of cultural phenomena is enormous. They are skillfully arranged to prove his thesis and make for fascinating reading.

W. H.

## Book Survey

*Fossils and Presences*. By Albert Guérard. Stanford University Press, Stanford, California, 1957. 270 pages. \$5.00

A collection of literary essays that recalls the free-ranging French type of literary excursions into past and present. Classical and modern French subjects predominate. Elegance, a degree of academic self-consciousness, and a broad rapport with contemporary literature mingle here to produce a peculiar blending of the European and American mind.

*Loyalty by Oath: An Essay on the Extortion of Love*. By Hallock Hoffman. Pendle Hill Pamphlet No. 94, Wallingford, Pa., 1957. 35 cents

Expressed in language of great simplicity and beauty, this essay is a product of profound thought. The statement is particularly moving and convincing because a deep personal conviction is added to the skillful blending of the writer's broad learning in history, law, psychology, and religion. Hallock Hoffman goes beyond the uselessness of oaths; he is concerned about their effect on the ability of free men to think and to speak freely as the truth opens to them. He is more concerned about the great majority who make no objection to oaths than about the few who protest them. The majority, happy to think and speak as one, need the few who think and speak their own minds.



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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## Editorial Comments

### *Old Zionism and Modern Israel*

MARTIN BUBER, the celebrated Jewish author of *I and Thou*, *For the Sake of Heaven*, and many other works, joined the Zionist movement sixty years ago. In surveying his present position and developments in Israel in the June issue of the *Jewish Newsletter* (P. O. Box 117, Washington Bridge Station, New York 33), he calls the last six decades a "hard way"; but in spite of many disappointments he emphatically confirms his faith in Zionism. The fact that the new state was built by masses of refugees, and not by selected believers wanting to "fulfill their lives and prepare the future," is, in Buber's opinion, the greatest obstacle to the realization of an ideal state. As a result the young nation did not go the way of the spirit but the way of power politics; "the majority of the Jewish people preferred to learn from Hitler" rather than from the spirit of their early religious leaders. Power politics became the adopted principle.

The *Ichud*, an association for Jewish-Arab rapprochement, worked for a binational Jewish-Arab state that would have guaranteed coexistence of the two peoples. It also promoted a plan for a federation which would have benefited the economy of the entire Middle East. History took a different course, and the settling of the Arab refugees has now become the most urgent problem. Martin Buber proposed ten years ago that Israel should take the initiative by inviting all interested groups, states and churches alike, to a conference working out a solution. He now states that no peace "is any longer possible between Jews and Arabs unless it takes the form of co-operation and federation." Many aspects of the Jewish-Arab situation reflect the tensions in the rest of the world. The peoples are no longer communicating with one another. Whatever they say is received across the border with universal distrust, and no one really talks to any one else. Martin Buber still believes that Israel's "way of error is the way to fulfillment." Nobody will harbor any illusions about the difficulties ahead for Israel and the world at large. Buber urges us to "talk to one another about common interests, the common hope, the common will, and then return to the world of politics and say the

truth in common." This sound advice will need the support of convincing acts of good will.

### *A Voluntary Service Corps for the UN*

A new movement intended to create a UN Voluntary Service Corps deserves our attention and support. The File of Volunteers for the UN will appeal to men and women of 19 years and older who are willing to work for one or two years at subsistence pay in the service of any nation that may call for them. These volunteers must care about building a friendly world, must be ready to make personal sacrifices for this goal, and must be willing to go anywhere they are needed. Training and experience in agriculture, business, nursing, medicine, teaching, construction, languages, and work camps are helpful. The volunteers will work shoulder to shoulder with villagers. They will construct water wells, teach new agricultural methods, plan the sale and distribution of handicrafts, teach reading and writing, fight disease, or be active in many other fields. Some UN delegates and individuals of prominence within the UN have expressed their keen interest in the plan and encourage it.

The organization is now assembling a file of volunteers. When it will have grown to a thousand or more registrants, it will be presented to interested delegates in the UN. The moment of actual mobilization is entirely uncertain. It may be that means will be found to finance only a small percentage of the volunteers.

Information is available from the File of Volunteers for the UN, Box 179, Cambridge 38, Mass.

### *In Brief*

Largely through the efforts of Italy's only woman Senator Angelina Merlin, the Italian Chamber of Deputies legislated in January, 1958, that all houses of prostitution be closed within six months and that their 4,000 inhabitants be re-educated.

The Japanese-language Christian Year Book for 1957, published in Tokyo, shows that the Christian population now totals 322,135 Protestants, 227,063 Roman Catholics, 34,391 Eastern Orthodox—a grand total of 583,589. Seventy-four Protestant denominations are represented. There are now 4,312 Protestant, 671 Roman Catholic, and 140 Eastern Orthodox churches in Japan.

## Contemplation and Action

By FREDERICK J. TRITTON

QUAKERISM has gone through a number of phases in the course of three hundred years, and the Society of Friends today is largely the product of its past history. If we recognize this, it will help us to understand the varieties of thought and experience among us.

The Society of Friends began with a tremendous outburst of spiritual activity, rooted in a mysticism which was the outcome of a firsthand acquaintance with God. The center and source of the common experience of Friends was found in the meeting for worship, based on what they called "silent waiting upon God." One of the early Quakers, Robert Barclay, identified the Quaker way of worship with the contemplative prayer practiced by the mystics of the church. But whereas "they make it a mystery only to be attained by a few men and women in a cloister . . . God is revealing and establishing this worship and making many poor tradesmen, yea, young boys and girls, witnesses of it." He might have added, too, that whereas the experience of the mystics was normally solitary, that of the Quakers was communal and the root of all their varied activities.

But the dynamic phase of Quakerism did not last, and for various reasons Friends in the eighteenth century came under the influence of a negative Quietism, which, whilst it produced some beautiful individual characters, led in the main to a withdrawal from the world and its problems. It needed the impact of the Evangelical Revival in the next century to arouse Friends to a new sense of God's purpose for them. They engaged in philanthropical activities of various kinds, and London Yearly Meeting for Sufferings, from being concerned primarily with the sufferings of Friends for conscience' sake, became concerned for suffering humanity. Besides various forms of social service, foreign missions were launched in the Near East, Asia, and Africa. The dominant outlook was no longer mystical but evangelical.

It was the impact of scientific thought that eventually brought about a change. In the second half of the nineteenth century the teachings of Darwin and Huxley were gradually affecting the minds of all thoughtful people. This movement came as a challenge to Friends to examine their own fundamentals; and in 1895 a widely attended conference was held at Manchester, at which Friends cleared their minds and saw that there need be no essen-

tial conflict between scientific thought and religious experience. The mystical basis re-emerged, and in 1905 Woodbrooke was established under the direction of J. Rendel Harris, a biblical scholar of no mean ability, who was ready fearlessly to accept the results of the new critical research. With the planning of the new Quaker history and new fields of activity opening in many directions, Quakerism entered upon an inspiring new period of development.

The experiences of the First World War clinched the arguments of those Friends who were beginning to realize that Quakerism and Quaker service implied something more than philanthropy, good as that was in its place and time. There was needed a thorough and fundamental transformation of society in accordance with Christian principles. The relief work of British and American Friends in many countries and the growth of new Yearly Meetings east and west, as well as the experience of the Second World War, broadened the vision of Friends and brought them into closer and more personal contact with all sorts and conditions of men.

Today the Society of Friends is made up of a great variety of experiences and shades of thought. There are, of course, introverts and extroverts, and the other types with which Jung has made us familiar. There are evangelicals and rationalists; unitarians and trinitarians; some who are nearer to Roman Catholicism than to nonconformity, and vice versa; others who are influenced by Eastern thought and think Quakerism is wider than the Christian Church; some who stress our unity with other Christians and want it to take practical shape; others who emphasize our differences and rejoice in them. There are quietists and activists, and a few dynamic, affirmative mystics who recognize the unity of contemplation and action. All this variety is most interesting, and one would not be without it; but unless there is also a strong sense of all being fundamentally united in the Spirit, we shall remain very far from being as effective as God wants us to be.

Moreover, mystical writings of many schools are read by Friends today, not only Christian but Sufi, Buddhist, Vedantic, and others. Friends make use of Aldous Huxley's *Perennial Philosophy* and Gerald Heard's guidance in ways of prayer. Some have found Krishnamurti's teachings helpful. But I doubt whether all who read such literature are able to relate it satisfactorily to their Quaker experience. If they could do so, it would give them stability and integration. They might help the Society of Friends as a whole to enter more fully into its heritage.

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Frederick J. Tritton has for many years been Secretary for Foreign Service of the London Yearly Meeting Friends Service Council. The above article is a condensation prepared by Frederick J. Tritton of an address he gave to the Seekers Association, London, a group made up of English Friends.



The early Quakers lived at the dawn of the scientific age. The tremendous achievements of that age have changed the whole appearance of a world which is rapidly becoming unified materially whilst morally and spiritually it is rent with antagonisms. These are the result of our inability to grasp the real meaning of what is happening. As our Swedish Friend, Emilia Fogelklou Norlind, has pointed out, what is so important about the new universe which science has revealed is that materiality has been exchanged for radiation—immense movements of atoms taking no account of limits which appear hard and fast to our sight and touch. In splitting the atom scientists have finally revealed an open world in which the frontiers have disappeared. Only a few have caught a religious glimpse of creation in this new universe. Einstein was one. He spoke of a "cosmic religious feeling" which came to him in contemplating it.

We are living in a wonderful new world which is constantly being changed. He would be a bold person who would venture to prophesy what may happen in the next fifty years. It is a world of immense possibilities for the religious spirit, but the Christian Church as a whole is bewildered. In its distress it turns to a liturgical revival or clutches at neoevangelicals like Billy Graham, whose message may move a few thousands for a time but makes no real impact on the modern world. Many religious people shrink from the spectacle of the new universe because of the evil that may come from the immense energies liberated. They know Christ and his radiation of love, but they narrow him down to a limited sphere, forgetting that the open world we live in is also his sphere of operation.

Can we grasp the inner reality, the significance of this new universe? Some seem to be beginning to appreciate it intellectually, but only in part, on its technical side. As a whole it eludes us in its vastness and diversity. But until we can in some measure apprehend it, we are divided beings, lacking the creative wholeness of the religious life. In reality there are no barriers. It is a world of radiation; and to the spirit of prayer the world revealed by Christ in the hearts of men and the world without revealed by science are one in nature and in reality. Science can study the outer world, including the human body and human behavior, but the essential reality of the human person himself ever escapes, because he is eternally subject and cannot be fully known as object.

God is the great eternal Subject, who is at the root of our subjectivity, and His ultimate reality cannot be found in the external universe, which reveals His works. Nor can He be found in ritual forms or spiritual exercises which treat Him as an object. Those who believe they have truly found Him affirm that He is within, in the very essential being of the human subject, who can know

Him only by turning inwards in an act, not of scientific analysis, but of loving contemplation.

If Friends would more consistently endeavor to practice contemplation in this sense, as it was practiced by early Friends both in the meeting for worship and alone, it would help them to become at home in this wonderful new world. They would find within that divine principle which is the principle of integration in the universe as a whole. They would also discover that it is more than a principle. They would know it as a heart of love, a personal reality, the God and Father of our Lord Jesus Christ, who is the Lord of this new universe and the inspirer of the patient search after truth of the scientific worker as of the religious seeker. I have no doubt, too, that thereby would come about a more complete integration of all the diverse human elements in our Society of Friends, and a clearer perception of the things that really matter in our varied service. Contemplation and action would be one.

### Orchard Country

By ALICE M. SWAIM

I live in orchard country, where the hills  
Are fairylands of blossom every spring,  
And the least sighing of the May wind spills  
A petalled snow above a bluebird's wing;  
Where every blossom pierces like a pain,  
Too exquisite and too intense to bear,  
And ripened pollen drifts like golden rain  
Across the hillside, down the fragrant air.

I live in orchard country, where the soul  
Can garner harvests far more rich than fruit,  
Where dreams are ripened, baffled hearts made whole,  
Bruised spirits once again grow resolute.  
I worship here, a humble votaress,  
Where hills recede in folds of loveliness.

### Parable

By ANNE YOUNG

Now when the vine, the tree give forth their riches  
Into greedy hands, I think of those still places  
Where fruit was trained on walls, where the contented  
came  
Softly as maids that sing to their Lord down trellised  
laces.

I see the gloating reapers throng the orchard,  
Crowd the vineyard, tear sweet leaves, break ancient  
boughs,  
For plunder. Serene, those others watch, not even grudg-  
ing  
To the winds white petal-harvests of espaliered vows.

## Friends in the Eastern Mediterranean Area

By HERBERT M. HADLEY

I ENTERED the Eastern Mediterranean Area at Istanbul, the city which sits astride the Bosphorus, with one side in Europe and the other in Asia. But Istanbul is not the key to Quaker life in the Near and Middle East. The key is the Near East Yearly Meeting, which unites in one body Friends in Lebanon and Jordan.

It is of more than passing interest that the Lebanese portion of the Yearly Meeting springs from the work of British Friends, whereas the Meeting at Ramallah in Jordan is the result of the labors of American Friends of the Five Years Meeting. While there is something characteristic of its background in each, the two groups of Arab Quakers find unity easily in their annual sessions held at Easter time in alternate years at Brummana (Lebanon) and at Ramallah. This year the Yearly Meeting was at Ramallah.

Only ten miles from Jerusalem, Ramallah offers the visitor unique opportunities at Easter time, and a traditional part of Yearly Meeting held here is a sunrise service at the Garden Tomb. But the pall of the unsolved Arab refugee problem is heavy. An unofficial refugee camp is to be found inside Ramallah, a hillside area where these homeless ones have built rude huts out of any material available to them. The advantage of the location inside the town is its proximity to occasional employment. Two other camps are nearby, one semiofficial and the other operated officially by the United Nations. While Ramallah is one of the areas of refugee concentration, it is surpassed in this respect by the Jericho area; and neither of these compares in the extent of refugee misery with the Gaza strip.

Gathered in the Holy Land at Easter time, Friends remembered "the significance of Christ's message of love, forgiveness, and service, which is sorely needed today here where he lived and taught." The Epistle of the Yearly Meeting continues, "Friends, though few in numbers, feel an urge and a responsibility to bear witness to our testimonies in this troubled land . . . and we face great difficulties in translating our role as Quakers into something more than hopes and visions."

The thought and concern of American and British Friends in the area has given support to the Quaker wit-

ness of Near East Yearly Meeting. The British staff at the Friends High School at Brummana and the thriving American Quaker community in Beirut have greatly increased the strength of Brummana Monthly Meeting, now composed of two Preparative Meetings, Beirut and Brummana. The "outsiders" actually outnumber the Arab membership in these Meetings; but happily the major official responsibility remains in Arab hands, with strong support in every way from those whose earlier Quaker experience has been in American or British Meetings. In Ramallah, however, there is need for more Friends of high caliber from the West. This kind of support is required if the two Friends Schools are to continue to make a contribution by upholding standards of high character as well as good scholarship for which they have long been well known in the country.

While the Friends Schools at Brummana and Ramallah have had official support from abroad, the Daniel and Emily Oliver Orphanage at Ras-el-Metn in Lebanon has struggled for its existence. A heritage from two strongly individualistic Quakers, the Orphanage is now under the direction of one of its old scholars, Arab Friend Boutros Khoury. Its building damaged beyond repair by earthquake two years ago, the Orphanage has been given a good piece of land by the Lebanese government. If efforts are successful to secure building funds, a school with an emphasis on vocational training will be provided. Friends in both Jordan and Lebanon are giving their support, but assistance from America and Europe is required if the Orphanage is to continue.

Emphasizing the importance of a closer connection with the larger family of Friends, the Near East Yearly Meeting has recorded its "hope that Friends traveling through the Middle East will visit with us and perhaps gain a greater insight into the complex problems which exist here and, in so doing, help to spread greater understanding and concern." The Yearly Meeting named Fuad Zaru, a pharmacist of Ramallah, as its representative to the September meeting in Germany of the Friends World Committee for Consultation.

All five staff members of the American Friends Service Committee Unit in Israel attended the Yearly Meeting and were heartily welcomed. The proposal was made that sometime the Yearly Meeting might meet in Israel with these Friends. While the unrealistic nature of the proposal was recognized in discussion, there was still a yearning to leap over the wall that divides man from man in bitter conflict.

The writer of this article was to go from Jordan to Israel, and from Israel to Cyprus en route to Greece. It was the wish of Near East Yearly Meeting that I should carry to the little meeting of British Friends in Nicosia

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Herbert Hadley is currently on a ten-week journey as General Secretary of the Friends World Committee for Consultation. In addition to the countries mentioned in this article, he is visiting Friends in Germany, Switzerland, Italy, and France. Friends interested in contacts with the Eastern Mediterranean Area groups and individuals may request names and addresses from the Friends World Committee for Consultation, Woodbrooke, Selly Oak, Birmingham 29, England.



(Cyprus) greetings and an invitation to visit Near East Friends at future Yearly Meetings or other times. I was able to deliver the letter at a gathering of eight Friends in the home of the Clerk, Robert Wood.

In Istanbul I had visited Friends Robert and Betty Avery. Later I discovered that an Austrian Friend living in Beirut knows Bob Avery well, but neither has until now known that the other is a Friend. Until now, no Friends meeting for worship has been held in Istanbul, but a handful of people is considering getting together for this purpose. Besides the Averys in Istanbul, other Friends in Turkey include Mary and William Nute in Ankara, regular correspondent of FRIENDS JOURNAL.

In Athens I met with the Friends who worship once a month in the home of George and Isabel Papageorgiou. I missed the meeting for worship at Salonica, but with Noel and Joy Jones, who direct the Quaker School for Village Girls, I visited a dozen or more Friends, ex-Friends, and near Friends who appreciate the opportunity they have periodically for quiet Quaker worship. Both Athens and Salonica can be included in travel to or from the Near East, and Friends there would welcome visitors who share the Quaker faith and approach to life.

Thus there is the prospect of a developing relationship among the Friends of the Eastern Mediterranean Area. In addition to the groups and individuals whom I have visited on this journey, there is a Quaker family in Cairo, another in Amman, and another in Persia. In the part of the world where man has lived longest a new fellowship of Friends is born.

## "That Which Is Hurtful to Thee . . ."

By THOMAS E. COLGAN

IN Levittown, Pennsylvania, a Protestant minister applied his positive Christianity to combat the virus of hate and fear and found his widest support in the Jewish community.

On Tuesday morning, August 13, 1957, Daisy and Bill Myers and their three children moved into Levittown. They were the first Negro family to buy a home in this suburban Philadelphia community of 55,000 persons. The story was sensationalized in the nation's press, and Levittown, Pennsylvania, became a community with a reputation equal to that of Little Rock, Arkansas.

The American Friends Service Committee is a religiously motivated organization; therefore it was natural for me as the staff member assigned to help restore order to look to the religious community for leadership. The Jewish community which comprises about 10 per cent of Levittown's population made the deepest impression on me when they demonstrated extreme courage in taking an affirmative stand for the brother-

hood of all men in Levittown. The Jewish Community Council, composed of about sixteen organizations, secular and religious, issued a moving statement which reads in part: ". . . seeing in one man all men, and in one family all families; we welcome to Levittown Mr. and Mrs. William Myers of 43 Deepgreen Lane, expecting no more or less than is expected of any member of our community." The Jewish Community Council's chairman, Leonard Glussman, has served ably as co-chairman of the Citizens Committee for Levittown in the successful effort to bring peace out of disorder.

The Friends Service Association, a social service agency set up by Falls Monthly Meeting, joined with other responsible groups and individuals to form the Citizens Committee for Levittown which immediately became the focal point for residents wanting to "do something." A devoted member of this Committee is Rabbi Fierverker, the spiritual leader of Levittown Jewish Center, one of two synagogues in Levittown. On November 21, the Levittown Jewish Center received the Solomon Schechter Award from the United Synagogue of America, the first time this award has been made in the field of civil rights. The United Synagogue, which represents 642 conservative congregations in this country and Canada, cited the Center for "its act of moral courage in its determination to live by the teachings of Judaism and to translate these teachings into guides of ethical conduct."

One evening Rabbi Fierverker told the Citizens Committee of his opinion that one of the major lessons of Judaism and Christianity, "Thou shalt love thy neighbor as thyself," is, unfortunately, extremely difficult for people to practice. He said he encourages his congregation to think of this commandment as interpreted by Hillel, "That which is hurtful to thee do not to thy neighbor." It was during this same discussion that the Reverend Ray Harwick, chairman of the Citizens Committee and Pastor of Levittown's Church of the Reformation (United Church of Christ), remarked, "The most dependable religious group in Levittown seems to be the Jews."

The Levittown Ministers Association has been unable to agree on any united action, although one courageous minister was threatened with loss of his pulpit because he visited the Myers weekly, invited them to his church, and placed an advertisement in the local press in support of their rights.

During the height of the disorder three community forums on the meaning of fair housing were conducted to ease tension. This took courage because there was the threat of the opposition's turning the meetings into an uproar. These meetings, organized by Temple Shalom, the B'nai B'rith Women, and the American Jewish Congress Women, were well managed, and informative panel discussions by experts in community relations contributed greatly towards better understanding of what was happening to democracy in Levittown.

An effort is being made to have the Commissioners of Bucks County establish an official Human Relations Commission. This project was initiated by Marty Silverman, an active member of the Jewish community. Melvin Kartzmer, also Jewish, is chairman of the Dogwood Hollow Neighbors, whose purpose is to "restore a friendly and harmonious atmosphere for all Dogwood

Thomas E. Colgan is in charge of the Community Relations Program of the American Friends Service Committee.

Hollow residents," the section in which Myers and Kartzmer live.

It is pure chance that Irving Mandel, who sold his house to the Myers, and Lewis Wechsler, the next-door neighbor who befriended Myers, are Jewish, but is it only a coincidence that the entire organized Jewish community arose immediately to welcome and defend Myers? I think not.

Do the poverty, misfortune, and political precariousness of Jews in the last few centuries account for their present concern? As I reflect on the forthright stand of the Jewish community, I wonder if the fact that the literature of Judaism is totally unconcerned with race accounts for it. I have never heard Judaism used to justify segregation. On the other hand, Christianity is frequently used by some misinformed Christians in this respect, notably at the moment in the southern part of our country.

One might then ask, "Why do the Jews call themselves the chosen people if they are unconcerned with racial superiority?" The question is a misinterpretation of the true meaning, for the Jews consider themselves chosen for service to God and not for special advantage. Let anyone choose Him and he, too, is chosen, teaches Judaism.

The open and friendly attitude of the Jewish community towards the Myers family has brought latent anti-Semitism to the surface. We dare not take for granted that this frightening phenomenon is certain to disappear. We have only to remember Hitler and the 6,000,000 Jews killed in Germany, the birthplace of the Protestant Reformation, to realize that anti-Semitism like anti-Negro attitudes if unchecked can be disastrous. Recent attitude tests show that 25 per cent of the Christian Americans accept Jews, 50 per cent are neutral, and 25 per cent have anti-Jewish attitudes.

The Christian Church throughout the world has seldom taken the lead in the struggle against anti-Semitism. In Levittown, the church has an opportunity as well as a responsibility to do this. One simple step, but a very important one, would be for Levittown ministers to invite Levittown rabbis to join their Association and thereby demonstrate to their Christian congregations the fellowship of the entire religious community. Of course this suggestion can be applied to every community where it is not presently the practice.

As a result of my experience with the religious community in Levittown, I am convinced there is a greater inner strength to contemporary Judaism from which the Christian Church can continue to learn of the Creator's purpose. Did we not first learn of the true ethics of universal religion when Micah asked, ". . . what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The establishment of Christ's church need not mean that we

should not seek continuing revelation of His purpose in Judaism. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . ." (Jn. 16:12, 13).

## Conferences for Diplomats

PAUL and Jean Johnson, members of Orange Grove Monthly Meeting, Pasadena, Calif., have returned to the United States after organizing and administering the Asian Conference for Diplomats in Peridenya, Ceylon, sponsored by the American Friends Service Committee. En route home, Paul Johnson spent some time in Tunisia and Morocco to observe refugee work. He will go to Europe in mid-June to assist Lloyd Bailey with three conferences this summer, and in October he will become Director of Conferences for Diplomats in Europe. Jean Johnson will join him in July.

The theme for the 1958 Conferences for Diplomats in Clarens, Switzerland, is "National Interest and International Responsibility." The dates for the Eleventh Conference are July 30 to August 9, chairman, Roger Wilson, Friends Service Council; Twelfth Conference, August 13 to 23, chairman, Colin Bell, American Friends Service Committee. The second Conference for Members of Parliament will follow, August 24 to 31, with James Read, Deputy High Commissioner for Refugees in Europe, as chairman. Its theme will be "The Parliamentarian and His Responsibility in an Interdependent World."

Among others providing Quaker leadership will be Bertram Pickard, English Friend with long experience in international organizations, who will attend both Diplomats' conferences, and Stella Alexander, Secretary for the British Friends' East-West Relations Committee, who will attend the Eleventh. The following Friends will participate in the Twelfth: Oliver Ashford, World Meteorological Organization, Geneva; Duncan Wood, Director, Geneva International Center; and Finn Friis, Quaker International Affairs Representative, Vienna. From 30 to 35 persons from various countries are expected at each of the three meetings.

The American Friends Service Committee for many years has been sponsoring small informal international conferences in a number of countries, but it was 1952 before the present series was begun. Individuals who are or will be in positions of leadership in their community or nation meet together to take part in leisurely discussions of problems common to all. Opportunities for continuing contacts are provided in several capitals throughout the world.

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*TIME is the inexplicable raw material of everything. With it, all is possible; without it, nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours. It is the most precious of your possessions. . . . You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of the highest urgency and of the most thrilling actuality. All depends on that.—ARNOLD BENNETT*



## The Other Swarthmore

By HAROLD NEWTON

**N**OW is the time when some of you are completing plans for a tour of Europe, including Britain. Again, others of you are saying that maybe it had better be the Great Smokies or the Adirondacks, or that trip to California this year, and perhaps Europe in 1959.

During the academic year 1956-1957, when my family and I stayed and journeyed among you, we told the story of the beginning of Quakerism to some 500-600 Friends. We illustrated our talk with pictures of the area involved, including a number of Swarthmore Hall.

There has recently been a change in Wardenship there. Our neighbors, Malcolm and Hilda Benson, have taken over the duties of Wardens, and are finding in their retirement a new interest in showing Swarthmore Hall to visitors, especially Quaker visitors from overseas, like yourselves. They would be delighted to have you see the Hall.

The Hall, you may recall, played an important part in the rise of Quakerism. It was built for George Fell just about the time the *Mayflower* arrived on your shores. His son, Thomas, married Margaret Askew in 1632, and they and their eight children were occupying the Hall in 1652, when the Quaker story began.

Thomas Fell, a judge holding many important offices in the area, was absent on circuit in late June, 1652, when George Fox, hearing of the hospitality always offered to traveling ministers and lecturers at the Hall, made his way there. He convinced Margaret Fell, her family, and many of the household of the Truth as he saw it.

On Judge Fell's return, permission was given for Friends to meet every Sunday in the Great Hall, and this continued for 36 years, until George Fox had a nearby barn converted to the present Rake Head Meeting House. Judge Fell died in 1658, and eleven years later Margaret Fell married George Fox.

In 1683 the Hall and estate became the property of Daniel Abraham, who married Rachel, the youngest of the Fell daughters. Margaret Fox, her mother, continued to live there until her death in 1702.

The property later passed to the son of Rachel and Daniel Abraham, who because of financial losses sold it with the whole estate in 1759. During the next 150

years, therefore, the Hall was owned by non-Friends, absentee landlords, who let it to tenant farmers. It was in this period that the building deteriorated very seriously.

In 1912, however, the Hall and 107 acres of the estate were bought by Miss Emma Clarke Abraham, a direct descendant of Judge and Margaret Fell through Rachel and Daniel Abraham. She had the Hall restored with great care. On her death there in 1934, her nephew inherited the property and ultimately sold it in 1954 to the Society of Friends. The Society of Friends has put the Hall in the care of Wardens, who are waiting to greet you.

Many of you will have contributed to the fund for the purchasing of antique furniture now in the Great Hall, entrance hall, and three bedrooms. You will find so much of interest—the mullioned windows and their dripstones, the yew trees planted by Judge Fell for his children, the balcony from which George Fox preached, the—but come to see for yourself!

The nearby town is Ulverston, best approached from London (280 miles away) and the south of England by rail *via* Preston and Lancaster. (From Lancaster Judge Fell used to take the "over-the-sands" route on horseback across Morecambe Bay, but you had better continue by railway!) From the Lake District it is very accessible by two or three bus routes, and from "the 1652 country," where George Fox first met the Seekers, the 25 miles can easily be traversed by bus *via* my own town of Kendal.

The Hall is 12-15 minutes' walk by field path from the railway station, or a taxi would take you through the town in five minutes.

A tour of the premises (almost all of it being open to visitors) takes on the average half an hour, depending on personal interest and questions, but the Wardens are entirely at your service. There are the grounds to enjoy, also. The times for visitors are as follows: Mondays, Tuesdays, Wednesdays, and Saturdays, 10 a.m. to noon and 2 to 5:30 p.m.; Thursdays and Sundays, by appointment. A hotel and a number of cafés are available in the town.

I very much enjoyed looking around *your* Swarthmore. Especially do I remember the Library there and the manuscripts of John Woolman. Now you come and enjoy *our* Swarthmore, with all its Quaker and historical associations.

## Proverb

By MILDRED A. PURNELL

Puddles on a road reflect the sky;  
Smooth roads have no glass to see it by.

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Harold and Ida Newton were in New York City during the academic year 1956-1957, when Harold Newton served as an exchange teacher. A member of Kendal Meeting, England, he and his family visited Friends across the country last summer before returning to England. (We have retained his spelling of Swarthmore Hall, which in England is usually given as Swarthmoor Hall.)

## Friends and Their Friends

Friends are reminded that during July and August the FRIENDS JOURNAL will be published every two weeks. Publication dates will be July 12 and 26, August 9 and 23. Regular weekly publication of the FRIENDS JOURNAL will be resumed on September 6.

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A citation was presented to Alexander Converse Purdy, Hosmer Professor of New Testament and Dean of Hartford Theological Seminary, on May 21 by the Alumni Association of Hartford Theological Seminary. The citation, which recognized his "forty-five years of distinguished Christian service, as the author of notable books and articles, the inspired teacher of generations of students, and the valued counselor and friend of thousands who love and admire him," said: "His competence as a scholar, his well-disciplined, analytical mind, his highly developed gifts as poet, writer, and speaker, his unostentatious but profound seriousness, his genuine and ever kindly sense of humor, and, above all, the integral unity of his person and his work have made him an unexcelled teacher and interpreter of the New Testament and of our Lord Jesus Christ."

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"The star in our firmament," says the Washington, D.C., Friends Newsletter, "is Alfred Mikesell, who ascended in an open balloon basket to 40,000 feet, where the sky remained blue though the fixed stars lost their twinkle. While Mary listened to his heartbeat at Medical Research Center, and the children were routed out of bed by reporters, Mike and his companion wore heavy cold-weather clothing, breathed through oxygen apparatus, were hindered by the winding and the unwinding of their swinging basket, saw Jupiter like a giant weather balloon, and made useful astronomical and medical observations."

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British Friends are having among their membership a series of new appointments to public offices. On May 20 Frederick J. King was installed as Mayor of Swindon. A day earlier A. Leslie and Margaret Phillipson were installed as Lord Mayor and Lady Mayoress of York. Another "Quaker occasion" took place on May 23, when A. Leslie and A. Kathleen Godfrey were installed as Mayor and Mayoress at Saffron Walden.

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Friends wishing to visit the UN as a one-day study tour should contact Gerda Hargrave, a member of Lansdowne, Pa., Meeting, at 18 Nyack Avenue, Lansdowne, Pa. (telephone MADison 6-6460). She has taken over the UN arrangements formerly conducted by Esther Holmes Jones.

Gladys Bradley of Scarsdale, N. Y., Meeting, 66 Villard Avenue, Hastings-on-Hudson, N. Y., and Nora Cornelissen of Flushing Meeting, N. Y., 14-62 154th Street, Beechhurst, Whitestone 57, N. Y., are making necessary reservations for the period of the visit to the UN.

According to information received from the Committee for Non-Violent Action Against Nuclear Weapons, the crew of the *Golden Rule* made another attempt to sail into the restricted area of the Pacific which is reserved for the testing of atomic weapons. Before leaving, Albert Bigelow was arrested for contempt of court and sentenced to sixty days in jail. On June 4, William Huntington, George Willoughby, Orion Sherwood, and James Peck, New York City, a new member of the crew, sailed out from Honolulu but were towed back by the Coast Guard after having traveled five miles. William Huntington, George Willoughby, and Orion Sherwood were sentenced to sixty days in jail, a penalty which they are now serving. James Peck, not having been involved in the earlier attempt, was also sentenced to sixty days in prison, but was released on probation.

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Mary Jane Harvey died suddenly on May 11 in an automobile accident near Findlay, Ohio, while returning from a music festival at Oberlin College. She was a sophomore at Earlham College. Surviving are her parents, Cyril and Ruth Harvey, two sisters, Dorothy Leonard and Ruth, Jr., and a brother, Cyril, Jr. Memorial services were held at Earlham on May 13 and at Media Meeting on May 14. Our sorrow and shock at the sudden cutting off of her life, so full of enthusiasm and promise, are tempered by appreciation for the joyous blessing she has been in her home, her Meeting, her community, and her schools.—From the Newsletter of Media and Providence Monthly Meetings, Media, Pa.

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Friends attending the Cape May Conference who wish to visit the UN either before or after Friends General Conference should write to Gladys Bradley, 66 Villard Avenue, Hastings-on-Hudson, N. Y. She will be at Cape May for further consultation.

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The May, 1958, *Monthly Bulletin* of Frankford Meeting, Unity and Waln Streets, Philadelphia, Pa., deals with the murder committed against an innocent Korean student who became the victim of a street gang of teen-agers. The demand of the public that the murderer be given the death penalty arouses the protest of the *Bulletin's* article, entitled "The Violent Ones." Part of the article reads as follows: "... The killing of one innocent man has aroused a whole city. But such indignation has not been aroused when innocent people were killed by our testing of nuclear weapons. In this world of violence, what kind of example are adults setting for young people? ... It is somewhat of a miracle that young people who have been nurtured on the idea that only violence settles anything have not been more violent. ... We are speaking of the 'good' people of our community who would not think of settling personal affairs by so much as a slap. ... They are the ones in our government who insist that only violence can change the minds of the Russians. ... Something more must be done. ... Do you actively seek an answer to the hate and violence in our world?"



Marshall Sutton has announced his resignation as Executive Secretary of the Baltimore Yearly and Monthly Meetings, Stony Run, to accept the position of Associate Secretary of the Friends World Committee, American Section. The Suttons will live in Wilmington, Ohio. At the office of the World Committee on the Wilmington College campus Marshall will have responsibility for World Committee work in the Midwest and will serve as liaison with the Philadelphia office and the work of the Committee at the United Nations. The appointment becomes effective on September 15.

Edward M. and Esther H. Jones of Green Street Monthly Meeting, Philadelphia, Pa., left on June 10 for an extended trip through Asia and the Middle East. Esther will be photographing United Nations operations in various countries. She has been asked by the State Department to photograph particularly UNESCO projects.

The two Friends will spend three and a half months in Japan and will attend several international conferences. Esther has been asked to represent Friends General Conference at the World Convention on Christian Education to be held in Tokyo in August. Following these sessions there will be held the Fourth World Conference against Atomic and Hydrogen Bombs and for Disarmament, a "broad international gathering with delegates from different countries and diverse trends of peace movements taking part." The National Council of Christian Churches of Japan is inviting delegates to the Christian Education Conference to attend an international Christian Peace Gathering for the Prohibition of Nuclear Weapons and Disarmament. This means that Christians are called together to make preparations for attending this Fourth World Conference. Edward and Esther Jones will also attend the Ninth International Congress for the History of Religions.

As usual, there will be two international student seminars in Japan this summer, and Edward and Esther Jones will assist in various ways. They will visit Friends Meetings and show pictures of the beginnings of Quakerism in England. Esther Rhoads has arranged visits to the United Nations Clubs in schools.

Edward and Esther have been appointed authorized representatives of Volunteers for United Nations Projects, Inc., a private, nonprofit organization, the purpose of which is to finance qualified volunteers in United Nations technical assistance projects and to negotiate their acceptance. As they visit different projects, they will have a chance unofficially to explore this opportunity for people to help other peoples.

Through the years, as Accredited Representative for Friends General Conference at the United Nations, Esther has had an opportunity to meet members of different national delegations, and some of these have talked to groups she has taken to the United Nations; these persons will be important contacts in different countries.

Edward and Esther Jones will return from Asia through the Middle East. They expect to arrive in Philadelphia about April 1, 1959.

Barbara M. Clough, a member of London Grove Meeting, Kennett Square, Pa., has been named Director of the Reid Hall Junior Year in Paris Program. The program enables graduates of Junior Colleges in the United States to continue their education in Paris. Reid Hall is an international center for university women established in 1922.

Barbara M. Clough formerly was Dean at George School and Headmistress of the Northfield School at Northfield, Mass.

The Fellowship of Reconciliation is sponsoring "A Vigil at Canaveral" from June 21 to July 6. The purpose of the project is to raise questions about preparations for missile war and to call for international cooperation in the exploration of space. For information write to Charles Walker, Box 107, Port Canaveral, Florida.

Volunteers are needed to help staff a small library at Friends Neighborhood Guild, 703 North 8th Street, Philadelphia. The giving of two hours weekly can keep the library running smoothly and render a valuable service. The library is open Monday through Friday from 3 to 5 p.m. and Tuesday and Thursday evenings from 7 to 9. Through a grant from the Chace Fund and with the cooperation of the Free Library of Philadelphia, a library designed to provide not only good books in quiet surroundings but also counseling, tutoring, and inspiration has been set up at Friends Neighborhood Guild.

The May mailing of the Wider Quaker Fellowship (20 South 12th Street, Philadelphia 7, Pa.) included the following pamphlets: *Disarmament*, the message of the Friends Conference on Disarmament held at Germantown, Ohio, from March 13 to 16, 1958; *A Guide to Quaker Reading*; and Reginald Reynolds' Pendle Hill Pamphlet, *John Woolman and the 20th Century*.

### ***Will You Be Exploring Your Faith at Cape May?***

*The toddlers will be digging into the sands at Cape May, New Jersey, June 23-30, during Friends General Conference, but you will find yourself digging into the substance of your Quaker faith. Gilbert Kilpack opens the conference with an address on "From Fear to Faith," and Wednesday night Bernard Clausen will talk on "The Age of Frightened Faiths." Saturday evening Howard Brinton deals with "Quakerism and Modern Christian Thought," and Sunday evening a panel considers "Balancing Life in Unsettled Times." Round tables to help you explore your faith include "A Mid-century Evaluation of Quaker Religious Thought," and William Hubben's "Our Spiritual Crisis as Reflected in Literature and Art."*

David Houghton, a member of Media, Pa., Monthly Meeting, received the William Grundy Haven Memorial Award, carrying a cash stipend of \$250 for a student in the College of Mineral Industries at Pennsylvania State University, having high scholarship, sincerity, enthusiasm, and loyalty. He ranks highest of 500 students in the College of Mineral Industries. This summer he will work in the Severe Local Storms Research Center at the Weather Bureau in Washington, D. C.

Powelton Friends Meeting has become affiliated with Central Philadelphia Monthly Meeting of Friends as a new meeting for worship in West Philadelphia. This group of Friends, most of whom live in the area known as Powelton Village, meet on Sundays at 11 a.m. in the Parish House of St. Andrew's Episcopal Church, 36th and Pearl Streets. Frances Williams Browin, Joseph R. Karsner, Henry J. Cadbury, Mary M. and Kenneth Cuthbertson have been appointed by the Meeting as the Committee of Oversight.

Willistown Meeting, near Edgemont, Pa., will hold its meeting for worship from 11 to 12 o'clock on Sundays, June 22 to September. There will be no adult discussion group, but provision will be made for those children who do not wish to attend meeting.

John W. Willard leaves the Chicago Regional Office (Illinois and Wisconsin) of the American Friends Service Committee at midyear after a decade in staff leadership there, to become the Committee's fund raiser in its Pacific northwest region, with headquarters at Seattle. Succeeding him as executive secretary in Chicago at the end of this summer is Kale Williams, now Associate Executive Secretary of the Pacific Southwest Regional Office in Pasadena, Calif. Meanwhile, the Chicago Regional Executive Committee has appointed its chairman, Harold W. Flitcraft, to serve as Acting Executive Secretary.

The Spring Number, 1958, of the *Bulletin of Friends Historical Association* contains the following articles: "The Nicholites Become Quakers: An Example of Unity in Disunion," by Kenneth L. Carroll; "An Irish Friend and the Civil War," by David Large. The usual departments entitled "Notes and Documents," "Quaker Research in Progress," "Historical News," "Book Reviews," and "Briefer Notices," as well as "Articles in Quaker Periodicals," contain valuable additional information.

Editorial matters and manuscripts should be mailed to the Editor, Frederick B. Tolles, Friends Historical Library, Swarthmore College, Swarthmore, Pa.

Annual membership dues are \$3.00, for which amount the members receive the *Bulletin* free of charge. Those interested in the Friends Historical Association should write to Anna B. Hewitt, Haverford College Library, Haverford, Pa.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Your constructive criticism, with its expression of some doubts, of the "New Note in Pacifism" contrasts with the unreserved enthusiasm of *The Friend*, London, toward similar developments in Britain.

I have observed these events from the standpoint of telegraph editor of a daily newspaper and can say a word about the attention they are receiving. The volume of copy on pacifist activities moved over the national trunk lines of the two major wire services in the past five months has been by far the greatest in my seven years of handling telegraph news. Walks for Peace, the *Golden Rule*, and the AEC sit-in have all been rather extensively reported. Friends-sponsored protests in Northern California in connection with the *Golden Rule* and the tests were treated, even if briefly. These various accounts were generally quite fair, and presumably were available to the large majority of the 1,755 daily newspapers in the United States which receive one or both of these wire services. Wirephotos accompanied some of the stories.

I know also that accounts of the *Golden Rule* were carried on CBS television and on the Lowell Thomas radio newscast. The current "Walk for Peace" to Washington, D. C., was reported on the local radio, and, interestingly enough, by the Armed Forces shortwave station in Los Angeles, which probably can be heard around the world.

These new notes in pacifism have been newsworthy and have deserved the attention they have received. My impression is that pacifists and Friends have scored a real breakthrough.

Winston-Salem, N. C.

FRANK McDONALD

Although I was one to write in favor of legislation to prevent liquor advertising in interstate commerce, Richard Wood's letter in this week's issue [May 31, 1958] seems to have much sense. On the other hand, in behalf of freedom of speech should we allow obscene advertisements, opium dens, bawdy houses, etc.? The question is a puzzling one.

West Chester, Pa.

BERTHA SELLERS

As I have got to know so many good Friends in U.S.A. and Canada during the past two years, I wish through the *FRIENDS JOURNAL* to send farewell greetings to all who may be your readers. Getting to know you has been a highlight of my life's varied experiences. My soul has been enriched by many, many deep friendships. I will reply to all letters.

Care of Friends House, Euston Road,  
London, N.W. 1, England

CHARLES MARLAND

Hildegard and I appreciate your report in the April 12 issue concerning a "typical American woman" (page 235). Un-



fortunately, the article from which you got your material, and which we sent to you, was inaccurate in one very important point. The article stated that "Mrs. H. Summer" was the wife of a Department of the Army civilian. This, of course, is not true. I am still with the University of Maryland as Comptroller, and the University is an entirely separate entity within the over-all administrative setup here in Europe. This is somewhat painful to us because the article gives the impression that I had become closer attached to the Army system.

Heidelberg, Germany

ERNEST HERBSTER

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### JUNE

15—Annual Meeting of the Bart Historical Society, at Bart Meeting House, three miles from Christiana, Pa. Worship, 11 a.m.; lunch, noon (bring a box lunch); business, 2 p.m.

15—Annual Appointed Meeting of Greenfield and Neversink Executive Meeting, at the Grahamsville, N. Y., Meeting House, 11 a.m. Bring a box lunch.

15—Meeting for worship at Orchard Park Meeting House near Buffalo, N. Y., 11 a.m. Bring a basket dinner. At 2:30 p.m., Fred and Susan Reader of England will speak on their two years' sojourn in East Africa and their recent visit to Australia. Meetings for worship will continue regularly each Sunday thereafter at 11 a.m.

15—Friends Social Union family picnic at Pennsbury Manor, near Bristol, Pa., 4:30 p.m.

17 to 22—New England Yearly Meeting, at Lasell Junior College, Auburndale, Mass. Worship, business, reports, discussion, Bible study (with Katharine H. Paton); addresses by Kenneth Boulding, E. Raymond Wilson, Alexander C. Purdy; Young Friends program; Junior Yearly Meeting.

18—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: "The Living Desert" and "Jose Iturbi, Pianist."

22—Annual Meeting at Homeville Meeting House, Route 896 northwest of Russellville, Pa., 2 p.m. John Alcott of Landenberg, Pa., will be present. Bring picnic lunch.

22—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

22—Tenth Anniversary of Stamford, Conn., Meeting, at the meeting house, Roxbury and Westover Roads. Speaker, Patrick Malin, Executive Director of the American Civil Liberties Union. Friedl Stoetzner and John Eavenson, cochairmen of the Advancement Committee, are in charge of the program. This will be an opportunity for visitors to see the new Stamford Meeting House, which is nearing completion.

26 to 29—Canada Yearly Meeting, at Pickering College, Newmarket, Ontario, Canada.

*Summer meeting for worship:* At Elkland Friends Meeting held in Elklands, in scenic Sullivan County mountains, Pa., every Sunday during June, July, and August, 2 p.m. Guests at Eagles Mere and others visiting in the vicinity are especially invited.

### BIRTH

CRONK—On May 30, to Elwood and Joy Newby Cronk, members of Springfield Monthly Meeting, Pa., now living in East Lansdowne, Pa., a son, ALAN RICHARD CRONK.

### DEATH

#### Marcus Goodbody

Nearly 200 persons met in the Stamford, Conn., Meeting House of the Religious Society of Friends at a memorial meeting held on June 1 for the late Marcus Goodbody, who died on May 25 at the age of 81. Marcus Goodbody was an Overseer and member of Ministry and Counsel for Stamford Meeting and had long served as Treasurer. Members of the New York business world and Stamford city officials, along with other prominent citizens, met to pay their respects. A birthright Friend, Marcus was born in Dublin, Ireland. He was senior partner of Goodbody and Company, 115 Broadway, New York, and was a member of the New York Stock Exchange. He is survived by his widow, H. Augusta Goodbody, and a son, Robert.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting, 10:45

a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship. First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### HAWAII

**HONOLULU**—Meeting, Sundays, 2:42 P.O. Avenue, 10:15 a.m.; tel. 994-447.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.



**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

**Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**LANGHORNE**—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Streets.

Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m.,

adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m.,

meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton

Street. First-day school at 9:30 a.m.,

meeting for worship at 10:45 a.m.

### PUERTO RICO

**SAN JUAN**—Meeting, second and last

Sunday, 11 a.m., Evangelical Seminary in

Rio Piedras. Visitors may call 6-0560.

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m.

Clerk, Esther McCandless, JA 5-5705.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407

W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m.,

7th Day Adventist Church, 4009 North Cen-

tral Expressway. Clerk, Kenneth Carroll,

Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting,

Sunday, 11 a.m., Council of Churches

Building, 9 Chelsea Place. Clerk, Walter

Whitson; JACKSON 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship,

Sundays, 9:30 a.m., 232 University Street.

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FOR RENT, GWYNEDD VALLEY, June 15 to September 1: One-bedroom house in five-acre woods with stream; five minutes from train. Write Stephen Edgerton, R. D. 1, Ambler, Pa., or telephone collect, Mitchell 6-1037.

### WANTED

CATALOG LIBRARIAN, library school graduate. Write Librarian, Earlham College, Richmond, Indiana.

TEACHER for Newtown Square Friends Nursery School; experienced, but not over 55. For interview in Philadelphia area call MURray 8-3606 or ELgin 6-3313.

HOUSEKEEPER for woman Friend living in apartment in Swarthmore, Pa. Good plain cook; no laundry; live in. Ability to drive car desirable. Box H51, Friends Journal.

WOMAN WITH NURSING EXPERIENCE and good judgment for boarding home in Germantown, Philadelphia, for first two weeks in July. Sleep in; references. Box V50, Friends Journal.

HOUSEMOTHER, middle-aged motherly woman, for twelve normal school age girls in Friends home for children near Philadelphia. Box F12, Friends School.

PARTNER OR BACKERS, by former CPS man, to invest in expansion of specialized professional business in Washington, D. C. H. Edward Behre, 3408 Cameron Mills Road, Alexandria, Va.

TO RENT, VICINITY CAMBRIDGE, Massachusetts, September 1: Furnished two-three bedroom apartment or house for Quaker professor studying Harvard on sabbatical. Morton B. Stratton, Granville, Ohio.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

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*THE gift of prophetic ministry is not something utterly unnatural and apart from our thought. Poets, prophets, and reformers, when they bring a message from God, have listened with their whole soul and with all their mind to His voice, and that voice speaks through the whole depth of their personality. It is a partial and inadequate caricature of the truth which represents inspiration as accompanied by a paralysis or suspension of the intelligence. With our whole being we are to serve God and man.*

—T. EDMUND HARVEY,  
*Silence and Worship*

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*Letter from Paris — Books*

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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## Editorial Comments

### *The Protest Against Atomic Weapons*

THE new United Presbyterian Church in the U.S.A., with a membership of 3,000,000, defeated by a vote of 516 to 480 a statement calling for immediate and unconditional cessation of nuclear-weapon tests. That the statement was introduced by Converse P. Hunter, Director of Youth Work at the interdenominational Riverside Church in New York City, may suggest that leaders of young people are particularly sensitive to the realistic temper of the young generation. Equally interesting is the slim margin of defeat; the Presbyterians have scarcely ever before displayed a strong leaning toward pacifism. Disappointing as the vote is, it appears encouraging that the Church asked for a halt to the armament race, urging at the same time the cooperative development of atomic energy for peaceful purposes.

With various demonstrations in this country voicing a growing protest against the testing and use of nuclear weapons, it is interesting to note the same sentiments in other countries. Niels Bohr and J. Robert Oppenheimer made a strong appeal for the peaceful use of atomic energy at the dedication of Israel's newly established Nuclear Institute. A mass lobby protesting the storing and testing of atomic weapons took place on May 20 at the House of Commons, London. The Lobby Committee also opposes the building of rocket bases. British Friends are active in these protests and seem to develop a good deal of originality in the methods used to arouse an indifferent public. The weekly *Manchester Guardian* of May 29 described "a horrific display at the Friends Meeting in Heath Street," London. A large picture of Mr. Dulles, who declares that nuclear weapons "are the umbrella of the free world" stood side by side with the distorted face of a Japanese woman. The pictures of Eisenhower, Montgomery, Khrushchev, and that of a baby yelling from burns "coexisted" with other posters. The exhibit was characterized by "a smooth modern style" and intensified its stark visual impact by eerie noises played from tape recorders behind the scene.

The same London group urges protesters everywhere to mount posters on the roofs of automobiles. Phil Smith, a Friend from Manchester, has designed a simple wooden device for mounting these posters.

### *Wave of Protests in Germany*

The large number of rallies in Germany justifies the conclusion that a mass movement against nuclear weapons is also growing in the heart of Europe. Figures of participants cited in German publications are impressive: Hamburg, 150,000; West Berlin, 5,000; and Bremen, 8,000, apart from relatively large meetings in smaller towns. The opposition to nuclear weapons demands a plebiscite to keep the government from storing atomic bombs. The Supreme Court in Karlsruhe is expected to give a ruling about the legality of such a vote, if it should turn out to contradict government policies. The city councils of Frankfurt and Wiesbaden are already opposed to establishing rocket bases or nuclear-weapon centers in the cities' areas. The strength of public opinion was recently measured in a Gallup poll of the Emnid Institute. As much as 83 per cent of the population were on the opposition side, the result being 86 per cent in the case of women.

### *Some Individual Voices*

The May issue of the Catholic *Frankfurter Hefte*, Germany, published a number of brief essays by leading scientists and publicists who had spoken at a Frankfurt meeting in March on the topic "Fight Atomic Death!" Robert Jungk, whose book *The Future Is Here Already* caused a sensation several years ago, knew that Russian scientists have demanded of their own government the cessation of bomb testing. (Did American newspapers report such facts?) In Hiroshima Jungk saw the shocking results of the 1945 explosions. He estimates the number of people still sick from the atom bomb attacks at 6,000. According to medical prognoses, another 70,000 are expected to become sick in the next few years. Heinrich Vogel, theologian at the University of Bonn, warns against the use of bombs because they treat people like vermin and simply exterminate them like swarms of poisonous flies. None of these prospects is compatible with any religious conviction. Walter Weizel, physicist at Bonn University, states that the effect of the two bombs used in Japan was minor in comparison to what a modern bomb would do. He likens the former to a seventeenth-century gun as measured against a piece of

modern artillery. Atom bombs no longer can be called weapons of defense; they are a means of total destruction.

Public opinion is aroused everywhere. The task is not only to keep public opinion informed and to move it to intelligent action, but also to point toward the

positive achievements which all governments can undertake with the new energy. It is less rewarding to move rival nations *not* to do something than to rally them around a worth-while task that challenges their initiative, ingenuity, and generosity.

## Do Our Children Have Enough Solitude?

By RACHEL FORT WELLER

THERE is no experience which is more important for some of us than that of the mystic, that happy one who achieves the state of being in which he knows—not merely believes—that the universe is one, is undergirded by something which may be called love, that the ultimate happiness of all creation is absolutely assured, and that every being or thing is truly one with God. This is a subjective experience which so surpasses all we can know as ordinary human beings that those who attain it cannot describe it except in generalities. Yet they *are* able to tell us enough to indicate that this state of superconsciousness is the same for every seeker, no matter what path he follows to reach it or what faith has nurtured him.

The writer, being astronomically far from the longed-for goal, can do no more than speculate from reading, meditation, and personal experience how it comes about that an individual deliberately begins the search, turning his eyes to the distant light, determined above all else to travel ceaselessly towards it.

In a previous article I used the theme that an individual's home is not merely the structure in which he lives and the group of people who make up his family, but that his true home is the complete universe—both seen and unseen—and that everything it contains is his family. There can be no real security until a human being is sure of this. It was suggested that a very important factor in the growth of an individual into such an expanded consciousness is the kind of parental home in which he is nurtured—that the home in which parents love each other and their children completely, but unpossessively, in which mutual respect, balanced with humility, is great, in which spiritual walls stretch to include all who approach its open doors, is very likely to be a home whence go forth men and women who are developing a sure faith in one universe. They know that the universe is benign, for they live in a home in which, no matter how contrary appearances may be, they know themselves to be perfectly safe.

Rachel Fort Weller is a member of Urbana-Champaign Meeting, Illinois.

In this article the writer discusses another factor which, along with the sort of family just described, seems very important in childhood if the adult is to develop an inner life that moves steadily towards knowledge of God. This is the fulfillment of a fundamental need for solitude and silence.

To a large extent today this need of our children is greatly neglected, perhaps because in adult lives it is neglected, too. Overstimulation is too often the rule. There is so much to study, so much to experience. Children go to school as mere babies in order to learn to adjust to their contemporaries. Older children fill their after-school hours with special lessons, club meetings, organized projects, radio and TV programs. And their parents are doing the same—yes, even exerting every effort to attend group discussions designed to make them better parents while paradoxically they are taken away from the homes in which their presence is needed in order to *be* parents. What has happened to the old custom of a family's reading aloud?

Deep down inside each mother and father there may be a nagging wish to stop, a secret wonder where all this busyness is taking them. May I suggest that if a vital amount of solitude has been denied a *child*, as an adult he may be very unlikely to know what to do with it if, suddenly, unfilled time falls into his lap? He may even be afraid of it. In the midst of this active earth-life of ours, in which we are pricked by stimuli at every turn, knowledge of our high destiny and ultimate union with God is impossible of achievement unless we have time to be alone and still.

Children come into the world whole and with a sense of wonder which someone has called "the beginning of the praise of God." Children do not consciously analyze what it means to be whole, for they *are* wholeness. They feel, without defining, the oneness of life. Happy is the child who has hours in which to dance alone over wind-swept fields, discovering here a wild rose, there a hidden meadowlark's nest in the tall grass, while the sun rides in and out of white clouds, making shadows on the moving



verdure, grass flowing like water, thus changing the meadow into a lake which ripples on and on to the far horizons, where the lights of unseen worlds seem to glow with promise of new wonders.

Nor need he be a country child to be thus happy in solitude, sensitive to the timelessness and endlessness of being whole. The boundless sky seen between city buildings is eloquent, too, of the formlessness which lies beyond so many forms around us. The child, instinctively at home in the infinite, turns his gaze from the sky to the rain puddles in the street and sees again, far below him, unending space in the reflection from above, in which objects, hanging upside down, seem less real than the vastness in which they are suspended. And sooner or later he will stand still with the wonder of discovering that within his own mind, in what we call the imagination, he can have anything, be any place, do whatever he will, without the least need for physical space or materials with which to carry out his desires and deeds. This is a very important discovery, for it can set the pattern for a maturer realization that spiritual power, above all the power of love, is far stronger and more real than physical force or matter.

If the child is the child of the loving, healthy family described earlier, there is scant danger that he will not be able to distinguish the real from the unreal. Rather, given the opportunity for solitude and silence, he is more likely to be sure of what is lastingly real than are his fellows who are always busy with many projects, however wholesome and profitable.

I am not advocating the life of a hermit for anyone, young or old, but I *am* making a plea for a balance between an active, outgoing, social give-and-take and periods when withdrawal into the inner world is made possible. Without such periods no child or grown-up can be truly creative, can be renewed spiritually, can move easily into learning the way to God. The Kingdom of God is within us. Once having learned the value of solitude, we cannot do without it. At last, through long and faithful discipline, we must and shall learn that we can be alone and that we *may* enter into silence even in the midst of much outward confusion, but to realize this ideal state we must first have times for physical aloneness in our material lives. And these times should be available to us from earliest childhood.

If the family is a large one, the parents will need to be exceptionally watchful for opportunities for each member to be alone. Indeed, the child who has a number of brothers and sisters *may* learn to find inner silence in the midst of outer bustle sooner, perhaps, than the only child who, used to less limited solitude, may be distracted and disturbed by much social activity. There is a fine balance to be maintained in each type of family, and concerned

parents must be sensitive to every means for furthering the achievement of this balance.

And so, with childhood years filled with the best kind of love and with the necessary hours for dwelling in the unseen world, the seeds are sown for a steady progress along the path to the eternal light—the path which promises the most exciting, the most satisfying of all adventures—culminating at last in that supreme experience wherein longing ceases and perfection is known.

### Letter from Paris

LE MOUVEMENT JEUNE NATION is one of those Fascist street gangs which have come into existence under the stress of events during the past few months. Judging from the number of slogans everywhere, the gang must have a cell in every block.

Seeking political enlightenment, I went to a meeting called for Friday, May 9, on the theme "Joan of Arc and France Today." I was late in getting to the hall in the university quarter up in the side streets. The lobby was full of young men with blue, white, and red armbands having the celtic cross in the center. I was handed from one to another and eventually landed in a seat near the front. About 400 people comfortably filled the hall and gallery. The sides were lined with a good many more arm-banded gentlemen who looked tough. In front, on each side of the speakers' tribune and behind it, stood serious-faced youths with French flags. Plenty of shields and much patriotic drapery were on display around the walls. A banner hung above the speakers:

*Aujourd'hui Orléans Est Alger*  
*Le Mouvement Jeune Nation*

A middle-aged chairman called in a hoarse voice on a series of young men, who went through their set pieces. The last speaker appeared to be the leader of the movement—I couldn't catch his name—and he was the most promising orator of the lot, rousing the audience from its hitherto spasmodic and too-disciplined applause. He even provoked some laughter (of the savage variety) and howls, catcalls, and whistles at every mention of the regime.

The message was simple: France needed another Joan (a few uncomplimentary asides about the British and the Americans) to lead the nation to its destiny. The true heart of France was beating in Algeria, where salvation would be found. The Republic was rotten through and through, and the Seine was the only place for the deputies. The French in Algeria were doing the same thing as the government of South Africa—preserving white civilization (loud applause). France needed a strong authoritarian government which would make

short work of the parties (vigorous applause), and De Gaulle would do if he could keep himself free of party entanglements. At one point we all rose, and many of those present shouted with outstretched arm: "L'Algérie est française."

It went on in the same vein for about two and a half hours. Quite a few sitting near me were undemonstrative. The stewards accounted for a good deal of the noise. It was a predominantly male gathering, though there was a girl to take the collection. Students were much in evidence. Altogether, it was a strange mixture of rowdies and glassy-eyed fanatics. The keynotes were *hate* and *force*.

Proceedings drew to a close with a dreary marching song (the "Marseillaise," a republican hymn, is taboo), and, to the strains of a recorded military band, we pushed our way out. The streets were lined with heavily armed

troops of the *garde mobile*. It proved to be an unnecessary precaution on this occasion.

"How unpleasant but how insignificant!" was my first reaction. They said much the same thing as the Nazis in the twenties. One speaker insisted that this is a century of national revolutions. Now was the time, for France, Germany, Italy, Spain, yes, even Russia, have had their revolutions, and the failure of the first two was purely military and not ideological. From this morning's news it appears that the general of the parachutists in Algeria has taken the relevance of Joan of Arc seriously.

Maybe it is a waste of time for a Quaker to bother about such things. There seemed no opening for spreading sweetness and light among those people—at least not in a public meeting. But I cannot get those hungry faces out of my mind.

WOLF MENDL

## "As We Forgive"

"**L**ORD, how often is my brother to sin against me and be forgiven? Up to seven times?" We can almost hear the clear, gentle, yet authoritative voice of Jesus: "Seven times? I say, seventy times seven!"

Over and over in his ministry Jesus lays it upon the hearts of his hearers that to have one's sins forgiven, one must forgive—"from the heart." Today many Friends are not comfortable with the word "sin," without denying the existence of the concept it can represent. We might think of sin as a sickness of the soul, an atrophy, a self-inflicted wound, an obstacle to a growing, living relationship with ourselves, with our fellow men, with God.

Of all the sicknesses of the soul, pride seems the deadliest. It is the first of the classic list of the capital sins; the early Fathers believed the very angels fell by pride. The refusal to forgive from the heart is pride at its most malignant. Yet the unforgiving one is more the victim than he whom he refuses to forgive! In the 18th chapter of Matthew, quoted above, Jesus goes on to tell the story of the king who forgave his servant an enormous debt, because he was moved by the man's entreaties. This same servant immediately afterward had a fellow servant imprisoned for not paying a relatively small debt. When the king learned of this, Jesus relates, he handed the fellow over to his torturers, "as the Heavenly Father will do to you, unless you each forgive your brother from the heart."

What torments of Dante's inferno can compare to the torments an unforgiving person inflicts on himself, often

tragically unaware that he is responsible for his inward suffering! Each of us has his own private illnesses of the soul, minor or severe, sporadic or chronic, to which he asks the Divine Physician to minister in his journey toward wholeness. How can we, then, refuse to give the blessed medicine of forgiveness to those who sin against us?

To forgive is not to condone; it is a freehearted wiping clear of the slate of the past. This should be true even when our reason tells us it is very possible that the offense may be repeated. Refusal to forgive often guarantees that it will be repeated; forgiving, giving love, in its highest form is the simple that will in time cure the sickness. In refusing to forgive another's sin against us, are we not committing a graver one?

This message, that occurs again and again in the gospels, is repeated today in the language of counseling and psychotherapy. The counselor or analyst seeks to help us know ourselves, and so knowing, to accept ourselves: love ourselves, that we may love others. So Jesus told us we must love our fellow men as we love ourselves. If we are not capable of real forgiveness, then we are not capable of real love, and what growth, what health, what serenity, what joy are possible without love?

As we pray in the inward closet of our hearts, as we sit in the gathered silence of meeting, let us search, search in honest humility, whether there is a brother or sister we have not forgiven. Our prayers cannot reach God if this obstacle is present. And whom are we thus shutting away from God but ourselves? "Whenever you stand up to pray, if you have anything against anybody,



forgive him, so that your Father in heaven may forgive you your trespasses."

How often God pours out His steadfast love and grace upon us when we see our illness and ask His healing touch! How can we possibly refuse to forgive the small debt of another's offense when our own great indebtedness is freely forgiven? As Friends, who have sought for over three hundred years to live a witness of reconciliation, let our "love begin at home," in our families, our Meetings, our committees, our communities, so that in perfect health of soul we can truly and effectively minister to the myriad illnesses of mankind.

BARBARA HINCHCLIFFE

## The Kingdom

By WENDELL THOMAS

IF our chaotic, two-sided civilization is to be healed and organized by religion for assured peace and genuine democracy, Christianity will probably have to undergo a widespread revival. What is needed is not merely more decisions for Christ, but the preaching of revived doctrine. We need to preach the *whole* gospel of God's kingdom. It is well known that the kingdom, as Jesus and as George Fox proclaimed it, is moral, inclusive, nonviolent, and is here now. Our present need, however, is to emphasize two aspects of God's kingdom that are not stressed in the gospel record because they were *commonly assumed to be fundamental* by Jesus and his compatriots.

First, the kingdom includes a revived, happy, and glorified natural world. We see this in Isaiah: "The wilderness and the dry land shall be glad, the desert shall rejoice and blossom . . ." (35:1); and in the later Isaiah: "Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle . . ." (55:13). The priority of the natural world is part of the very concept of God, as in Job and the Psalms, where the Lord is worshiped through mountains and hills, fruit trees and cedars, wild beasts and cattle, creeping things and birds.

Thus the transhuman world exists not merely for man's exploitation; it exists also and primarily for its own sake and for the glory of God. We should cherish and seek to improve animals, plants, and the earth itself, recognizing that the first and greatest command of love for God is most fully expressed in man's endeavor in science and in common life to appreciate and beautify the natural world.

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Wendell Thomas is a member of Celo Friends Meeting and of Celo Community, Celo, N. C., and author of *Toward a More Democratic Social Order*.

Not everyone, of course, should be a forester or a farmer, but culture in every country should be oriented toward the natural world as its chief or "spearhead" activity. Nothing would be more likely to resolve social tangles or weaken the threat of war. Atoms for Peace and the Geophysical Year are steps in the right direction.

Second, the kingdom includes the "intentional community" principle of social organization. To Jesus the kingdom was not an escape from the world but the normal life of the nation purified, developed, and enlarged by the accession of people "from east and west and from north and south," with God's law superseding the rule of king and Caesar in what we would term a peaceful grassroots democracy. Among Jesus' countrymen, clan, tribe, and nation functioned as concentric intentional communities normally holding to the intention of loving and serving God in ways that included attempts at equitable distribution of landholdings.

The coming of the kingdom in power and glory will include the establishment of land-conscious, self-governing, morally responsible residential communities. An intentional community is not necessarily "communal," or even "cooperative"; it may be individualistic. It may be either rural or urban, either local or of wider area. A world federation of nations would be an intentional community. This community principle need not interfere with private landownership except for insisting on conservation of natural resources and community control of land distribution for the good of all concerned. Land should be distributed not in equal shares but for productive good use. Land for homesteads, small farms, and industries could be assigned by the local community; land for town or city business, power plants and transit lines, large farms and factories, by wider (including regional) communities.

Capitalism, socialism, and communism (communism with a small c, as in the family or the public school), each has its place in the kingdom, and that place is within the economy of productive land distribution. The foundation of this economy—though by no means the entire structure—is the local, broadly religious community of the type that Rufus M. Jones has advocated.

At first glance this kingdom ideal, springing from starry-eyed poets and prophets familiar with agrarian culture, may seem scarcely relevant to our typically industrial and urban—and now terror-filled—civilization. But industries are nonetheless dependent on the natural world, and cities draw their sustenance, both material and human, from the country. Our military-industrial complex does not contain the solution of its problems within itself. Moreover, the program of natural conservation and democratic community is not for rural life

only, but for the healing and renewal of our entire civilization. To orient our culture toward God and the natural world through responsible productive communities is not regress but progress, a revival of forward-looking purpose which can take away the occasion for the present Communist appeal to the masses.

### The Fifth Query

By ARTHUR K. TAYLOR

THE subject of our Discipline's concern as to the use of alcoholic beverages is one of many years' standing. Whatever were the reasons for the original advice, today the concern has become a matter of paramount importance. I refer to the changed conditions that have arisen due to the almost universal use of automobiles and the aggravated transportation problems that have resulted. Whatever claims may have been made for the use of alcoholic stimulants, it has never been argued that their use improves the driving ability of automobilists; on the contrary, the mounting number of fatal accidents on our highways reported every day points unmistakably to the dire results following the use of alcoholic beverages by automobile drivers.

The situation is not one arising solely from the excessive use of alcohol, as the moderate-drinking driver has his reactions so slowed down that he becomes a real menace in situations where a delayed reaction of only a second or so may have tragic results. I base my opposition to the use of alcoholic beverages on this one claim: irrespective of moral or ethical considerations, the practical requirements of safety call for the practice of abstinence if we are to play our part in the promotion of safe travel on our highways.

Such doubtful values as the enjoyment of alcoholic beverages and their supposed "aid to gracious living" should, I contend, have slight consideration when we see the other side of the picture, the tragic toll of traffic fatalities, and broken marriages, and family sorrows due to those who are unable to curb their appetites, even though they have learned to use alcoholic stimulants in their own homes.

The almost universal use of automobiles lifts this question out of the area of morals or ethics and places it squarely and firmly in the domain of daily living, where its tragic results can be clearly seen by those who feel a concern not only for themselves but also for all who are their brothers.

It seems clear to me that it is not a cause for reproach

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Arthur K. Taylor is a member of Baltimore Monthly Meeting, Stony Run.

to our Society that all of our members are not able to carry out all the aspirations outlined in our Discipline. It is, I believe, the function of religion to help us to achieve a higher plane for our daily living. In our upward climb we are banded together to help each other.

### Waterford's Colonial Craft Festival

WATERFORD, Virginia, is an old, old Quaker mill town hidden away from main thoroughfares in the wooded hills of Loudoun County, only forty miles from Washington, D. C., via Route 9. Anyone who has been accustomed, as I was once, to the rushing, no-time-to-live civilization of the city might find a visit to Waterford refreshing.

When my husband and I went looking for the village, we took the back way past the Potomac River, up a narrow, steep, mountain dirt road that overlooked rich farmland, where herds of sheep and black Angus cattle grazed peacefully in green pastures beside wheat fields. Lush honeysuckle vines, huge, old oak trees, and dainty wild flowers covered the mountainside of the shadowed road. Beauty was everywhere. After about three miles of winding up and down this wooded paradise, we came to a Quaker meeting house built of field stone, with white trim. It stood at a bend in the road and was covered by the spreading branches of river maple trees. Mellow sunlight surrounded it. Just to see its quiet peace was to worship for a moment and be filled with the joy of the gift of life. Beyond it lay the village like an enchanted place.

There were no house numbers, no traffic signals, no parking meters, no public water system. The old red brick and field stone houses had a cherished look. Iron water pumps stood in most of the yards. The houses were rectangle eighteenth-century structures,—country Georgian, the architects call them. Their flat fronts, with little, paned windows, were built flush with the brick sidewalks. A few had second-story balconies. The village was strikingly neat and clean. The only sounds came from the chirp of birds in the old maple trees that lined the streets. Not a person did we see.

We had heard about the annual Art and Crafts Festival that is held at Waterford each year during the last three days of the first week in October. After making sure that this was the correct time for it, we journeyed over again the first Friday in October.

What a change met our eyes! It was as though the town had stretched and jumped up, wide awake! The gray, empty weather-beaten corner grocery that gave it a ghost-town appearance on our first visit was a gay, lively place with wide-open doors, and ladies in long Colonial



dresses (Quaker style, with starched, white crossed collar) were going in and out, as were swarms of visitors. Inside were glass cases filled with deep, luscious homemade pies and cakes, fresh baked bread and rolls. The shelves around the walls were stacked with canned fruits, jams, jellies, pickles and relishes made by local housewives. All the jellies which great-grandmother used to make were there: gooseberry, kern, damson, crabapple, grape, just to mention a few. In one corner stood a bundle of hand-made brooms that some old farmer had spent his winter evenings making from broom corn he had raised. Sugar-cured country hams were hanging nearby. I bought a winter's supply of oldtime, homemade lye soap, two big squares for a quarter.

The air was filled with the fragrance of spice. Just outside the store, at the edge of the tiny village green, a group of elderly ladies in long gingham dresses and sunbonnets were taking turns stirring a bubbling, steaming copper kettle of apple butter over an open fire. It was for sale at twenty-five cents a pint.

The next thing that delighted our Colonial-loving hearts was the Old Mill. Hanging around the walls were colorful quilts with the same patterns used in the eighteenth century: Irish Chain, Jacob's Ladder, Log Cabin, Cat's Paw, Wedding Ring, Double T, and many others. I was amazed that one was selling for only forty dollars. Ladies dressed in Colonial costumes were demonstrating early weaving, lacemaking with bobbins, needlepoint, and rug hooking. Stacks of braided woolen rugs and hooked rugs of all sizes were for sale. Outside the Old Mill an ironmonger was making interesting things over a charcoal fire.

I learned that the annual Festival is sponsored by a group of people known as the Waterford Foundation, a nonprofit organization. Its aim is to encourage and stimulate early American crafts. Once a year the artists and craftsmen of the area exhibit and sell their products. This enables them to earn a few extra pennies and gives pleasure to city folk who like to step back two hundred years and live a few hours in a real Colonial village.

In 1733, we learned, a few Quakers from Bucks County, Pennsylvania, had migrated southward over an

inland mountain trail to the area. There are no existing records that prove whether the first settler was Asa Moore or Amos Janney, but tradition indicates that Asa Moore built the first house in 1732 on the side of the hill where Bond Street is located. The next year Amos Janney, a Friend from the Falls of the Delaware in Bucks County, who had served as surveyor for Lord Halifax, built a mill across the stream from the present mill. (The Janney family tree is among the records of the Friends Meeting House in nearby Lincoln, Virginia.) He also built a house for the miller, a blacksmith shop, and another log house. Other Quakers arrived, and their little settlement became known as Milltown. This name was changed some years later through the efforts of a shoemaker, Thomas Moore, from Waterford, Ireland, who wanted his new hometown named for his birthplace.

While the first energetic and thrifty Quakers of modest means from Bucks County were building their homes, they were also constructing a place of worship. The first meeting house was constructed of logs in 1733. A more permanent one, known as the Fairfax Meeting House, was built of field stone in 1761. Nicholas Cresswell, a British journalist who toured the colonies at the outbreak of the Revolutionary War, made the following comment on the meeting house, which he visited in January, 1776: "This is one of the most comfortable places of worship I was ever in, they had two large fires and a Dutch stove. After a long silence . . . a man got up and gave us a short lecture with great deliberation."

This meeting house stood until 1866, when some boys playing in the cemetery set the grass on fire and burned it down. In its place in 1868 the present substantial meeting house was constructed of field stone. Friends worshiped there until 1929, when it became impossible for them to maintain it as a meeting house. It is now the residence of the Allen B. McDaniel family, who have lovingly maintained the peaceful, old cemetery that just beyond the meeting house lies on a sloping hillside, shaded by maple trees planted by the first Quakers. The spirit of the Quaker builders of the Fairfax Meeting House still surrounds it, and no doubt in future generations it will again be used as a Friends meeting house.

DOROTHY BENTZ

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*We are rising to the conviction that we are a part of nature, and so a part of God: that the whole Creation—the One and the Many and the All-One—is traveling together toward some great end; and that now, after ages of development, we have at length become conscious portions of the great scheme, and can cooperate in it with knowledge and with joy. We are no aliens in a stranger universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we, too, each to other, sometimes experience the joy too deep for words.—SIR OLIVER LODGE*

## Books

**SCRATCHES ON OUR MINDS.** By HAROLD R. ISAACS. John Day, New York, 1958. 416 pages. \$6.75

Harold Isaacs, traveler, editor, reporter, author, Guggenheim fellow, and, since 1953, a research associate at the Center for International Studies at the Massachusetts Institute of Technology, has written lucidly and imaginatively of an adventurous inquiry into American mental images of China and India. The material for this study was gleaned from interviews with 181 men and women (one a Quaker), all "representative examples of American leadership types, products of American education, religion and politics," who have had varying degrees of personal contact with Chinese and Indians.

The book will prove stimulating reading. It illustrates the relativity of man's understanding of his fellow man. Across these pages march the conflicting illusions, phantasies, half-truths, and prejudices which contribute to the hodgepodge of opinion each of us has about himself, America, China, and India. Every reader will be fascinated to find his own beliefs and feelings mirrored in the words of the interviewees. The frequent shocks of self-recognition will serve to enlighten each reader on his own most interesting subject, himself.

*Scratches on Our Minds* expands the boundaries of our provincial historical knowledge by reviewing cogent American-Asian relations which illustrate how international events shape and are shaped by American attitude reactions toward Chinese and Indians. At a time when Western survival leans heavily on a clear understanding of China and India, it behooves Friends to face discomforting realities such as Harold Isaacs brings to light in his penetrating discussion.

GEOFFREY H. STEERE

**THE NAVAJO: Herders, Weavers, and Silversmiths.** By SONIA BLEEKER; ill. by PATRICIA BOODELL. Morrow Junior Books. William Morrow and Company, New York, 1958. 159 pages. \$2.50

Sheepherding and sharing in the planning and building of the new hogan home were a part of thirteen-year-old Slim Runner's daily routine. When the efforts of the medicine men failed to rid him of disease his parents reluctantly took him to the tuberculosis sanitarium. Here he had opportunity to develop his gift in painting, which won the admiration of his friends and family. But back home again his uncle taught him silversmithing because it offered more economic returns.

With sympathetic care for details of ceremonies and practices, Miss Bleeker gives in this short book a remarkably clear picture of Navajo shepherd life.

LAWRENCE E. LINDLEY

**NO MORE TONSILS!** By ELLEN PAULLIN. Beacon Press, Boston; revised edition, 1958. 32 pages. \$2.00

Psychologists agree that it is important to prepare a child as much as possible for an unusual experience, such as going

to the hospital for an operation. *No More Tonsils!* by Hartford, Conn., Meeting member Ellen Paullin does this for children expecting to have their tonsils and adenoids removed.

The well-chosen and beautiful photographs by Roger Russell are of Ellen and Ted Paullin's own children and their playmates. Most of the possibly fearful experiences in the hospital are anticipated. The book, which can be read in ten minutes, would have been improved by candidly preparing for the *unexpected* experiences at the hospital, the possibility of a screaming or sick child in the adjoining bed, the fever that sometimes follows the operation, the longer convalescence that some children require. But even without this extra dose of the unexpected, *No More Tonsils!* is a book parents should have when a child is to have a tonsillectomy.

LAWRENCE MCK. MILLER, JR.

## Book Survey

***The Faith of the Bible.*** By J. E. Fison. Penguin Books, Baltimore, Md., 1958. 270 pages. 85 cents

Written out of a conviction that Christians have still much to learn from Jews, and Jews from Christians, this book is an exploration of the triumphant faith which can be found in both the Old and the New Testament. It is hampered by a curious structural division of thought derived from the creedal statement, "We believe in one holy catholic apostolic church." On the Procrustean bed of these four points, a hundred good ideas are stretched.

***The Acts of the Apostles.*** Translated by C. H. Rieu. Penguin Books, Baltimore, Md., 1958. 176 pages. 85 cents

A beautifully adequate phrasing of the difficult story of the Early Church, by a world-renowned expert in New Testament Greek and current English, becomes doubly valuable because of its vivid notes and introduction. Here Rieu makes Paul, the tough, little, ugly man, live again, partly by way of explicit resemblances to George Fox in pioneer Quaker days.

***Youth Deserves to Know.*** By C. Curtis Jones. The Macmillan Company, New York, 1958. 134 pages. \$2.95

This book discusses a great variety of topics, including marriage, drinking, sex, military service. It will help teenagers and youth workers as much as the growing numbers of confused parents.

***Love and Conflict: New Patterns in Family Life.*** By Gibson Winter. Doubleday & Company, Garden City, N. Y., 1958. 191 pages. \$3.50

The author, a theologian, is an experienced counselor trained in the social sciences. He combines practical wisdom with the insights of his peers in this highly critical field.

***The Negro Population of Chicago: A Study of Residential Succession.*** By Otis Duncan and Beverly Duncan. University of Chicago Press, Chicago, Ill., 1957. 367 pages. \$6.00

In Chicago one person in six is a Negro. Other northern cities had the percentage of Negro population vastly increased after the last world war. This comprehensive Chicago study of housing and the shifting pattern of residence has a bearing on problems of redevelopment and slum-clearing programs in other cities.



## Friends and Their Friends

News has reached us that illness will prevent Charles Wells from speaking at the forthcoming Friends General Conference at Cape May, N. J. The following changes in the program will therefore occur:

Charles C. Price, 3rd, Professor of Chemistry at the University of Pennsylvania, will speak on "Problems of Disarmament" on Tuesday, June 24 (instead of June 26, as originally scheduled).

Norman Cousins, Vice President and editor of the *Saturday Review*, will speak on "The War for Man" on Thursday, June 26.

Norman Cousins' valiant fight against the inhumanity of war and the inertia of contemporary man in this struggle is well known beyond the borders of our country. We consider ourselves indeed most fortunate in having secured his acceptance. To Charles Wells and his family go our best wishes for a speedy recovery.

Gordon T. Bowles was recently awarded the Order of the Rising Sun by the Emperor of Japan in recognition of his work in the fields of both anthropology and international relations. He had served over six years at the University of Tokyo, where he created and headed the department of anthropology. He was also comanaging director of the International House at Tokyo. An active Friend, Gordon Bowles has also taught at the University of Hawaii and at Harvard University. He graduated from Earlham College in 1925 and earned his Ph.D. at Harvard.

The C.O. Services Program of the American Friends Service Committee has issued an 11-page report on C.O.'s and compulsory ROTC in universities. The report is based on a survey made of every university in the nation with compulsory ROTC. Copies are available for 25 cents each. Orders should be sent to the AFSC, 20 South 12th Street, Philadelphia 7, Pa., or copies may be obtained from the AFSC regional office for your area.

"Early Childhood and Elementary Education" is the theme of the summer school at Pacific Oaks Friends School, Pasadena, Calif., this summer, June 23 to August 2, in cooperation with Occidental College, Los Angeles. The director will be Evelyn Beyer, director of the nursery school of Sarah Lawrence College, Bronxville, New York. For further details write the director at Pacific Oaks Friends School, 714 West California Street, Pasadena, Calif.

*Mam'zelle Prudhome*, a musical comedy with music composed by the French Friend, Fred Barlow, who died seven years ago, was broadcast from Paris on May 6 with a cast from the Paris Opéra Comique. The comedy tells the story of an inquiry made in Paris by Mr. Pickwick.

Friends are reminded that during July and August the FRIENDS JOURNAL will be published every two weeks. Publication dates will be July 12 and 26, August 9 and 23. Regular weekly publication of the FRIENDS JOURNAL will be resumed on September 6.

The Committee which has sponsored the protest sailing of the *Golden Rule* called for nation-wide support of the crew, all five of whom are now in jail in Honolulu. In a public statement the Non-Violent Action Against Nuclear Weapons said, "Reverse this course. The *Golden Rule* sits idle in its slip in the Ala Wai Yacht Basin in Honolulu. The crew have been stopped and are in jail. The tests have not been stopped. The nuclear arms race goes on. We call on President Eisenhower to stop the tests in the Pacific immediately. Free the men of the *Golden Rule*."

The Committee reiterates the moral and nonviolent character of the *Golden Rule* project: "The intention of the men in the *Golden Rule* was to make a moral witness against the nuclear tests, and they were prepared to face the risk of radiation nonviolently, exposing no one but themselves to injury, refraining from any positive acts of interference with the tests, in order to call attention to the far greater injuries of all kinds being done by the tests and by nuclear war preparations in general. Government agents have acted as they have because they do not want to face the moral challenge of four harmless men sitting quietly in a tiny boat near the scene of a huge nuclear blast."

When the *Golden Rule* sailed from San Pedro on March 25, there was no law against sailing in the open seas in the Marshall Island area. "The government of the United States has exercised its power to stop the crew of the *Golden Rule*," states the Committee, "though we are convinced it has no right in law or morals to do so. On general principle and on the basis of traditional concepts of national sovereignty and freedom of the seas, the position of the United States in staging nuclear tests in the open ocean outside its own territory is indefensible. If the United States does so in the Pacific, on what grounds is the Soviet Union or some other country forbidden to do so in the Atlantic?"

The sponsors of the *Golden Rule* call on members of Congress and of the courts, the President and his associates, the armed forces, the labor movement, the press, the churches, and all elements in our society to ponder the issues raised when the crew of the *Golden Rule* can be jailed by the power of administrative decree.

Samuel M. Bradley in the Spring, 1958, issue of *Approach* has an article that deserves wide circulation. In "From Private Man to Public" he analyzes the role of the poet, which he sees as that of a loving being who is a part of society, one who shares his insights and who is upheld by others outside himself. It is indeed refreshing to find a practicing poet who senses that we have passed the time of cultivated obscurantism and sick introspection in the arts. Readers of the *Friends Journal* will recall the many fine poems Sam Bradley has contributed to our pages.

The Swarthmore, Pa., branch of the Women's International League for Peace and Freedom recently nominated Ida Palmer Stabler for State Mother of Pennsylvania in 1958. From among many hundreds of nominations she has received a Certificate of Merit for "outstanding qualifications as an ideal Mother" from the American Mothers Committee of Pennsylvania.

The President has requested authority to give away information and material about nuclear weapons to other nations. Bills S3474 and HR11,426 would give the President power to negotiate agreements with only a 30-day period for Congressional action. Charles C. Price, testifying for the Friends Committee on National Legislation, said the legislation contradicts the policy of reaching an international agreement in time to prevent fourth, fifth, and sixth countries from coming into possession of these terrible weapons of destruction, and increases the likelihood of irresponsible action which could set off a full-scale nuclear war. It will increase tension with the Soviet Union and injure the U.S. position, especially in neutral countries.

Letters of protest to Senator John O. Pastore, Representative Carl T. Durham, and Senator Clinton P. Anderson are most important. Send copies of your letters to the Senators for your state, Senate Office Building, Washington, D. C., and to your Congressman, House Office Building.

The May, 1958, issue of the *News of the U.N.*, published by Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., contains the following articles: "River Basin Development" by Gilbert F. White; "From Our U.N. Representative," by Esther Holmes Jones; "Program to Advance Human Rights," by Gladys Bradley; "South West Africa: Good Offices," by Winifred F. Courtney; "Friends at the U.N." by Nora B. Cornelissen, and "Question of Nuclear Tests at Sea."

Subscriptions are \$1.00 for two years (eight issues), with special rates for Meeting subscriptions.

### ***Are You at the Mid-century Mark?***

*Friends General Conference at Cape May, New Jersey, June 23-30, is particularly designed to make Friends over 50 feel less than 50. You can be with your children and grandchildren all afternoon on the beaches. In the morning you will draw inspiration from Howard Brinton, Henry Cadbury, and Moses Bailey, themselves over 50 but living and thinking youthfully. Later in the morning you can attend Rachel Davis DuBois' round table, "Creative Maturing Workshops—Self-Discovery in the Second Half of Life." Every afternoon there will be teas for speakers, and every evening time to browse at the book and pamphlet tables before the evening addresses.*

According to a report by the *Daily Gazette*, Berkeley, Cal., the Friends Meeting there has received a reply from Prime Minister Khrushchev, to whom Friends had sent a box of asparagus contaminated by nuclear radiation. Khrushchev reiterated in his reply the position of his government concerning nuclear tests.

As reported earlier (FRIENDS JOURNAL, May 3, page 286) Friends had also shipped contaminated asparagus to the governments of Britain and the administration in Washington, D. C. Neither acknowledged the shipments.

A statesman, a novelist, an artist, an economist, and an engineer were awarded honorary degrees by Swarthmore College at the 85th Commencement on June 9, announced President Courtney Smith. Frank Graham, Jessamyn West, Andrew N. Wyeth, Arthur F. Burns, and George S. Schairer were awarded the 93rd to 97th honorary degrees granted by Swarthmore since 1888.

Presently a mediator for the United Nations, Dr. Graham, who received the LL.D. degree, has served as Chairman of the National Advisory Council on Social Security, United Nations representative for India and Pakistan, President of the National Association of State Universities, and President of the North Carolina Historical and Literary Society.

Jessamyn West, who delivered the baccalaureate address, received the Litt.D. degree. Best known for her novel *Friendly Persuasion*, which was subsequently made into a film, Jessamyn West is also the author of *Cress Delahanty*, *Death and the Ladies' Drill Team*, and *To See the Dream*. A member of the Society of Friends, she is a graduate of Whittier College in California.

Andrew N. Wyeth, Pennsylvania painter, received the Doctor of Fine Arts degree, the first to be granted by Swarthmore. He continues to live in Chadds Ford, the place where he grew up under the tutelage of his father, N. C. Wyeth, the distinguished book illustrator. His paintings are on exhibit at the Metropolitan Museum of Art and the Museum of Modern Art in New York, the Boston Museum of Fine Arts, the Art Institute in Chicago, the Wilmington Museum, and many other places.

Arthur F. Burns, President of the Board of Directors and former Director of Research of the National Bureau of Economic Research, received the LL.D. degree. He is the author of several books, *Production Trends in the United States Since 1870*, *Measuring Business Cycles* (with W. C. Mitchell), *Economic Research and Keynesian Thinking of Our Times*, and *The Frontiers of Economic Knowledge*. Mr. Burns' son, Joseph, just completed his sophomore year at Swarthmore College.

George S. Schairer, Director of Research at Boeing Airplane Company, received the third D.Eng. degree to be awarded by Swarthmore. Mr. Schairer was graduated from Swarthmore in 1934 with highest honors and received a master's degree from M.I.T. the following year. A researcher of the aerodynamic fundamentals of swept back wings, he is the author of numerous articles published in the *Journal of Aeronautical Science*.



## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

As to "The Indifferent Mass Man" (see editorial, page 344 of the issue for May 31, 1958), there is an 80 to 20 per cent ratio in this life that manifests itself in many ways, a rule of thumb that should be more widely recognized. It would apply to this indifference of the mass man in that about 20 per cent of the people are concerned and 80 per cent absolutely indifferent. Perhaps 20 per cent of the people are real producers; 80 per cent are spectators or consumers. Perhaps 20 per cent of the Friends provide about 80 per cent of the funds Friends have, and 20 per cent of Friends are really active in social concerns.

New Orleans, La.

DONALD F. SAVERY

The Philadelphia Temperance Committee is to be commended for its action in supporting the bill to prohibit liquor advertising in periodicals transported through the mails or in interstate commerce.

In your May 31 issue, Richard R. Wood fails to note that freedom is freedom only in so far as it does not interfere with the freedom and well-being of others.

The laws of our country and the law of God forbid killing; yet drinking drivers kill their thousands annually on the highways. Three out of four broken families reveal drinking as a major trouble source.

Are we by our silence to give tacit approval to the deceitful liquor advertising which represents as beneficial, products proven by science to be harmful? Is the temperance teaching of parents to leave unchallenged the competition of the false but glamorous liquor advertising?

Hyde Park, N. Y.

MILDRED BROWNING

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### JUNE

17 to 22—New England Yearly Meeting, at Lasell Junior College, Auburndale, Mass. Worship, business, reports, discussion, Bible study (with Katharine H. Paton); addresses by Kenneth Boulding, E. Raymond Wilson, Alexander C. Purdy; Young Friends program; Junior Yearly Meeting.

21—Combined picnic of Fair Hill and Frankford Meetings, Philadelphia, at Camp Onas, Rushland, Pa., 10 a.m. to 8 p.m.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.  
**LA JOLLA**—Meeting, 11 a.m., 7380 Eads

Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship. First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting, 10:45

Sports, boating, swimming. Each family should bring its own food. (Dessert and beverage for one meal will be served.)

22—Annual Meeting at Homeville Meeting House, Route 896 northwest of Russellville, Pa., 2 p.m. John Alcott of Landenberg, Pa., will be present. Bring picnic lunch.

22—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

22—Tenth Anniversary of Stamford, Conn., Meeting, at the meeting house, Roxbury and Westover Roads, 4 p.m. Speaker, 5 p.m., Patrick Malin, Executive Director of the American Civil Liberties Union. Friedl Stoetzer and John Eavenson, cochairmen of the Advancement Committee, are in charge of the program. Morning worship, 10 a.m. This will be an opportunity for visitors to see the new Stamford Meeting House, which is nearing completion.

23 to 30—Friends General Conference at Cape May, N. J. Worship, round tables, studies in Bible and Quakerism, fellowship, recreation. Addresses by Gilbert Kilpack, Charles C. Price, Bernard Clausen, Norman Cousins, Martin Luther King, Howard Brinton, and Dorothy Hutchinson. Special program for each age group.

26 to 29—Canada Yearly Meeting, at Pickering College, Newmarket, Ontario, Canada.

28—Picnic of Adelphi, Md., and Washington, D. C., Meetings at the Adelphi, Md., Meeting, 2303 Metzert Road, 5:30 p.m. All welcome. (Bring your own share toward the supper.) Frederick and Susan Reader from St. Albans, England, returning from Kenya, will be present.

## MARRIAGE

**RAY-WARE**—On May 31, at Woodstown, N. J., Meeting House, BETTE ANNE WARE, daughter of the late Herbert and Mary Ware, and JAMES CORBIN RAY, son of John and Jeanne Ray of Carney's Point, N. J. The bride is a birthright member of Woodstown Monthly Meeting.

## DEATHS

**CROSMAN**—On June 4, after a four-week illness, ALICE FORTSYTHE CROSMAN of Thornton, Pa. She was an active member of Media Monthly Meeting, Pa., and taught remedial reading at the Media Child Guidance Clinic. Surviving are her husband, A. Hurford Crosman; three daughters, Cophine Crosman of Columbus, Ohio; Mary Hiltner of Reading, Pa., and Anne Coppock of Indianapolis, Ind.; a son, Hurford P. Crosman of Jenkintown, Pa.; a sister, Lydia Ruskjer of Sebring, Fla.; two brothers, Jesse Forsythe of Media, Pa., and James Forsythe of Washington, D. C.; and six grandchildren.

**HANCOCK**—On May 14, in the Temple University Hospital, Philadelphia, MARY B. HOLLINGSHEAD HANCOCK, wife of Walter C. Hancock. For fifty years Mary Hancock was active in many civic projects. In 1912 she organized the Philadelphia Indoor Horse Show for the benefit of local hospitals. She was a member of Central Philadelphia Monthly Meeting, Pa. Surviving are her husband and a brother, Dr. Lyman Hollingshead, formerly of Pemberton, N. J.

**RUSHMORE**—On June 12, at her home in Cinnaminson, River-ton, N. J., after a short illness, JANE P. RUSHMORE, aged 94 years. She was a member of Westfield, N. J., Monthly Meeting. Surviving are a sister-in-law, Mrs. Edward C. Rushmore, and several nephews and nieces.

a.m., 2026 S. Williams. Clerk, SU 9-1790.

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**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.  
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**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.  
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### PENNSYLVANIA

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 Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
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tral Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

JUNE 28, 1958

NUMBER 26

***S**TAND still in that which shows and discovers; and then doth strength immediately come. And stand still in the Light and submit to it . . . and then content comes. Your strength is to stand still, after ye see yourselves. . . . Stand still in the power which brings peace.*

—GEORGE FOX

## IN THIS ISSUE

### The Creed of the World Council

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### Jane P. Rushmore

. . . . . *By Emily Cooper Johnson*

### Frustration in Site Seeking

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### Letter from London

. . . . . *by Horace B. Pointing*

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Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JUNE 28, 1958

VOL. 4 — No. 26

## Editorial Comments

### *Our Economic Problems*

WE do not live by bread alone, but there is every reason to be grateful when there is plenty of it. Problems of various kinds last year prompted the Committee for Economic Development, a group of 150 business executives and scholars, to invite competitive opinions about the most urgent economic problems we shall have to face in the next twenty years. With the aid of the Ford Foundation, the Committee has now awarded \$500 each to the 50 most outstanding papers from a total of more than 1,200 contributions. As was to be expected, the competing writers expressed some contrasting opinions, ranging all the way from fear of creeping totalitarianism in our big corporations to the advice for more foreign aid (with some suggesting less of it). An Australian economist wrote that the U.S.A. cannot "afford to be a healthy economy in an economically unhealthy world." Only 18 of the more than 1,200 essays concerned themselves with assistance to underdeveloped nations. Inflation and depression were the chief anxieties of 14 writers. The "bumper crop of children" as well as increasing care for the aged were both made to account for our troubles. One economist blamed military expenditure for the shortage of capital, while another demanded more of such expenditure to avert another recession.

As was to be expected, the trend toward uniformity in taste and consumption came also under attack. One economist wrote that "silence and introspection are unknown conditions for the average American." Another writer saw a serious contradiction in the fact that standardization and uniformity exist side by side with pride in individualism.

The contest is an encouraging demonstration of democratic processes in action. The 50 prize-winning essays are available under the title of *Problems of the US Economic Development* (\$2.50) from the Committee for Economic Development, 711 Fifth Avenue, New York 22, N. Y.

### *Women in Our Changing United States*

The National Manpower Council (116th Street and Broadway, New York 27) recently made available to the

public some interesting statistics about the role which women have in the economic life of our country. These figures impress upon the reader how important and distinctive a part of our manpower resources women are. Compared with conditions prevailing two generations earlier, it is no exaggeration to speak of a revolution in the employment of women. In 1890, the four million women employed were about one-sixth of the working population. In 1956, about 22 million women regularly working composed almost one-third of the civilian labor force. In 1890, 70 per cent of the working women were single, whereas now only 25 per cent are single. Half of the women workers in 1890 were under 25 years of age, whereas now half of them are over 40 years old. Nearly 40 per cent of all mothers with children of school age are in the labor force. Only five per cent of the women in 1890 were white collar workers or saleswomen, but in 1956 the figure is as high as 33 per cent. Domestic services employed half of the women in 1890, but in 1956 their share in domestic labor was less than 10 per cent. Six or seven decades ago four-fifths of all professional women were teachers, compared to only two-fifths today. There is hardly any significant area of employment reserved to men only. Whether we look at manual labor or highly scientific work, women are found everywhere in important positions.

The National Manpower Council is not concerned with investigating the effect of the high rate of employment of mothers on family life, especially on adolescent development and the harmony between husband and wife. No doubt these statistics must be viewed with these problems in mind, encouraging as the increased public recognition of the extraordinary abilities and contribution of women is in every other regard.

### *In Brief*

A new bill proposing ordination of women to the ministry in the state Lutheran Church of Sweden has been introduced into the Swedish parliament. It is almost identical with last year's bill, which was passed by parliament, but rejected by the church's synod. Church leaders complain that the new measure has been introduced against the wishes of the synod and the bishops,

who had asked for more time to study the question. The World Council of Churches has been asked to provide the Church of Sweden with information on the practice of churches outside Sweden.

The organization "Art for World Friendship," which sponsors the exchange and exhibition of children's paintings and drawings, succeeded in establishing its first contacts with a school in East Berlin.

## The Creed of the World Council

By T. CANBY JONES

**A**N emotion-charged word, "creed," slams the doors of communication in the minds of many Friends. At best we think of creeds as undesirable tests of orthodoxy. At worst we conceive of creeds as beliefs arbitrarily imposed by an ecclesiastical hierarchy, requiring blind acceptance. Thus understood, creeds seem a basic denial of the liberty of the Christian man.

The consciences of many Friends are uneasy because they became members of the National and World Council of Churches solely by reunion with other Yearly Meetings which had already joined. The query presses for answer, "What are Friends doing in a Council that asks acceptance of a belief as a test for membership?"

Does the Council actually make such a test?

Exactly what is the basis of the World Council of Churches, its conditions for membership, and its authority? I quote from its constitution:

I. The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour.

II. All Churches shall be eligible for membership in the World Council which express their agreement with the basis upon which the Council is founded. . . .

IV. The World Council shall offer counsel and provide opportunity of united action in matters of common interest. . . . The World Council shall not legislate for the Churches. . . .

Starting with the last point first, it should be noted that the World Council is not a body that can legislate conformity. It is a consultative body acting only on common consent in the manner of our Friends World Committee. Moving to point II, the key phrase says, "which express their agreement with." Here the member churches, not the Council, take the initiative. In several cases already the National and World Councils have refused to define further the meaning of the basis.

Since 1955 T. Canby Jones has been a teacher of religion and philosophy at Wilmington College, Wilmington, Ohio, where he was recently appointed Associate Professor of the department. His experience prior to this included service in C.P.S. camps, AFSC reconstruction projects in Norway, and work at Haverford College (B.A.), Yale University Divinity School (B.D.), and Yale University Graduate School (Ph.D.).

Leaving that task to the member churches, they ask, "What does it mean to you?" But the basic difficulty lies in point I, specifically the phrase, "our Lord Jesus Christ as God and Saviour."

What does this statement mean? We could say it more simply, "The World Council is a fellowship of churches which accept Jesus as Lord." There are many both within and without the Society of Friends who find this phrasing more palatable. Why, then, does the statement use the word "God" instead of the simpler "Lord"? Some of us conceive of Jesus primarily as an outstanding man, a great prophet and ethical teacher of Galilee. To equate him with God seems very offensive. Recognizing the difficulty of the term "God" as ascribed to Jesus, let us examine the more acceptable term "Lord."

The Greek word is *kurios*, "lord." In itself *kurios* means master, owner, prince, or sovereign. There is an unmistakably human connotation to this meaning of "lord." On the other hand, C. H. Dodd demonstrates in his book *The Apostolic Preaching* that one of the earliest usages of the title "Lord" as applied to Jesus is preserved in Acts 2:36. Here Peter says: "Let all the house of Israel know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." He was speaking as a Jew using the Aramaic or Hebrew word *adonai*, "Lord," which in Jewish usage properly refers only to God, denoting God's sovereign power. Every Jewish listener to Peter was either shocked or convinced by Peter's use of a term which ascribed deity to Jesus. I prefer the title "Lord" myself since it signifies both the humanity of Jesus and his divine nature. Still it denotes the latter just as clearly as the term "God."

The same sort of analysis applies to the title "Christ," which means "Messiah," the Lord's anointed one. To the early church "Christ" meant the long-awaited cosmic divine deliverer who would overthrow evil and vindicate righteousness on earth.

We are left with the basic problem, whether or not we delete the phrase "as God" from the World Council's statement. The titles "Lord" and "Christ" stress the humanity of Jesus but at the same time denote his deity.

Can we as Friends make some positive affirmation



about the lordship of Jesus? Is there some sense in which we can accept him as a unique, divine, and human deliverer? Or can we only admit humbly that we wish we could? There is a lovely passage in the London *Discipline* which asks whether an applicant for membership is "a humble learner in the school of Christ." Are we such learners? I'm sure it is in this spirit of humble aspiration to Christian life and faith that we can conscientiously and joyously serve as beloved and trusted members of the World Council of Churches.

This basis of the World Council is not a creed in the exclusive sense with which we usually use the word. There is a new and positive approach to the creeds in the thinking of the World Council which goes far to meet the traditional objections of Friends.

It was my privilege, for instance, to share with eight other Friends in the North American regional Faith and Order Conference of the World Council of Churches held at Oberlin, Ohio, last September. By chance I found myself assigned in my regular study group to a subcommittee whose task was to evaluate the historic creeds and confessions of the Church. In the group were creedal Lutherans, one somewhat-creedal Evangelical and Reformed, an uncreedal Congregationalist and Seventh Day Baptist, and a noncreedal Quaker.

We made three exciting discoveries in this little group: (1) Although our churches are widely divided in the *use* they make of creeds, there is striking similarity in our various attempts to discover the *meaning* of the creeds for us today. (2) The uncreedal Congregationalists have made the recent statement that "A creed is not a test but a testimony of what we commonly believe." It astonished us to realize that the creedal Lutherans in general council last summer had defined creeds with exactly the same words, "not tests but testimonies." (3) Together we realized that the creeds came into existence originally not as a means to enforce conformity but as a community response of the Church to an external threat to its life.

As a matter of fact, the noncreedal Society of Friends does have standards, membership requirements, queries, and testimonies. Ah, that's the word for common ground, "testimony." How beloved to us all are the historic testimonies on peace, race, and other issues! Remember the phrasing of Fox and Hubberthorne's statement to Charles II in 1660? "We utterly deny all outward wars . . . and fightings . . . for any end, or under any pretence whatever; this is our testimony to the whole world." We do not enforce conformity to this standard; yet it is a group affirmation of our faith and practice. From the perspective presented above, this statement of Fox is in fact a "creed," a living testimony to what Friends commonly believe. The circumstances of national threat to the life of the Society at the restoration of Charles II which called forth this statement are exactly similar in kind to those threats which produced the historic confessions of the early Church.

Can we look on the basis of the World Council as a testimony of this sort, not as a "test" but as a common affirmation, a hymn of humble aspiration?

Friends are greatly needed as concerned and willing, not reluctant, members of the World Council of Churches. In the astonishing atmosphere of mutual trust which prevailed at Oberlin, delegates from other churches frequently expressed to Friends delegates their gratitude that Friends are in the Council. They are concerned that Friends' views should be made known. For example, in the Oberlin report which has just been published, called *The Nature of the Unity We Seek*, an important footnote occurs. In it, at the end of the report on "The Table of the Lord," Friends and the Salvation Army restate their common belief in the non-necessity of the elements of bread and wine to communion. Do you know why that footnote is there? A concerned non-Friend felt that Quakers ought to say something on the issue. Another time, when I was consulting an Anglican from Nova Scotia whether as a Friend I should object to the wording of a division

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**W**HEN Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was a hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man ate and prayed not, nor begged a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshiped the fire only, and acknowledged no other God, at which Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

When the old man was gone, God called Abraham and asked him where the stranger was. He replied, "I thrust him away because he did not worship Thee." God answered him, "I have suffered him these hundred years, although he dishonored me. And couldest not thou endure him one night?"—JEREMY TAYLOR

report on baptism, Georgia Harkness, an outstanding Methodist leader, arose and made the objection on our behalf.

The ecumenical movement is in fact a loving fellowship of mutual trust in which all possible means are sought to preserve diversity and the unique testimonies of member churches and yet to find a oneness in Him who is the pioneer and perfecter of our faith. A great work of reconciliation is going on among the churches. Let us discard our negative reaction to the statement of the World Council as a creed and affirm with joy our oneness with a movement which is actually overcoming barriers and reconciling divided churches into a living fellowship.

### Jane P. Rushmore

"DEAR JANE," wrote a ten-year-old boy to the ninety-two-year-old Friend, "Our meating [sic] is very happy to have you here. I think of you very often, but I never knew I would be lucky enough to see you. I look up to you as a thoughtful and very kind person.

"P.S. We would all like to learn more about you."

The spontaneous tribute, coming after what was in fact her last appearance as a guest speaker, pleased Jane Rushmore perhaps more than any she had ever received. She had just visited the entire Swarthmore First-day School, divided into several groups. Her friends were anxious lest she be overtired. On the contrary, she was so stimulated by the rapport between herself and the children that she spoke equally effectively in the meeting for worship that followed.

Now the apparently inexhaustible resources of mind and spirit have yielded to the worn-out body. Jane Rushmore died on June 12, aged ninety-four.

When not yet fifteen she arrived at Swarthmore College from Albany County, New York, for two years of higher education. She returned to Pennsylvania in 1884, coming as teacher of London Grove School and thus beginning more than seventy years of service among Friends. In 1898 she acquired a young assistant, Emma Barnes Wallace, who was to be her cherished friend for nearly six decades. Together they later taught at Martin Academy in Kennett Square and then moved to Philadelphia.

A year afterward Jane Rushmore gave up teaching to begin six years as director of Starr Center, a social agency founded by Susan P. Wharton, a Friend. From there Jane moved to the position with which she has been largely identified. She became the first secretary of Friends Central Bureau, an office hesitantly set up in 1911 by Philadelphia Yearly Meeting, Race Street.

It is hard to say which activities of the Yearly Meeting claimed her chief interest. Friends' educational efforts in their school system, the building up of religious education with better materials, the development of sounder procedures in

Yearly Meeting finances, the pursuits of the Representative Committee, whose clerk Jane was for nineteen years, the growth of Friends General Conference, the innumerable committees to which she was named, all these were in her bailiwick.

The length of her service on the Education, Religious Education, and Representative Committees, approximately thirty years each, was less remarkable than the quality of intelligence and grasp she offered. In connection with these three committees she wrote several series of bulletins. Material from some was enlarged into a book, *Testimonies and Practice of the Society of Friends*, and later two small volumes of excerpts were printed, *The Quaker Way* and *Further Footsteps Along the Quaker Way*.

During her thirty-four years as secretary of the Central Bureau she made herself acquainted with the whole area of the Yearly Meeting. Scarcely a family was unknown to her, scarcely a Meeting unvisited. Her knowledge made her so valuable in the General Nominating Committee that she often refused to serve on it to avoid the danger of dominating all appointments.

She had been for two years Clerk of the Women's Yearly Meeting when in 1924 the Men's and Women's Meetings were merged into one body. Jane Rushmore was selected as the first Clerk, and presided over the Yearly Meeting for three years and part of another.

A further recognition of her exceptional abilities was the granting to her of an Litt.D. degree in 1952 by Swarthmore College.

While she was a ready speaker and religious minister, there was never superficiality in her remarks. In business meetings she was often pungent, invariably clear, concise, cutting through to essentials. The wisdom of her judgments was conceded and relied on. Never chained to tradition, she tried to find new ways to fit new conditions. To the end of her life her mental alertness, range, and superior ability held. An extraordinary mind devoted to a liberal and deeply religious interpretation of Quakerism might be called the core of her being. Again and again in meetings for worship she stressed the continuing revelation of God to men and the continuing need of men for growth in vision and service. She closed one of her later messages with characteristic emphasis: "Go forward, with a flaming torch!"

EMILY COOPER JOHNSON

### A Speaking Friend (Jane P. Rushmore, 1864-1958)

By SAM BRADLEY

Jane Rushmore, though we never met,  
Your ministry met me. I will not forget  
Gifts seerlike, clear, certain that love  
Resolves us each within the other—for you heard  
Beyond violent day and noon-roar, man's cry  
"To sink himself for the greater good of all."  
Your words, Jane Rushmore. Gain of the Word.



## Meditation

JESUS was God's beloved because he was whole. He felt his kinship with holiness when he said, "I am in the Father and the Father in me."

He was whole because he was balanced. Now the violent often cite the driving out of the money-changers; the gentle, his forgiveness of the woman taken in adultery; the questioners, his insistence on the truth that makes us free; the loving, that we should wash one another's feet. But Jesus gave these admonitions to those who lacked a particular quality. The sick he made well; the weak he told to walk yoked with his strength; the acquiescent he gave an example of rooting evil practices out of the Temple. It is probable that examples could be given whereby he told the forthright and honest to cloak their truth in charity, and the softly sentimental to take on the wisdom of the serpent. Wholeness of nature is our goal. "Hallowed be Thy name."

May our hearts be one in love; our minds be one in truth; our wills be one with Thine.

JOSEPHINE M. BENTON

## Frustration in Site Seeking

### Letter from the Past — 172

IT is a good thing that we recognize the un-Quakerly character of making much of historic shrines, for circumstances often make their identification extremely difficult.

I take my illustration from fairly modern Quaker homes in a civilized part of the world, namely, John Woolman's houses in Mount Holly, New Jersey. Others will remember that between forty and fifty years ago a brick house at 99 Branch Street was thought to be the house that Woolman was building at the time that he went to England and died there, and that it was later occupied by his widow and daughter's family. To my surprise now I find myself quoted in that ancient controversy which was mainly carried on between our late Friends Amelia M. Gummere and George De Cou. I think the latter finally persuaded us all, including Janet Whitney, that the said house, with its inscription

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1783

was built for Jabez and Esther Woolston. Since, however, it is on land sold to them by Woolman's daughter and son-in-law and so recorded in 1786, land which probably once belonged to Woolman himself, it continues to be called the Woolman Memorial and is operated by the

Woolman Memorial Association, its present owners, with full knowledge of its only indirect association with its namesake.

This is not very satisfactory, either positively or negatively, and one might well inquire why someone in discussing the matter a half century ago did not try to prove not only that this was not the house sought for but that some other house was. There are, indeed, two houses to account for, the one he built at this time and the one he had been living in before.

With a sense of satisfaction, therefore, I came by accident upon an article printed in the *Mount Holly Herald*, September 8, 1883, which seemed to account for both houses. Under the heading "An Old Landmark Gone," it begins:

The fire which occurred on Saturday morning, Sept. 1, 1883, destroyed one of the interesting antique relics of Mount Holly. The flames quickly consumed the lighter portions of the barn, but the old oaken timbers, hardened by age, burned slowly and stubbornly.

More than a century ago that oaken framework stood upon the north side of Mill Street . . . and was the home of John Woolman, a minister of the Society of Friends.

Woolman also owned the Stratton farm on the "Monmouth Road" now belonging to Budd Atkinson, and the dwelling house prior to the present one on that farm, torn down about forty years ago, was the residence of Woolman's wife and children after his death.

This sounds circumstantial and conclusive. Both houses are identified; but the one he lived in was burned by fire in 1883, and the one he built for his family but never lived in was torn down about forty years earlier.

But now in 1958 I get an elaborate letter, citing deeds through two centuries, which seem to show that the house burned in 1883 had belonged not to John Woolman but to his friend and contemporary, another minister of the Meeting, John Sleeper. So the question remains: If that is so, where did Woolman live? And was the other house really torn down as stated? The reader will not wish to follow the matter in detail, but I shall put in a note the references to the primary printed matter, not however to manuscripts and pictures.\* It all adds up to a big

\* *Mt. Holly Herald* quoted, but not by name, in *The Friend* (Philadelphia), 57, 1883, p. 74. Amelia M. Gummere, *Bulletin of Friends Historical Association*, vi, 1915, pp. 66-70; xvi, 1927, pp. 25-27. George De Cou, *Historical Sketches of Mount Holly and Vicinity*, No. 1, 1936, p. 9. Cf. Janet P. Whitney, *John Woolman, American Quaker*, 1942, p. 365 note (American Edition).

question mark. I end, therefore, as I began, showing at least that I have lost no ground: Circumstances make the identification of historic sites extremely difficult.

#### NOW AND THEN

### Letter from London

THE Swarthmore Lecture is always a great occasion in the calendar of London Yearly Meeting. That given by Margaret Hobling on May 23 made no concession to any popular appeal for something easy to listen to. It was a student's lecture, yielding its full values only to close study. Under the title "The Concrete and the Universal," it was concerned with the historical and empirical elements in Christianity in so far as these seem to be opposed to each other, and with the tensions created in Christians for whom both history and personal experience are essential. The Sunday address by Harold Loukes was in its turn a healthy corrective to those who equate Quakerism with "believing what you like." I hope the printed versions reach Philadelphia.

Our first main concern in this Yearly Meeting was peace. Because we have relied too much on tradition for our testimony, we feel somewhat lost and futile in the present world. This opening session was worth while if only because we were reminded that we could not be satisfied if there were no more wars. Our witness is to the *life and power* in us which are not only against war but which build up friendship and cooperation between peoples. From that life and power, consciously realized in the sense of direction flowing through us, there should spring the practical actions which have peace as their objective.

If we are to be positive about peace, are we to be less so about worship? For two sessions we considered how to make worship more reverent and deep, so that this worship, which is at once our thanksgiving and our rededication, fits naturally, together with daily work and use of leisure, into the over-all pattern of our lives. A test question came to me: Suppose one was called suddenly from meeting for worship to conclude a matter of business (say, the sale of a house). Would one be conscious of "coming down to earth," of moving into a world of different values? If there is not this double standard, what is it that makes some of our ministry seem unreal, and why does it fail to reach the poor, the oppressed, the inwardly divided, with not a few Friends among them?

It was easy to go from such consideration to Friends Service Council work overseas among people of other countries mostly in some sore need or other. The old missionary appeal has gone. We do "reconciliation and

social" work abroad, but that is not all. We are engaged in what was called in Yearly Meeting "frontier work" on behalf of the whole Christian Church. But what else? I find myself much in line with Lewis Benson, who urged us to go beyond this, where possible, and to offer our Quaker beliefs as principles which have changed our own lives and could change others. The Quaker way of life and worship are bound up with our beliefs, and there is no real evidence that an Anglo-Saxon culture or something like it provides the only soil in which Quakerism (as we know it here) will seed and grow. We Quakers have something to say which *can* everywhere evoke response, small though the response may be at present. It is our duty to offer it, whatever else we can or cannot do.

It was no great shift of thought after considering favored people, ourselves, and those less favored in other countries to go on to those with seemingly no favor whatsoever. It is a shock to be told that slavery and slave trading still continue on a large scale in the world. New to many hearers were the facts presented. The most useful thing to be done now is to spread knowledge of those facts. And so once more there was a natural movement of our thinking to other victims of a fast-changing world: the break up of old ties and traditions in family and social life the world over, and the resulting isolation and frustration for many, many individuals. Hence the concern for rebuilding, where possible, at home and abroad, the sense of community, of belonging, and that inward peace which the homeless, the outcast, and the stranger cannot know. Much reconstruction and social work is done now admirably by secular bodies, and even by governments; we as Christians, as Friends, seek to bring to those in need something more. That something, as was hinted at during the session on East and West relationships, is what comes to us inwardly when we not only urge the "unlovable others" to think what it means to love their neighbors as themselves but when we really grasp what it means to love the unlovable others ourselves. "It is in the power of love to forgive wrongs which are darker than death or night, and to defy power which seems omnipotent."

It came at first as a break to turn from all this to so mundane a matter as education. It was no break, however, for we were obliged in this session to bring our high theories to immediate proving. In Britain our state education forges ahead in quality by leaps and bounds. Why should we continue our Quaker schools? It was claimed that independent schools, especially "public schools," are based on some accepted social privileges and inequalities. Is this right for Friends? In the face of some in Yearly Meeting who doubted if there is a



continuing need for Quaker schools, it was maintained by others that the religious "bias" of education towards a given way of life and not merely for a career was justification enough to keep the schools in existence. The differences of thought in this session were wide and remained unbridged; humbly we realized again that learning to be saints is a chancy business.

There is all the more need, then, to "pull up our socks" in personal Christian living so that in sterner self-discipline we may acquire a more clear-eyed vision in which to see the larger issues. Such was our last concern. What of our own standards of living, of behavior, of watchfulness over the effects of our example? Have we responsibility to those people about us, not only in the Society itself but beyond? Indeed we have, and that responsibility is not discharged in a collection of negatives and rejections, but, as was said, "it is a tremendous yes, a realization that I *am* my brother's keeper." The implications of that word "brother" frighten us. It does not leave us with much which we can call our own.

I expect you will soon have the Epistle, with its keynote of our trust in "the changeless and eternal love of God." The moment in Yearly Meeting which touched and stirred me personally most deeply was that in which the Clerk, reading his last Minute, came to the words, "may the saving power of Christ sustain all who are suffering or in distress anywhere in the world." To this he added a prayer which will be in the heart of everyone: "God be with us all."

HORACE B. POINTING

## Byberry Friends Celebrate the 150th Anniversary of Their Meeting House

ON Saturday, June 14, 1958, about 200 people gathered on the large and beautiful grounds at Byberry Meeting to celebrate the 150th anniversary of the building of the meeting house. Located at Southampton and Byberry Roads, Philadelphia, Pa., one mile east of Roosevelt Boulevard, this meeting house is the third to be built on the site.

In the year 1675, four young Quaker brothers, Nathaniel, Thomas, Daniel, and William Walton, left their home in England to migrate to the New World. Arriving at New Castle on the Delaware that same year, they walked the bank of the river for nearly fifty miles until they arrived at Poquessing Creek. Here they were so pleased with the beauty of the level and well-watered lands in the vicinity that they made their homes here and named the place Byberry in honor of their native town in Gloucestershire.

By 1680, many Friends had arrived, and the records show that in 1685 meetings were being held in the various homes, one of which was that of Giles Knight. In 1694 Henry English gave an acre of land for a burying ground, and a log meeting house was soon built on the north side of this land. It was

"made of logs, ridged and notched at the corners, chinked with mud and covered with bark; and served as a place of worship for twenty years." Soon after the erection of this log house the Meeting was officially organized as the Byberry Preparative Meeting. In 1714 a stone house, 35 by 50 feet, was built to replace the log one. The new building, two stories high, was located to the east of the old house. This newer house is noteworthy for its heating arrangement: it had an open fireplace outside on the west end of the building. A cast-iron sheet conducted the heat into the room where the women sat. The men warmed themselves outside before entering. In 1758 a new roof was put on, and an addition 30 by 35 feet was made. Two large fireplaces were built at each end. Sometime later, stoves were introduced. This building continued to be the place of worship until 1808, when the present structure was erected at a cost of \$2,600.



The celebration on June 14 began with a meeting for worship at 11 o'clock, followed by box lunch outdoors, with coffee and dessert served by Byberry Friends. The afternoon program, held in the meeting house, consisted of an address by Frederick B. Tolles, Librarian of Friends Historical Library of Swarthmore College, and a fashion show, "Quaker Costumes, Past and Present." George A. Walton, a direct descendant of two of the four Walton brothers who settled Byberry, introduced Frederick Tolles and in doing so, spoke of his father, Dr. Joseph S. Walton, who had been the speaker fifty years ago at Byberry's centennial celebration. He also read those parts of the poem "Old Meeting Houses" by John Russell Hayes which refer to the same occasion.

Frederick Tolles, speaking on the historical implications of the books, pamphlets, letters, Meeting records, pictures, and documents contributed to the Friends Historical Library by Byberry Meeting and its members, said that, of them all, the Minute Books, starting with the year 1831, were among the most enlightening. Even then Friends were trying to change the Discipline. Byberry Friends of that day were deeply troubled because of the many disownments for marrying out of Meeting or marrying before a magistrate or a "hireling priest." The records of births, deaths, marriages, and certificates of removal show the tender care of Friends for one another.

The period 1810 to 1852 was one of dispersion, when many

left Byberry for Bucks County and Philadelphia, some going to New Jersey, Delaware, and western Pennsylvania, and a few to Nantucket, Ohio, Indiana, and even farther West. Family letters fill in the details. Some tell of John Comly, the beloved teacher and writer of Comly's *Speller and English Grammar*, that pure and saintly soul, who in 1827 "led the retreat from confusion."

One of Byberry's most picturesque members was Peter Yarnall, surgeon in Washington's army during the Revolution, who later became a great preacher. The father of Peter was Mordecai Yarnall, who wrote of a voyage to England 101 years ago and of how his ship was twice taken and robbed by French privateers and once taken by two English privateers; of how he served a period of imprisonment and finally arrived in England in excellent spirits and good health, but greatly in need of food and clothing.

The letters of Peter Yarnall's son, Peter, tell of his journey to Ohio in 1817 on foot through forests and rivers, guided by the sun; and of his encounter on the way with a huge black bear, which might have got the better of him had not a herd of swine come to his aid. To illustrate the amount of historical information which may be gained from a bare legal document, Frederick Tolles had brought a framed indenture which used to hang on the wall of Byberry Library. Dealing with the sale of a piece of land in Pennsylvania, it is dated 1681 and is signed by William Penn of Worminghurst. Frederick Tolles showed us how much can be learned from the contract about Penn's relation to his province.

Ruth E. Bonner then led a lively panel discussion of reminiscences of old times at Byberry Friends School.

The fashion show, "Quaker Costumes, Past and Present," covered a period of 200 years, from 1747 to 1947. Clothing worn by John Comly, Elizabeth Newport, Hannah Yarnall, Hannah J. Wildman, Sarah Michener Walton, and others, down to Rebecca Bonner Monego in 1947, was shown in order of date and, in most cases, by descendants of the original owners. The narrator was Lois Whitehouse Bonner. With this diverting entertainment the celebration ended on a note of gaiety and laughter.

FRANCES RICHARDSON

## New Zealand General Meeting

NEW ZEALAND General Meeting was held in Auckland from May 15 to 19. Visitors were comfortably accommodated in the University Hostel near the center of the city. On Sunday over one hundred gathered in Mt. Eden Meeting House for meeting for worship, and about twenty others met at North Shore Meeting, later joining the main body for lunch.

Our tabular statement shows a small increase in membership from 550 to 565. We remember that in 1950 we just managed to climb over the 400 mark, so our numbers seem quite large to us. All Meetings reported interest and activity in children's classes, and there was a valuable interchange of ideas in the methods used. The Headmaster of our Friends School reminded us of the particular contribution our school

could make to the community, and we heard with interest the account Gladys Crowe gave of the educational methods used in her private school Ranui, which is becoming widely known and respected in educational circles.

Arising from the report of our Peace and Public Questions Committee were some matters on which we felt we should communicate with the government. We wished to support the proposal to discontinue compulsory military training, and the proposal to suspend capital punishment, and to say that in view of the widespread opposition to the testing of nuclear weapons, two New Zealand ships should not have gone to assist in the recent test at Christmas Island. Once again we suggested that the government consider appointing a Minister whose task would be the promotion of international understanding.

It was reported that during 1957 Auckland Meeting had organized three large public meetings and presented a petition to Parliament seeking abolition of nuclear tests. All Meetings reported having supported local movements directed to the same end, but there have been no such startling developments this year as those we have read of in England and America.

MARGARET WEST

## Friends and Their Friends

The next issue of the FRIENDS JOURNAL will be dated July 12, 1958. During July and August publication will be biweekly.

The Quaker program in Korea has come to a close. Left behind are a rehabilitated provincial hospital, many war widows established by Friends Service Unit in little businesses to help them support their children, and 160 little homes for dispossessed families to live in, built in part with money contributed by American children.

From January, 1951, through 1957 the American Friends Service Committee shipped 3,375,000 pounds of materials to Korea. Clothing and shoes accounted for three-quarters of the total. Other materials were textiles, soap, sewing supplies and sewing machines, books and school supplies, baby food, U. S. government surplus foods, floor covering, paint, lumber, wall paper, and \$350,000 worth of drugs and medical goods of inestimable value for the work in the hospital and the fight against tuberculosis, which claims a third of the Korean population. All of these supplies were donated—by individuals, groups, schools, churches, hotels, manufacturers, and the United States government.

Harry Wood, Superintendent of Buildings and Grounds at Swarthmore College, received one of the top honors of the College at the 85th Commencement exercises. On the eve of his retirement, Harry Wood was honored by the John W. Nason Award, presented annually "to one or more members of the total staff of the College, or to members of their families, who have made a distinctive contribution beyond the scope of their normal duties to the life of the College community." The award, which was presented by President of the College



Courtney Smith, consists of a formal citation and a monetary award of one thousand dollars.

Harry Wood came to Swarthmore in 1927 as head gardener from his native England, and in the succeeding years, working closely with John Wister, director of the Arthur Hoyt Scott Foundation, he has turned the campus into a nationally famous horticultural showplace, whose plant collections have been admired and studied by both amateur and professional gardeners from all over the country.

Although he is retiring this year from his position as Superintendent of Buildings and Grounds, he will continue to take an active interest in the plantings and groups, and will work with the superintendent's office in a special capacity.

A Spanish-speaking Friends Meeting has started in Miami, Florida, composed largely of Friends from Cuba. It meets in the central Y.M.C.A., N.E. Second Avenue, every Sunday evening. They hope to develop a congregation and follow a form of worship such as they have in Cuba, which includes singing and a program of worship. They have guest speakers pending the securing of a pastor. The twenty to thirty families who are in the group now are loyal to their home Meetings in Cuba, but they expect to become United States citizens and have their Meeting connected with Friends in the United States. Some of them were able to attend the annual South-eastern Friends Conference at Orlando, Florida, March 8 and 9, and were cordially welcomed over the language barrier. The correspondent is Filiberto Diaz, 6 N.E. 43rd Street, Miami 37, Florida.

Byberry Meeting, Philadelphia, Pa., has published an attractive illustrated account of its history and activities under the title *Byberry Friends: Their Meeting and the School, Library, and Philosophical Society* (eight pages). The story will interest Friends who want to supplement the report by Frances Richardson in this issue with additional historical data.

Dorothy Hutchinson, a member of Abington Meeting, Pa., was named "Woman of the Year" on May 15 by the Aliyah Group of the Philadelphia Chapter of Hadassah. The award, in recognition of her work for the United Nations and for peace, was presented at a banquet. Dorothy Hutchinson is chairman of the Policy Committee of the Women's International League for Peace and Freedom.

Just prior to receiving this award Dorothy Hutchinson had been part of a group engaged in a sit-in and fast at AEC headquarters, Germantown, Md., in an attempt "to bring to the attention of the Commission their views on the gravity of the present dangers of continued H-bomb testing. . . ." The group did succeed in having interviews with assistants to the Commissioners, with one of the Commissioners, and with Admiral Strauss. Dorothy Hutchinson is quoted in the June number of *Four Lights*, the WIL organ, as saying that "the three mothers present were particularly touched and strengthened by sheaves of telegrams thanking them for spending Mother's Day away from their own children in order to save the children of the world from destruction."

On Monday evening, June 9, Dr. Walter H. Mohr, distinguished teacher of history at George School for 42 years, was honored on the eve of his retirement at a testimonial dinner given at George School. The program, with Principal Richard H. McFeely acting as toastmaster, included a piano and violin duet by Elizabeth Metzl, head of the Modern Language Department, and Eugene Webster, teacher of English; two original poems, one by Ernestine Robinson, head of the English Department, and one by Howard Buckman, former Treasurer and Superintendent of George School; and the presentation to Dr. and Mrs. Mohr of a television set, the gift of their many friends.

A Russian class of 25 or more Friends and attenders has been meeting at the Stony Run Meeting House, Baltimore, Md., on Wednesday evenings. The eighth session was held on May 21. Classes were held from 8 to 9 p.m. Claire Walker, who teaches a second-year class in Russian at the Baltimore Friends School, is the able and witty instructor.

A State Department representative has discussed with Friends recently new developments in intercultural relations with Russia. The Young Friends Committee of North America in January, 1958, issued an invitation for four Russian young people to travel in the United States with an equal number of American Young Friends for six weeks this summer. Over \$1,200 has been raised for this project by the Young Friends Committee of North America.

The 24th annual Whittier Institute of International Relations will be held July 9 to 12 at Whittier College, Whittier, Calif. Among the faculty members will be Samuel Marble, President of Wilmington, Ohio, College; Eddy Asirvatham, author and lecturer from India; and Ralph Abernathy, minister of the First Baptist Church in Montgomery, Alabama. Inquiries should be addressed to Elmer Brown, P.O. Box 991, Pasadena, Calif.

Henry van Etten's richly illustrated book *George Fox et les Quakers*, published in 1956 at Paris, France, by Editions Seuil, has been a remarkable success. Sales figures by the end of 1957 were 5,618 copies. Henry van Etten now lives at Absecon, N. J.

### ***Are You an Ambassador to Cape May?***

*Friends who go to Friends General Conference at Cape May, New Jersey, June 23-30, often feel like ambassadors from their Meetings. The round tables at the conference bring into focus the experiences of Friends from many different Meetings. For example, this year there are round tables, among others, on "Campus and Meeting—Facing the Challenge," "Advancing Quaker Principles in Local Communities," "The Experience of Meetings in Forming Worship and Fellowship Groups," and "Working with Local Interchurch Groups."*

After attending Friends General Conference at Cape May, N. J., the end of June, Henry J. and Lydia Cadbury expect to go to Back Log Camp, Sabael, N. Y. From there the Cadburys will go abroad, primarily to attend, early in September, the annual meeting of the Studiorum Novi Testamenti Societas, of which Henry Cadbury is president this year, following the English Friend Dr. H. G. Wood in this office. Before that the Cadburys will attend Germany Yearly Meeting, the Woodbrooke reunion in Switzerland, and possibly some American Friends Service Committee programs on the Continent. They will spend the autumn in England.

Announced for June publication by the Johns Hopkins University Press is *The Father of the Brontës*, by Annette B. Hopkins. The author is a member of Baltimore Monthly Meeting, Stony Run.

### *Quaker Leaders' Seminar*

An Indiana social worker, an Ohio housewife who is chairman of her Meeting's Peace Committee, three pastors from North Carolina, a retired New Jersey businessman, the executive secretary of a Baltimore Yearly Meeting, a college teacher from New York City, these were some of the Quaker leaders who came together with a common concern May 21 to 24 in Washington, D. C. They came in response to an invitation by the Washington Friends Seminar Program to study national social and political issues at the seat of government. Their common objective was to explore ways in which Friends testimonies, particularly on the issues of disarmament and nuclear power, could be translated into action by individuals and by Meetings.

Representing many different areas of the country, from Florida to New England, from New Jersey to Indiana, the viewpoints of almost 60 Friends brought to the conference were as different as their several communities. It was helpful for Friends from New York State to react together with Friends from the South to an address by Clarence Mitchell of the Washington branch of the NAACP, and for all participants to think about and discuss the implications of Clarence Mitchell's words to the situation in each community.

At the opening session, Dr. Mordecai Johnson, President of Howard University, faced the participants directly with the Christian world's responsibility for 500 years of almost continuous international conflict. He decried the fact that the Christian Church had accepted and become identified with imperialism, colonialism, exploitation, segregation, and war, and described the role of many organized national religious groups as one of "sprinkling holy water on their nations' wars." He called for strong moral leadership by the United States as a last chance for Western Christianity and pointed to the responsibility of the individual communicants of various faiths in demanding such leadership.

Two mornings spent on Capitol Hill gave Friends a direct look at the ways in which our national government functions. Congressman Chet Holifield of California, chairman of the House Subcommittee on Atomic Energy, outlined some star-

ting new developments in peaceful uses of atomic energy and discussed some of the problems involved in a cessation of tests of nuclear weapons. He suggested that the U.S. move for agreement to stop all tests after its 1958 tests are completed, and told of how he alone in the Atomic Energy Committee had unsuccessfully fought the current proposal to authorize the President to give H-bomb plans and materials to other nations. He praised the support of FCNL, among other organizations, for its position and pointed to possibilities for defeating the measure if public opinion is sufficiently strong. An inspection agreement on nuclear weapons would indicate the desirability of admitting Communist China to the UN in order that it be appropriately a party to such agreement.

On Friday some of the group heard protectionist Congressmen make a last-ditch effort before the House Rules Committee to open the way for modification of the Reciprocal Trade Extension Bill, as reported out by the Ways and Means Committee. Others watched the House itself being frustrated in attempted action on Alaskan statehood by repeated quorum calls. Many Friends visited their own Representatives to chat and exchange views.

The background for Quaker concern with aspects of political life was dealt with deeply and with insight by Wilmer Cooper and Raymond Wilson. Raymond Wilson's account of his 20-year efforts in Washington for disarmament was an inspiring example of ways in which individual beliefs are translated into effective action.

Dorothy Hutchinson of Philadelphia Yearly Meeting shared her personal witness in an account of the six-day fasting protest at the Atomic Energy Commission lobby in Germantown, Maryland, earlier in May.

The seminar members examined ways in which they could bring these messages to their own Meetings and communities. Many avenues for expression are open to Friends, either by Meetings or in concert with other groups in the community. Burns Chalmers for the American Friends Service Committee and Emily Parker Simon of Baltimore Yearly Meeting and the Committee for World Development and World Disarmament presented specific resources for work in the community and answered questions dealing with specific cases. The warm feeling of friendship and sharing, the close communion of our morning worship, and the sense of personal involvement and responsibility were keynotes of the conference, leading to growth and change for the participants.

Clarence Pickett brought the Seminar to a fitting close with an inspiring call for personal dedication to the cause of peace and the welfare of all mankind.

DOROTHY STEFFENS

### Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

The measures for reviving our "diminishing" Society, as proposed by Kenneth Ives (FRIENDS JOURNAL, October 6 and 26, 1957), are undoubtedly promising. If, as Kenneth Ives states, we should try to find out "how to meet needs and in-



terests of college students, working people, and liberals," there ought to be discovered fresh sources of interest and enthusiasm.

The first step towards the goal would be the creation of an organ in which suggestions, opinions, discussions, and writings of philosophical bearing would find a properly responding asylum. It ought to be a monthly journal devoted not so much to the current interests and requirements of Friends as to spiritual matters of general concern, presented in the light of Quakers' free mentality.

For an undertaking of the kind, and financial support up to the time when the journal becomes self-supporting, a considerable sum will be required, and it would seem proper if the American Friends Service Committee takes care of its fading spirit at home.

Berkeley, Calif.

JULEAN YAVDEN

Noting with much appreciation in the issue of May 24 an excellent summarized account by Mary Hoxie Jones of the centuries-old cooperative spirit of British and American Friends, my wife and I were saddened to see how one gross error of fact had crept in to mar the report of perhaps the most outstanding instance of such cooperation.

"Different tastes in food and humor, as well as war-strained nerves, caused misunderstandings which threatened to collapse the joint project." It happened that, as a new arrival myself at Sermaize, I was privileged to witness the arrival of the first wave of American Quaker recruits in September, 1917. From that first evening until long after the Armistice, in work and fun, I shared the camps and confidences of many American and British Friends, and can vigorously refute the above-quoted statement. In war-torn France of that day, British food and cooking were nonexistent; American food, except for canned milk, was not yet available. It was in our second night's general session together that our laughs really became one. We were at once on common ground.

Barnesville, Ohio

TED TAWELL

## BIRTH

PRATT—On June 18, to Robert L. and Joanne Owen Pratt of 34-C Oakwood Manor, Woodbury, N. J., a son, their first child,

STEVEN WHITNEY PRATT. Both parents and the child's grandmother, Elizabeth Buzby Owen, are members of Woodstown Monthly Meeting, N. J.

## MARRIAGE

YARNALL-KNOBLOCK—On June 15, under the care of Rochester Monthly Meeting, N. Y., BARBARA JEANNE KNOBLOCK, daughter of Mr. and Mrs. Frederick Delbridge Knoblock of Bloomfield Hills, Mich., and STEPHEN ROBBINS YARNALL, son of Mr. and Mrs. Thomas Coffin Yarnall of Birmingham, Mich. The bride is a member of Ithaca Monthly Meeting, N. Y., and the groom is a member of Rochester Monthly Meeting, N. Y.

## DEATH

EVANS—On June 10, CHARLES EVANS of Riverton, N. J., in his 88th year. He was the husband of the late Anna Stokes Wood Evans. Surviving are his children, Henry C. Evans of Roxborough, Philadelphia, Mary E. Bethel of Philadelphia, and Margaret C. Brinton of Elkins Park, Pa.; and five grandchildren.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### JUNE

23 to 30—Friends General Conference at Cape May, N. J. Worship, round tables, studies in Bible and Quakerism, fellowship, recreation. Addresses by Gilbert Kilpack, Charles C. Price, Bernard Clausen, Norman Cousins, Martin Luther King, Howard Brinton, and Dorothy Hutchinson. Special program for each age group.

26 to 29—Canada Yearly Meeting, at Pickering College, Newmarket, Ontario, Canada.

### JULY

19—New York—Westbury Quarterly Meeting at the Westbury, N. Y., Meeting House, Post Avenue and Jericho Turnpike. At 10 a.m., Ministry and Counsel (business session); 10:30, meeting for worship and business session; 2 p.m., Gilbert Kilpack, former Director of Studies at Pendle Hill, will continue the speakers' topic of the last two Quarterly Meetings: "The Holy Spirit and the Meeting for Worship." Please bring box lunch.

19—Western Quarterly Meeting at West Grove, Pa., 10 a.m.

20 and 27—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

23—Millville—Muncy Quarterly Meeting at Elkland, Pa., 10:30 a.m.

25 to August 1—New York Yearly Meeting at Silver Bay, N. Y. Worship, Bible study, business, reports, discussion, recreation. Speakers, David Henley, Calvin Keene, and Leonard Kenworthy.

26—Chester Quarterly Meeting at Media, Pa., 3:30 p.m.

## MEETING ADVERTISEMENTS

### ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m. SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

GAINESVILLE—Meeting for worship,

First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO—WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### ILLINOIS

CHICAGO—The 67th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.



**INDIANA**

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**IOWA**

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

**LOUISIANA**

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

**MASSACHUSETTS**

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

**MICHIGAN**

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWnsend 5-4036.

**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FL 9-1754.

**MINNESOTA**

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

**NEW JERSEY**

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**SHREWSBURY**—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

**NEW MEXICO**

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

**NEW YORK**

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard. **SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

**OHIO**

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4934.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**PENNSYLVANIA**

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**LANGHORNE**—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue.

Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**PUERTO RICO**

**SAN JUAN**—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

**TENNESSEE**

**MEMPHIS**—Meeting, Sunday, 9:30 a.m., Clerk, Esther McCandless, JA 5-5705.

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Cen-

tral Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

**UTAH**

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

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**WANTED**

**ASSISTANT MATRON** for small Friends' boarding home, Haddonfield, N. J. Sleep in; references. Box M54, Friends Journal.

**A WOMAN WITH PRACTICAL** experience to care for an elderly sweet woman in Connecticut, who through a stroke is deprived of articulate speech. Mrs. R. L. Dickinson, 27 Crescent Avenue, Summit, New Jersey; telephone CR 3-3810.

**HOUSEKEEPER** for woman Friend living in apartment in Swarthmore, Pa. Good plain cook; no laundry; live in. Ability to drive car desirable. Box H51, Friends Journal.

**TEACHER** for Newtown Square Friends Nursery School; experienced, but not over 55. For interview in Philadelphia area call Murray 8-3606 or ELgin 6-3313.

**WOULD ANY FRIENDS**, planning to be away from Philadelphia from about September 1, be willing to subrent furnished apartment? Call or write Norman Whitney, AFSC.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

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*We are obliged continuously to reachieve with our labor and with our sufferings all that we have inherited from those who have gone before us. . . . All the worst in the worst past can always return. But we should remember that it will always return under new conditions and, for that very reason, once we have again mastered it, we will find that it has lifted us to a higher and nobler plane.*

—BENEDETTO CROCE

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# FRIENDS JOURNAL

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## Editorial Comments

### *A Sense of the Future*

VISITORS to the 1958 World Fair at Brussels are having their surprises, as is to be expected. The business of any World Fair is to display not only attractive balance sheets of past and present achievements but also to illustrate the promises of the future with some concrete samples. Expositions are usually manifestations of human pride. Yet London's "Great Exhibition" (1851) caused Dostoevski to break out in dire prophecies about the apocalyptic future of materialistic Europe. The 1851 Exhibition left even the Duke of Wellington in a somewhat skeptical mood as to its effect upon the thinking of mankind. The Belgians, with a record of ten World Fairs preceding the present one, have learned how to manipulate the minds of visitors and have added this year a new note to the stock arrays of the past. The modern visitor is more critical than former ones, who apparently were capable of forgetting political assassinations, wars, and slums when confronted with the latest electrical gadgets, daring roller coasters, and oversized ice cream cones. Times have changed, and even the gigantic chocolate candy weighing 300 kilograms which Leningrad workers of a bonbon factory donated to this Fair will hardly restore to harassed European visitors the lost sense of life's sweetness. This time the exhibitors, including architects like Le Corbusier, have somewhat toned down their love for superlatives. They have even gone so far as to display some of the most pressing problems plaguing people everywhere. The pavilion of *Time*, for example, under the slightly self-conscious title of "American Idealism in Action," shows pictures and graphs from the areas of slum clearing, interracial tensions, and soil conservation, giving also an honest account of problems which are as yet unsolved as well as those for which some solutions have been found.

Technology and the sciences everywhere display their impressive achievements to the 30 or 40 million visitors expected to enter the 12 gates of *Expo 58*. But the Belgian government has made a special effort to explain to them that "the most beautiful buildings of the exposition will not be those inspired by money or power but certainly those in which the presence of man can be sensed." An official booklet openly speaks of modern

man's anxieties and says, ". . . Of the world's 2½ billion inhabitants one and a half billion do not have enough to eat although our means of production should allow us to satisfy even greater needs. . . ." The text warns against false complacency, the kind of specialization that forgets the human factor, and reminds us that civilizations of the past always perished when they believed themselves to have achieved the crown of success. Such a hint, necessary as it is, comes as a surprise to the many who visit the Fair largely to catch a glimpse of our future, of the atomic age, and of space conquests. The humane note at Brussels still leaves room for optimism and the justified pride which many displays at the World Fair evoke. The symbol of the next Exhibition, to be held in Paris in 1964, is the sun circled by numerous planets. Whatever it may include, the Paris Fair, again, cannot afford to forget an appeal to man to turn inward and concern himself as much with his fellow man as with technology.

### *In Brief*

From 1951-1955 the world's population increased at the rate of 118,000 a day, with a total increase of about 172 million people. World fertility has fluctuated very little during the postwar years. Only in Japan has there been a spectacular decline in fertility owing to a combination of abortion, sterilization, and birth control.

Enrollment in United States Roman Catholic secondary and elementary schools has risen from 854,523 in 1900 to 4,415,691 in 1957. The corresponding figures in public schools are 15,503,110 in 1900 and 32,734,000 in 1957.

Leading Catholics are critical of the educational level of the membership of their church. Only ten Catholics are among the 96 Senators, although our population is one-third Catholic. Of the 50 greatest business leaders in the U. S. quoted by *Forbes* magazine, only two are Catholic, and one of these, Henry Ford, 2nd, is a convert.

In 1957 UNICEF (United Nations Children's Fund) completed its eleventh year of service to the world's children. During 1957 more than 45 million children and mothers benefited from disease control and nutrition programs aided by the Children's Fund.

## On a Rock

By LAWRENCE S. APSEY

IT is meeting for worship, and I am one of fifty people sitting in silence, our attention centered on the overbrooding Spirit. The silence creeps in upon me like the breath of snowflakes falling on a winter's night. My consciousness expands into the vastness of the universe, which seems to gather all present into one living organism. It speaks to us, not in terms of blind power and the destructive violence of atomic fission, but in terms of ageless evolutionary forces controlled by a beneficent intelligence which ultimately guides all life into harmonious creativeness. We are filled with yearning to identify ourselves with this intelligence in creative service.

What was the genesis of this reaction? For me, it was not the outgrowth of religious doctrine or observances, nor of scriptural study or interpretation. Rather it has grown out of experiences in the silence, beginning with a youthful episode many years ago.

We summered at a camp comprising a number of cottages scattered along the wooded shores of a New England lake. There were meeting rooms in some of the cottages, where the young folk gathered for social activities in the evening, after which they would return to their cottages, singly and in groups, along wooded trails. Since our cottage was at the end of the camp, I had a fifteen-minute walk alone, guided by a flashlight, over steep slopes studded with rocks and tree roots. There were strange and inexplicable sounds, and in my flashlight's beam the leaves cast weird shadows. A chipmunk dashed chattering across the dead leaves, sounding more like a stampeding herd of elephants to my startled ears. My imagination peopled the darkness with unknown fears, and, as the trail turned from the lake shore and plunged into deep forest, I felt an impulse to run.

"Now this is very silly," I told myself. "I have walked this path a hundred times in daylight and never met anything more terrifying than a tree toad or a chipmunk. There is nothing to be afraid of." And just to prove it, I put out my flashlight and sat down upon a big flat rock, determined to become acquainted with the dark.

Everything was very still. The lake was calm; no ripples lapped the shore. Spasmodically, a breath of air rustled the leaves and stirred across my cheek. My ears

were like radios. They reached far across the lake to pick up the bumping of the keel of a canoe as it was pulled up on a dock, and then to the swamp at the end of the cove, where the frog orchestra was deeply engaged in the cadences of its own peculiar "Moonlight Sonata." The shrill overtones of the flutes and piccolos were almost drowned out by the resounding seesaw of the bass viols and the tubas. As soloist, a distant whip-poor-will blended his weird, persistent song with the frog sonata. Far away, a faint splash told of a fish feeding on surface insects. Crickets chirped, and a faint drone of insect airplanes passed my ear. My eyes caught the steady light of a few bright stars as I peered up past the treetops to the infinity beyond.

I stretched out my hand and touched the rough, solid trunk of a tree. Here was something hard and matter-of-fact. Yet I knew that underneath the bark and through the fibers of this trunk climbed the sap, the mineral-laden moisture, to nourish the growth of living cells in thousands of leaves. I became aware that this was but one of hundreds of trees which surrounded me, each tree bearing thousands of leaves and each leaf composed of myriads of cells—all living, growing, silently reproducing themselves continuously. I realized that the same process was going on in the trunks of the trees and the countless bushes and plants around me. Here in this one strip of woodland, I thought, the production of cells far outstrips the total production of all the factories of men; and unlike most factory production, it is noiseless!

Suddenly I was overwhelmed with the thought that I sat there, a pinpoint in an organic matrix of life: the cells, the leaves, the trees, the weeds, mosses and grasses under foot, the myriad insects in the air about me, frogs and fishes in the water, worms and beetles under the ground, birds in the trees, toads and chipmunks on the land. All these living things, in turn, were enfolded by the air or water from which they drew life-giving qualities. As I breathed quietly in the silence, I realized that this same air, which sustained the surrounding life, was passing in and out of my lungs, imparting itself to my bloodstream and traveling all through my body. I felt myself to be, both physically and spiritually, part of a continuum of life. From my heart to the infinity beyond the stars was one great harmonium of activity. I knew that even the rock on which I sat, though not scientifically classified as "life," was composed of billions of molecules and atoms in rapid, perpetual motion. So were the air, the water, and the stars.

The incredible aspect of it was that, sitting at the

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heart of such a maelstrom of activity, I was at peace. No babble of sounds nor bustle of activity disturbed it. Nothing was straining to get anywhere. The sounds intensified the silence until it became foreground against the background of night cadences. These blended in a harmony that was the soul of peace.

My heart swelled in gratitude as I knew that whatever this life continuum was, I loved it with a love I had never known before. I felt it to be beneficence incarnate. As the silence deepened and the peace grew more profound, I seemed to be surrounded and nourished by infinite love. The leaves of the trees were whispering that they loved me. The air caressed me as it touched my skin. The frog sonata became a tender love song; and I felt that right here, on this rock, I belonged—yesterday, today, and forever. Here was home. Here I was safe in the boundless care of a father and mother whom I could not see, but could only feel—a father and mother whose presence I could never escape, whose love would enfold me always, everywhere.

Needless to say, I have never since been afraid of the dark or the woods and wilderness. To me they are old and beloved friends. But this is not the only way in which my life was changed by this experience. Heartaches have come, bereavement, failures, humiliation, remorse for unworthy acts, crushing work burdens and pressures, and the vanishing of cherished dreams; but in these moments of crisis, I have reminded myself of the underlying harmony of which I became a part that night in the darkness. When I have been able to withdraw to the silence and reconstruct that experience on the rock, reassurance has come. I have realized that the beneficent organism of the universe still enfolds me; and at this point, the outward disturbances begin to vanish. Either they are rectified, or they prove to be stepping stones to some desirable outcome or accomplishment.

I have come to realize that the rock in the woods has been the foundation upon which I have built the house in which my life is lived.

## *The Elimination of Directorship*

TO those who believe in the potentiality of each man to know the truth, it will not seem strange that the directors of a summer youth project should wish that the need for directorship might be gradually eliminated. In actuality this is a difficult end both to wish and to accomplish.

The wishing must be rooted in an attitude toward the person held by both directors and group participants. In our case the project, Quaker sponsored, had an ideological foundation in George Fox's concept of the inner light. Primary to the idea of the inner light is the belief that each person has something of God in him. Consequently, responsibility for the ends and means of a service project is rooted in a concern for truth.

During the summer we became increasingly aware that there were strong tendencies in human beings to forget and deny the inner light.

For us, the directors, the greatest temptations were, first, to bask in the warmth of group dependency and paternalistically solve the problems that were brought to us, and second, to become overburdened by a sense of responsibility for the smooth-running of the project.

The temptations facing group members varied greatly from person to person; we met them in and out of project life. Several members who expressed themselves easily in group discussions often forgot the importance of giving others encouragement to speak. One or two

girls were particularly admired for their willingness to take on an extra work load, and in the satisfaction it gave them, they neglected the value of having others share in the work. Many out of fear for the reception of their ideas rationalized that others would express the same ideas better. One boy who was greatly afraid of not appearing profound occasionally spoke with a false air of profundity on subjects he had thought about only superficially. A few were agreeable members without feeling the need for making a creative contribution of their own, not realizing that it is as wrong to deny that one is an important part as not to accept that one is only a part.

In these and other ways leaders and group members remain unaware of or purposely negate the inner light in themselves and others. If the belief in the individual goes beyond theory to a sense of deep participation, we will find it imperative to help the other to know and trust himself. The profoundest spiritual penetration of Dostoevski has been interpreted as his realization that in love "thou art" no longer means, "Thou art recognized by me as existing," but "I experience thy existence as my own, and in thy existence I again find myself existing."

As unique as this experience of love may be, only as we approach it can we with certainty act rightly. A boy may come to the directors asking if they and the group are disturbed or angry at his having drunk heavily

the night before. The leaders may condemn his behavior or reassure him; but only when they see him in living relationship to a creative power which is part of their own self-definition will they seek to help him know himself as loved, and look at his behavior without reference to group mores or to the standards of another, but solely as it relates to the end of being a person.

Another person may seem insensitive to group attitudes and moods, and consequently be considered obnoxious. Such a person in our group had suffered from the death of both his parents during his childhood and had experienced considerable racial prejudice. The group members may interpret their feelings to him or simply demonstrate their displeasure. But only when they see him as a person whose existence is important will they try consistently to help him discover the significance of himself and his relationship to others.

The group may encounter conflict with some members of the larger community, an occurrence not infrequent in our Southern project. The leaders may take it on themselves to interpret the project to its antagonists, or they may direct the group members to behave and speak in the way they, the directors, feel will best alleviate the antagonism.

On one occasion newspaper reporters came to us to seek information regarding a threatened strike in one company where some of the workers were greatly disturbed that a member of our interracial project had been employed. In retrospect we felt that it had been unwise for the directors to take the reporters aside to answer their questions. Although many of the group had been tense, it seemed important that they discuss their concerns openly with the reporters and the directors, and that together they decide their attitude toward this type of publicity.

Certainly when the directors see each person as potentially capable of relating himself to others honestly and creatively, they will thoroughly discuss conflicts with the group and help each person prepare himself to work with the community and to interpret the project to others.

Teachers, parents, and "authority figures" of all sorts will doubtless find that concern with individual freedom and responsibility will often be resisted and must be interpreted carefully. As we seek to control, so we seek to be controlled; and freedom, while giving life meaning, is, as Dostoevski's "Grand Inquisitor" pointed out, greatly feared and frequently escaped.

Unless freedom is founded on a concept of an inner light, it seems almost inevitably to lead to the chaotic, purposeless life. The concept of God in man is the root from which the elimination of directorship must grow.

It is a truth experienced profoundly by Kahlil Gibran, when he said,

Wise men have come to you to give you of their wisdom. I came to take of your wisdom.

And behold I have found that which is greater than wisdom.

It is a flame spirit in you ever gathering more of itself.

Leaders come not so much to give as to uncover the seed which is in others and themselves.

MARYHELEN SNYDER

### Letter from Paris

JUDGING from the letters I have had, some of my friends entertained visions of me ensconced behind sandbags in my office, waiting for bottles, bricks, and other revolutionary missiles to come hurtling through the window. A few, conscious of my temperament, have besought me not to man the barricades.

The nearest I got to the barricades was at the great demonstration called by the republican parties on May 28. It was a huge flow of humanity from the Place de la Nation to the Place de la République under a gently swaying crop of banners and placards, all carrying the prescribed inscription, "Vive la République," that is, all except the occasional and illegal slogans like "Massu au Poteau" ("Club the Fat Leg") and "A bas de Gaulle" ("Down with de Gaulle"). The Communists were uninvited guests but made themselves quite at home. Their contingents and those of their fellow-travelers could be detected from the chants of "Les Fascistes ne passeront pas!" ("The Fascists Will Not Succeed"), "L'unité d'action," "Front Populaire!"

I was moved and wanted to march as well, but the need for dinner triumphed, and I remained a bystander. In this I probably reflected the attitude of most Frenchmen during those days; physical comfort and peace came first. Nonetheless, it was a people's demonstration which included politicians (no less than three ex-prime ministers), professors, students, civil servants, workers—firemen, transport workers in their uniforms, men from the factories in overalls—housewives; the young and the old; those who marched for the lark of it and those, like the inmates of the Nazi concentration camps, who were completely serious. There were Frenchmen of many shades of white, brown, and black.

They sang the "Marseillaise" and chanted republican slogans. They demonstrated their loyalty to an institution which was a bit remote. Nobody could be very enthusiastic about the record of twelve years of party government. Some reform was necessary, but they repre-



sented that section of the nation which is bitterly opposed to the authoritarian right and its strong-arm methods. Altogether it was a peaceful, good-humored, and friendly demonstration. Even the angry little man standing behind me, who suddenly shouted, "Vive de Gaulle!" only caused a few surprised and curious glances.

I went home excited. Two days later General de Gaulle began forming his government. A legally constituted ministry had been forced to give way, not because it had lost its parliamentary majority, but under the pressure of an insurrectionary movement. At the time when the general assembly was investing General de Gaulle with a grudging vote, the sky darkened over Paris, and great stabs of lightning were followed by mighty claps of thunder. I thought of *Macbeth* and *King Lear*; but if the storm signified anything, it remained to be revealed.

Countless words have already been written about the recent events and their meaning. It is not for a very private observer to add his share. At least the French have broken the British monopoly of phlegm at a time of crisis. Now there is much anxious peering into the future. We hear ugly noises from Algeria, and they are finding an echo here. The General is all rectitude and mystery. The left is searching its soul.

As Friends we should examine this breakdown of the democratic process, based upon the conception of personal responsibility. This is no isolated event, for in the Western world people are losing faith in their ability to cope with political problems and are turning to the strong men and the experts, a tendency which affects the very roots of our faith.

WOLF MENDL

## Visits to Whittier and Amesbury Meeting

By LOUISE OSGOOD KOOPMAN

NOT long ago I was invited to take tea with a Quaker friend in Chappaqua, New York. Chappaqua was originally a Quaker settlement and still contains two Quaker meeting houses.

My friend gathered together several of her neighbors and relatives to meet me, and when it was revealed that in my childhood I had known the Quaker poet, John Greenleaf Whittier, there was great interest and quiet eagerness to hear all that I could tell of these meetings and of Whittier.

To make these reminiscences credible, I am obliged to confess that I am now in the nineties. At the time of these visits with Mr. Whittier I was between eight and eleven years old, and my sister was about a year older. The several visits are somewhat jumbled together in my memory, but a few incidents stand out clearly.

In my childhood my mother sometimes took my sister and me to visit a bachelor uncle, a retired Unitarian minister, who lived in the old Fogg house in Kensington, New Hampshire. Kensington is only four or five miles from Amesbury, Massachusetts, where Mr. Whittier then lived.

Among the first things that my sister and I asked to do on arriving were to be taken to call on Mr. Whittier and to go to the Quaker meeting in Amesbury. Our

uncle, a romantic soul, who dabbled in poetry himself and could repeat many of Scott's poems almost from memory, was an old friend of Mr. Whittier's. Our eagerness to visit Mr. Whittier rose from the fact that "Barbara Frietchie" was our favorite poem, and, I imagine, the only poem that we knew from memory. It was our delight to recite it aloud when we were supposed to be tucked in bed, and our shouts of

"'Halt!'—the dust-brown ranks stood fast.

'Fire'—out blazed the rifle-blast,"

usually brought an older member of the family to silence us. I confess that I still get a thrill from those passages.

I fancy that Winston Churchill does, too, for I remember that in his history of the Second World War he mentions that during one of his visits to America, while riding through Frederick, Maryland, he asked if it were not the home of Barbara Frietchie. He was told that it was, and was shown her house, which he found to be far smaller than he had as a child imagined it. Then, as the group drove on to Washington, all the party recited together what they could remember of the poem. He adds with evident pride that he could remember more of it than any of them.

My uncle was a kind man who enjoyed these expeditions as much as we did. As soon as possible and always on a hot, sunny day, old Madge was harnessed, and we slowly made the hot trip to Amesbury.

I have a vague impression of some womanly presence welcoming us, but I was not especially aware of anyone

Louise Osgood Koopman, although not a Friend, has a sympathetic understanding of the ways of Friends. The early childhood experiences described in the article, which took place in the early 1870's, have stimulated in her a lifelong interest in Whittier.

but Mr. Whittier. As I picture these two little girls, timid but adventurous, I scarcely wonder that Mr. Whittier was kind to them.

To us he was a quiet, friendly presence, and we were not at all afraid of him. As I remember him, he was a tall, spare man—but to a child all men are tall—and clean-shaven at a time when most men were bearded. It was a quiet, kind face. Later on I somehow felt a likeness between him and a quiet, untroubled Abraham Lincoln.

I remember nothing about preliminaries. I wish I could remember that I sat on Mr. Whittier's knees, but it was Maidie who had that honor. Maidie was our favorite doll, a French doll, with real hair, and as she was our dearest treasure, we brought her to show to Mr. Whittier. He took her in his arms, admired her amiably, and remarked, "She has flaxen hair."

My brother, to our distress, had said that she had tow hair, so I thought gravely, "He calls her hair flaxen because he is a poet."

We two little girls sat side by side, gazing at him admiringly. He must have liked our appearance, for he praised our dresses and said that they were pretty. We were wearing sailor suits of gray, trimmed with a soft shade of blue, and gray hats with a touch of blue. They *were* pretty dresses, and I remember them to this day, perhaps because of Mr. Whittier's approval. I suppose they looked rather Quakerlike.

My uncle mentioned our enthusiasm over Barbara Frietchie.

This evidently interested Mr. Whittier, and he took us into the parlor. We must have been earlier in the sitting room. That was a pleasant, light, sunny room, and I recall the change to the dark parlor, open probably only on Sundays or for family gatherings.

We watched expectantly while Mr. Whittier took out of a closet a cane made of wood from Barbara Frietchie's house, and then two pieces of cloth, parts of dresses which had been worn by Barbara Frietchie. These were votive offerings from admirers.

We held the cane reverently and handled the pieces of cloth, one a plain green and one, I believe, purple in color.

Touched, I suppose, by our enthusiasm, Mr. Whittier cut tiny pieces out of the dress material and gave them to us. We were overjoyed, but I am sorry to say these pieces were long ago lost.

It must have been during another visit that Mr. Whittier took us for a walk in the garden. It was an old-fashioned garden with borders and long paths. My sister and I walked happily behind the older ones while they talked. But Mr. Whittier also picked flowers; and

so two, grateful little girls departed, each carrying a nosegay of flowers given her by her friend, Mr. Whittier.

I think that is my last remembrance of the kind poet.

We went several times to the Quaker meeting in Amesbury, but Greenleaf, as they called him, never happened to be present.

These meetings were exciting but rather awesome experiences. As the men and women sat apart, we did not have the protection of our uncle. There was no carpet on the floor, and our button boots made a horrid din on the hard boards as we walked down the aisle.

Then it was hard to keep from wriggling during the long silences while we waited for the Spirit to move. Unfortunately, the Spirit always did move my uncle. I do not know whether my uncle was the dullest preacher that the Lord ever made, but he certainly was the slowest.

As we belonged to a family of Unitarian ministers, it was no privilege to us to have a member of the family speak in public, and we could only solace ourselves by studying the Quaker bonnets around us. They were much like Shaker bonnets, only less flaring and closer, in quiet shades of gray and black. One, I remember, was brown. They were severe and plain but not unbecoming—certainly not to a young face.

One meeting I remember well. It was a Thursday meeting. Joseph and Gertrude Cartland, cousins of Greenleaf, were at the meeting and invited us to have dinner with them afterwards.

I do not remember what happened to my uncle while we waited for dinner. Probably he and Joseph Cartland talked, but I know that my sister and I sat side by side on a haircloth covered sofa. It seemed a long time.

Anyone who remembers haircloth knows how slippery it is and how prickly. This sofa had strong springs so that it humped up in the middle, and as our feet did not touch the floor, we were always slowly sliding down and pulling ourselves up, while the backs of our little legs were prickled. But we loved it.

I remember nothing about the dinner, but I am sure that it was a good one. I do remember vividly that a young man of the family afterwards took us for a row on the Artichoke River. It was a wonderful experience to the little girls. This was my first sight of a little river overhung with trees, and since then the Artichoke has always been my ideal of a small river.

Whittier, I found long afterward, has written a poem about Artichoke River.

I think that this is the last of my memories of Whittier and Amesbury Meeting. As I write them down, I scarcely wonder that my Quaker friends liked to hear them.



## Paul Cuffee

By ZEPHANIAH W. PEASE

PAUL CUFFEE, a Negro, [was] born on Cuttyhunk in 1759, whence he came to the town of Dartmouth, and became famed as a master mariner, educator, defender of Negro rights and philanthropist. At the age of 16 he went on a whaling voyage, [and] in 1776 . . . the vessel on which he sailed was later captured by the British, and Cuffee was imprisoned in New York. Later he came to Dartmouth, and, with his brother, built a small trading boat. As he prospered he built larger vessels, schooners, in which he traded with the West Indies, Africa, and other foreign countries. In 1797, desirous of sending his children to school, he built a schoolhouse on his own property in Westport, as the town contended over the sort of school that would be desirable, and he offered free use of it to the inhabitants.

Some historians have given Cuffee the credit of bringing about the legislative enactment which enfranchised the colored people of this state. The facts appear to be that he did draw up and sign a petition to the legislature, setting forth that Negroes were subject to taxation without receiving in return the right of suffrage. But there is no record of its presentation to the legislature and it appears that in 1778 a state constitution was framed which conferred the right to vote. This constitution was rejected by the people, but in 1780 another draft containing the provision was adopted. The credit has been in controversy.

Cuffee married an Indian girl. He is described as tall, with straight hair, of light complexion, with dignity of mien. He learned in two weeks sufficient of the science to navigate his own vessels, of which he built seven.

Cuffee joined the Friends Meeting in Acoaxet in 1808. He four times received special certificates from this society [*i.e.*, the Meeting] to far away places, twice bearing certificates with him to the coast of Africa. He was once sent with a certificate to Washington.

The Westport patriot was held in Dartmouth [*sic*].

The above selection is an excerpt from the pamphlet *A Visit to the Museum of the Old Dartmouth Historical Society*, written by Zephaniah W. Pease in 1932. The Old Dartmouth Historical Society is located on Johnnycake Hill, New Bedford, Mass. The excerpt was sent to us by Mildred A. Gould of Bethesda, Md., a member of the Friends Meeting of Washington, D. C., who supplies the following notes:

Cuttyhunk is one of the Elizabeth Islands out from New Bedford, Mass., in Buzzard's Bay.

William Rotch was a member of a prominent New Bedford family.

Dartmouth and Westport, with New Bedford, with which they are continuous, are all part of the original Dartmouth Grant from the Plymouth Plantation.

It is a tradition that he was once approached by a landlady and informed he would be served his dinner at a table separate from the white guests of the house. He arose with calmness and dignity, thanked her, and said he had already accepted the invitation of William Rotch to dine.

He owned in Westport a farm of 100 acres of fertile land, and a wharf where he built his ships. On all his voyages his vessels were manned by blacks. In the later years of his life he became interested in the Negro settlement at Sierra Leone. In 1811, on his brig *The Traveler*, manned by Negroes, he visited that colony and remained for two months, studying the condition of the colony and forming the Society of Sierra Leone, to promote its interests.

He died, a man of wealth, in 1817. Cuffee is buried in Central Village, Westport, where a monument was dedicated in 1913.

## Internationally Speaking

(Continued from page 422)

while they believe that active military capability is now *necessary* as a deterrent to war, recognize that it is not *sufficient*. The spread of the idea, with all the resources of the Civil Defense Administration, that military measures are adequate safeguards against war is gravely dangerous. Such an idea encourages acceptance of impairment of basic rights, such as the right to travel, which at present indicate the difference between the free world and the Communist nations. It tends to do our opponents' work for them, if the notion of a struggle between free and Communist worlds is correct. It tends to aggravate the arms rivalry, which is itself an effective cause of war—even between nations not separated by an ideological gulf.

The maintenance of American freedoms and persistent efforts to make use of every opportunity for reducing tensions are at least as important as active military capability for defense against war and for victory in the struggle against tyranny.

June 27, 1958

RICHARD R. WOOD

## Conference Issue

*The reports about the June 23 to 30 Friends General Conference at Cape May and several of the addresses will be published in our July 26 issue (illustrated and enlarged). Order extra copies now by mailing us 25 cents per copy.*

*Friends Journal*

*1515 Cherry Street, Philadelphia 2, Pa.*

## Friends and Their Friends

Two Friends, Wilbert L. Braxton and Walter Scheider, will represent the American Friends Service Committee at a seminar on "Peaceful Uses of Atomic Energy and the Youth," to be held in Moscow August 1 to 8.

Wilbert Braxton, a member of the Gwynedd, Pa., Meeting, has been on leave for the past year from William Penn Charter School to direct the AFSC National High School Program and the School Affiliation Service. He left for Paris July 1 to spend a month with SAS workers and exchange students in France and Germany. During his two weeks in Moscow he hopes to explore the possibilities of affiliation between U.S.S.R. and U.S. schools. In August he will attend the SAS International Teachers Conference at Cerisy-la-Salle, France, and late that month he will go to Denmark to attend the conference of the International Liaison Committee of Organizations for Peace. He will return to his position as head of the Science Department at William Penn Charter School in the fall.

Walter Scheider, at the age of 28, is presently working toward his Ph.D. in Applied Physics at Harvard University. He is a member of the Society for Social Responsibility in Science, and immediately prior to and following the Moscow Seminar he will be attending the first national biophysics conference sponsored by the biophysics study section of the National Institute of Health, Massachusetts Institute of Technology. Here he will assist in the editing of the publication of the papers delivered at the conference. He is currently Consultant for Conference Program, MIT. Walter Scheider is a member of the Cambridge, Mass., Meeting. From 1954 to 1956 he was Program Director, Friends Service Association, Fallsington, Pa.

According to the statistical membership report of Ireland Yearly Meeting, which took place from April 30 to May 3 at Dublin, the membership of the Yearly Meeting is now 1,994. From 1897 to 1901 the average membership was 2,574; from that date on the membership declined regularly until 1952 to 1956, when the average rose to 2,005. In 1957 there was another decline of 17 members.

Eleven paintings by Hildegard Herbster, a member of Baltimore Monthly Meeting, Stony Run, have been accepted for the archives of the Museum of Heidelberg, Germany.

The Bureau of Prisons reports 121 C.O.'s were sentenced for the year ending June 30, 1957. One hundred ten were Jehovah's Witnesses, eight were "religious objectors," and three were "other objectors." "Other objectors" are "non-religious pacifists and individuals who appeared to have violated mainly because of strongly held views on social or political matters." The average sentence for Jehovah's Witnesses was 25.7 months; for religious objectors, 31.9 months; and for other objectors, 11.0 months. Sixty-one Selective Service violators who were not considered C.O.'s received sentences averaging 21.3 months.

Henry Scattergood, principal of Germantown Friends School, contributes the following to the June issue of *Meeting News* of Germantown Monthly Meeting, Philadelphia: "... the most important piece of school news is the retirement of Irvin C. Poley, Vice Principal. A graduate of Germantown Friends School in 1908, Irvin came to the school in the fall of 1913 and has been here ever since, except for a year in Chicago in 1927-28. During these 45 years Germantown Friends School has grown in size and in breadth and depth of its curricular offerings. This is not the place to go into the infinite number of ways in which Irvin Poley has contributed to the growth and development of the school. Suffice it to say that his imagination, his idealism combined with practicality, his kindness, his generosity, and his humor are qualities that come to mind immediately. Germantown Friends School has benefited immeasurably over the years from Irvin C. Poley's untiring energy and concern for the welfare of each individual student and teacher. We are glad that he will continue his relationship with Quaker education and especially our school as Director of the Teacher-Training Program of the Friends Council on Education."

Amos J. Peaslee, Deputy Special Assistant to the President with the personal rank of Ambassador, has at his own request terminated active duty in this service. He will be retained in his commission on a consultative basis so that officials of the Department of State can confer with him on aspects of international law and organizations with which he is especially familiar. Part of President Eisenhower's letter to him reads: "As you conclude the assignment you undertook nearly two and one-half years ago, I send you my personal thanks for your dedicated efforts in advancing the cause of disarmament. Though the goal remains to be achieved, you should take much satisfaction both from the knowledge that progress has been made and from your own contribution to developing the solid foundations necessary to the effective disarmament agreements we are striving to attain."

Last fall Amos Peaslee attended the sessions of the Subcommittee of the United Nations Commission on Disarmament held in London. From 1953 to 1956 he was Ambassador to Australia. He is a member of Mickleton Monthly Meeting, N. J.

According to the April-June issue, 1958, of *Indian Truth*, published by the Indian Rights Association, Inc., 1505 Race Street, Philadelphia 2, Pa., two Indian women were honored as Women of the Year in their respective states. Mrs. Annie Wauneka of Klagetoh, Arizona, was named Arizona Woman of the Year by the Arizona Press Women's Convention. She is a member of the Navajo tribe, in whose concerns she holds a leading position, and is also active in many public affairs of her neighborhood. Mrs. Margaret K. Beauchamp Breuer of Fessenden, North Dakota, was chosen the 1958 Mother of the Year for her state by the North Dakota Mothers' Committee. She is a member of the Arickara tribe and a teacher in the Federal Indian Service.



Wolfgang M. L. Mendl, Quaker International Affairs representative in France, whose earlier "Letters from Paris" were published on pages 344 and 393 of the FRIENDS JOURNAL, has been appointed resident representative of the Friends World Committee for Consultation to UNESCO. Wolf Mendl is appointed as the successor to Josephine Noble, who has left Paris. His address is International Quaker Center, 110 Avenue Mozart, Paris 16e.

Wolf Mendl's background includes experience as Coordinator of Seminar Programs in Japan for two years, from January 1, 1955; teaching, as well as serving as Assistant Master, in English schools; and considerable work with seminars overseas. Born in Berlin, he has been associated with seminars in Germany. He is a Friend. In 1953-54 he taught at Pendle Hill.

Willard S. Elsbree, a member of Swarthmore Meeting, Pa., has been appointed Director of the Division of Administration and Guidance and Acting Head of the Department of Educational Administration at Teachers College, Columbia University. Dr. Elsbree is an authority on the economic and professional status of teachers. He has served as a consultant on teacher-salary and staffing problems for many cities and organizations. He joined Teachers College as an assistant professor in 1928.

More than 3,000 delegates from 60 countries have already registered for the 14th World Convention on Christian Education in Tokyo, Japan, August 6 to 13 of this year. Esther Holmes Jones, Philadelphia, will represent the Friends General Conference Committee on religious education. Bishop Otto Dibelius, valiant fighter for religious freedom, will give the major address at the evening session of the convention on Thursday, August 7, on the subject "Totalitarian Youth Training—A Challenge to the Church." Other speakers will include Bishop Shot K. Mondol of India, Bishop Sante Barbieri of Argentina, Professor Christian Baeta of Ghana, Professor G. Baez-Camargo of Mexico, Dr. Gerald E. Knoff of the U.S.A., and the Rev. John Havea of the Tonga Islands in the South Pacific.

The theme of the convention is "Jesus Christ, the Way, the Truth and the Life."

The Sixth Scott Paper Company Foundation Award at Swarthmore College was given this year to Edward Hayes of Downers Grove, Illinois. Edward Hayes, a junior economics major, will receive \$1,000 for each of his last two college years. Swarthmore College will receive \$1,000 each year an award is in effect.

To be eligible for the award, the student must have signified his intention to enter business and must have demonstrated in both classroom and extracurricular activities those qualities associated with Rhodes Scholars—scholastic ability, character, personality, leadership, and physical vigor. Award recipients are chosen by a College-Student-Faculty committee. Previous winners were Henry Bode, 1955, Larry Shane, 1956, Tom Glennan, 1957, John Hawley, 1958, and William Poole, Jr., 1959.

Norman Lansdell, an English Friend, is the author of a new Penguin Special, *The Atom and the Energy Revolution* (2s. 6d.). "The book discusses the use of atomic radiation, the atom and its energy, sources of natural materials for atomic energy development, and the way atomic energy is being exploited by various countries today."

Copies of the 1958 *Proceedings* of Philadelphia Yearly Meeting have been printed and distributed to all Monthly Meetings in Philadelphia Yearly Meeting. If others are interested in copies, they should apply to the Philadelphia Yearly Meeting office at 1515 Cherry Street, Philadelphia 2, Pa.

Martin Foss, who retired in June as Professor of Philosophy at Haverford College, has begun a trip around the world. He will spend several months in India to fulfill a lifelong ambition to obtain a deeper understanding of the religion and philosophy of that country. India's Vice President and an outstanding Indian anthropologist have offered to introduce him to spiritual leaders during his stay.

Early in 1959 a two-month lecture tour of England has been arranged for Martin Foss by the Rowntree Trust, after which he will visit Scotland. His itinerary also includes visits with his sons in California and Paris. He plans to return to Haverford in June, 1959.

Maude Muller, a member of Providence Monthly Meeting, Media, Pa., and Chairman of the organization, Art for World Friendship (see FRIENDS JOURNAL, January 18, 1958, page 41), reports that in 1957 this organization "had 39,648 pictures flowing in and out of headquarters." There have been 31 exhibitions held in various parts of the world, five of them outside the United States, viz., in England, South Africa, Australia, Austria, and New Zealand. At the close of 1957, 48 countries and territories were represented in AWF. The most recent additions to the list were Turkey, Trinidad, and Greenland.

Maude Muller's address is P.O. Box 483, Media, Pa.

Lois Phillip, a British Friend, offers "A Plea for Music" in the May, 1958, issue of *Reynard*, the London magazine of the Quaker Fellowship of the Arts (obtainable from Olwyn Nisbet, 51 Glenhurst Avenue, Bexley, Kent; 9d. per copy). Among her suggestions is the following: "If a concert could be given during Yearly Meeting, a concert, shall we say, in the manner of Friends, and given by fine artists, several of whom we are fortunate to have amongst our members, it could reach out into the very depth, sweeping us into the realms of worship, and renewing us, as sometimes only music can, before we returned deeply refreshed to our valued sessions. It could be, of course, something very far removed from the merely pleasant interlude that has been perhaps the only association in the minds of many with 'music during Yearly Meeting.'"

Gerhard Friedrich has been appointed head of the English Department at Cedar Crest College, Allentown, Pa., and chairman of the College Entrance Examination Board's advanced placement program in English. He served recently as College English Consultant at a Pennsylvania state conference on the improvement of instruction and will serve in the same role at a New York state conference. His latest publication is Pendle Hill Pamphlet No. 98, *In Pursuit of Moby Dick: Melville's Image of Man*.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Richard Wood's letter, in your issue of May 31, criticizing the Temperance Committee's support of a bill to prohibit liquor advertisements through the mails, seems to me founded on a completely false analogy. He compares the publicizing of Friends' views or the American Friends Service Committee advertisements seeking financial support for their work with the trade advertisements, directed solely to personal profit, of the liquor trade.

There is surely no comparison here.

He says, in support, "Freedom means freedom. Any reduction of freedom is likely to be contagious." Does he realize that liquor advertisements point directly to freedom to join the ranks of the alcoholics? Of these, I read in your next issue, there were 4,700,000 in the United States in 1955.

I believe, on the contrary, that the next great task before temperance reformers will be to check the advertisements, now so universal, often entirely mendacious (polite word for lying), put before us, and paid for, by the uncounted millions of the liquor trade.

*Street, Somerset, England*

ROGER CLARK

In the report entitled "Byberry Friends Celebrate the 150th Anniversary of Their Meeting House," which appeared in the June 28, 1958, issue, I wish to change the sentence, "The father of Peter was Mordecai Yarnall, who wrote of a voyage to England 101 years ago . . .," to "The father of Peter was Mordecai Yarnall, who wrote of a voyage to England 201 years ago. . . ." Mordecai's letter is dated "This 7th day of the 9th month, 1757."

*Abington, Pa.*

FRANCES RICHARDSON

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### JULY

19—New York—Westbury Quarterly Meeting at the Westbury, N. Y., Meeting House, Post Avenue and Jericho Turnpike. At 10 a.m., Ministry and Counsel (business session); 10:30, meeting for worship and business session; 2 p.m., Gilbert Kilpack, former Director of Studies at Pendle Hill, will continue the speakers' topic of

the last two Quarterly Meetings: "The Holy Spirit and the Meeting for Worship." Please bring box lunch.

19—Western Quarterly Meeting at West Grove, Pa. At 9 a.m., Meeting on Worship and Ministry; 10, meeting for worship (children's meeting at London Grove, Pa.); 1:30 p.m., Young Friends and the Peace Testimony. Francis G. Brown, Ernest Kurkjian, and Charles W. Wood are expected to be present. Lunch will be served.

20 and 27—Meeting for worship at Old Kennett Meeting House Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

23—Millville—Muncy Quarterly Meeting at Elkland, Pa. 10:30 a.m.

25 to August 1—New York Yearly Meeting at Silver Bay, N. Y. Worship, Bible study, business, reports, discussion, recreation. Speakers, David Henley, Calvin Keene, and Leonard Kenworthy.

26—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. Meeting for worship followed by business; address by Sanky Blanton, President of Crozer Seminary. Evening session under the care of Gordon Lang; short film on Family Work Camp activities.

### AUGUST

6 to 10—Pacific Yearly Meeting and Pacific Coast Association at the University of Redlands, Redlands, Calif.

8 to 13—Baltimore Yearly Meetings, Homewood and Stony Run, at Western Maryland College, Westminster, Md. Carey Memorial Lecture, Sunday evening: Moses Bailey, "Prophecy—Then and Now."

### BIRTHS

DAHL—On April 30, to Hermann M. and Mary Elizabeth Tomlinson Dahl of Chadd's Ford, Pa., a son, BRIAN LEWIS DAHL. He is the sixth grandchild living of Carroll M. and Hanna W. Tomlinson of Abington and Gwynedd Meetings, Pa., and the fifth living grandson of Elisabeth Dahl of Baltimore, Md.

HAMMARSTROM—On June 8, to Eric C. and Dorothy W. Hammarstrom, their second daughter, SIRI HAMMARSTROM. Siri's father is a member of Somerset Hills Monthly Meeting, Bernardsville, N. J.

OTSUKA—On June 8, to Jim and Eva Otsuka, a son, MARK HIDEYO OTSUKA. The parents are members of Los Angeles, Calif., Meeting.

### DEATHS

HULL—On July 4, after a short illness, HANNAH CLOTHIER HULL of Swarthmore, Pa., in the 86th year of her age. Surviving are her daughters, Mrs. Charles B. Roberts and Mrs. Mary Clothier Hull O'Fallon; her sisters, Mrs. T. H. P. Sailer of Englewood, N. J., and Mrs. John R. Maxwell of Bryn Mawr, Pa.; her brothers, Isaac H. Clothier, Jr., of Radnor, Pa., and William Jackson Clothier of Valley Forge, Pa.

LIPPINCOTT—On June 15, in the Osteopathic Hospital, Philadelphia, ELIZABETH B. LIPPINCOTT, in her 84th year. She was a member of Moorestown Monthly Meeting, N. J. Surviving is a sister, Ada M. Lippincott.

PYLE—On June 28, ELIZABETH PYLE of Washington, D. C. She was the daughter of the late Frederic B. and Ellen Passmore Pyle.

*Frances H. Cronk*

A memorial service for Frances H. Cronk was held at the Quaker Road Meeting House, Chappaqua, N. Y., on June 22. For thirty years she and her husband, Nathaniel E. Cronk, lived in nearby Pleasantville, N. Y., and three years ago they moved to East Lansdowne, Pa., where she passed away on May 30, 1958.

All who knew her loved her quiet but forceful way of living a truly Christian life. She was a devoted member of Chappaqua Meeting and a teacher for some years in the First-day school. For many years she was an Overseer of the Meeting and a member of Ministry and Counsel. Beside her husband she is survived by a daughter, Louise H. Cronk of Providence, R. I.; a son, Elwood Cronk of East Lansdowne, Pa.; a grandson, Alan Cronk; a sister, Mrs. Frank Rocker of Port Leyden, N. Y.; and several nieces and nephews.



## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**BOULDER**—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 3-1478, for information and transportation.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends, Sunday worship hour, 11 a.m. at Quaker House, 5613 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

### KENTUCKY

**LOUISVILLE**—Meeting and First-day school, 10:30 a.m., Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each

Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MARYLAND

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

**ANN ARBOR**—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWNsend 5-4036.

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**PLAINFIELD**—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

**RIDGEWOOD**—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

**SHREWSBURY**—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

### NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**PAWLING**—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 31.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**LANGHORNE**—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. **Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. **Central Philadelphia**, 20 South 12th Street. **Chestnut Hill**, 100 East Mermaid Lane. **Fourth & Arch Sts.**, First- and Fifth-days. **Frankford, Unity and Wain Streets**, 11 a.m. **Germantown**, 47 W. Coulter Street, 11 a.m. **Powelton**, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### PUERTO RICO

**SAN JUAN**—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

### WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 9983.

### VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**LINCOLN**—Goose Creek United Meeting House, Meeting for worship, 11:15 a.m., First-day school, 10 a.m.



**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

### AVAILABLE

'55 SUNROOF VOLKSWAGEN for sale. Under 18,000 miles, like new; \$1,200. Call Malvern, Pa., 4476J or write Box C56, Friends Journal.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

JULY 26, 1958

NUMBER 28

## *Friends General Conference*

*June 23 to 30, Cape May, New Jersey*

### **From Fear to Faith**

. . . . . *by Gilbert H. Kilpack*

### **Nonviolence and Racial Justice**

. . . . . *by Martin Luther King, Jr.*

### **What, Then, Shall We Do?**

. . . . . *Suggestions by Norman Cousins*

### **Statement from the Round Table on Science and Peace**

*Conference Reports*

*T*HERE is still the voice crying through the vista of time, saying to every potential Peter, "Put up your sword." History is replete with the bleached bones of nations; history is cluttered with the wreckage of communities that failed to follow this command. So violence is not the way.  
—MARTIN LUTHER KING, JR.

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## Conference Sidelights

**A**TENDANCE at the 1958 Conference surpassed everything which Friends General Conference has seen in its 58 years of history. The total announced on Sunday evening, June 29, was 2,802, as compared with 2,427 on the corresponding evening in 1956, and 1,944 in 1954. To the 1958 figure the Junior Conference contributed 749, the High School group 363, and the college-age Young Friends 129.

Such numbers imply heavy demands on the staff. This was the second year for which our General Secretary, Lawrence McK. Miller, Jr., has done the preparative work by coordinating the vast amount of detail that inevitably goes into the organization of such a rich program. We are, indeed, favored in being able to count on his initiative, far-sighted planning, and care for detail.

J. Harold Passmore, business manager for the Conference, worked closely together with him and the City of Cape May, N. J., in securing the best possible physical arrangements for the housing of all groups.

George B. Parshall, 3rd, took care of the tape recording of all evening addresses. An announcement about the lending service of the tapes will be found in another section of this issue.



Photo: Byron Morehouse

## At the Registration Desk

Staff members of Friends General Conference working at the registration desk must have wondered what it would be like to have a job at the information desk of Grand Central Station in New York City. Demands made on their omniscience and patience were heavy and persistent, but they weathered all storms and gave every visitor the feeling that he was truly welcome.

Full-time staff members were Mary J. Middleton and Eleanor B. Prettyman. Hebe D. Bulley, Marjorie V. Edwards, and Elizabeth MacLeod assisted them ably. Thanks to all of them!

Rooms A, B, and D at the Pier contained a wealth of exhibits. (Where, incidentally, was Room C?) All of Room B was dedicated to the work of the Religious Education Committee, offering especially intriguing suggestions for visual aids. Room A gave display space to 13 Friends schools, particularly their crafts, of which a good many samples appeared outstanding. Baltimore Friends School had the distinction of being the only one to exhibit material from its Russian language curriculum. The exhibits in Room D from 15 well-known committees and Friends organizations aroused widespread interest and supplied visiting Friends with stimulating ideas.

(Continued on page 449)



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JULY 26, 1958

VOL. 4 — No. 28

## Editorial Comments

### *Friends General Conference*

IN 1659, almost three hundred years ago, the General Meeting to be held at Skipton, England, received from a group of twenty Friends the carefully worded advice "that truth itself in the body may reign, not persons nor forms," and "that our path may be as the way of a ship in the sea, which no deceit can follow or imitate." This counsel is as timely now as it was then, when the large Friends gathering was advised to avoid routine so that Friends might "see greater things before" them. The spirit of the meeting was to be forward-looking.

Although the Skipton gathering differed in structure and purpose from a meeting such as Friends General Conference, held last month in Cape May, N. J., the spirit of this year's Conference was somewhat akin to it. Our June Conference was the largest ever held, but religious statistics in our time are now almost at the point of indicating the failure of success and should not impress us too much. Nevertheless, one reason for this increase in attendance may, at least, be in part our "forgetting what lies behind and straining forward to what lies ahead," as Paul's admonition to the Philippians goes (3:13). The chief business of the Church is reconciliation, and in this regard all Christian bodies will have to do a great deal of forgiving and forgetting. All groups will have to plow anew uncounted acres of spiritual provincialism and theological fantasies, fields that have been left barren through self-righteousness. The catastrophes of our age have taught us that religious feeling is as important as theological thought, in spite of the vogue which the latter is now experiencing. In this respect we are all infidels, frantically attempting to keep the Church at large together, "running," then reviving, and finally re-reviving it, all the while forgetting that a good Church is the one which only God keeps together, as Pascal told us over 300 years ago.

### *A Sense of Urgency*

God's invisible temple is likely to have little resemblance to human architecture. Yet the accents of urgency may have their own ways of reappearing. It is possible that some of the high spirit that called the 1659 meeting together derived from the hazards of the age which surrounded the lives of early Friends. The same high spirit,

strangely enough, may be at work in the present insecurity and the apocalyptic dread attendant upon our facing the total zero of all that is dear and near to us.

This Conference was blessed again with some of the faiths and the fears that are at once uncomfortable and elating. None of our speakers or Round Table leaders could have possibly ignored the physical and spiritual threats which overshadow every one of our aspirations. And some of our speakers—notably Norman Cousins and Martin Luther King, Jr.—led us straight to the frontiers of man's entire moral existence, depicting our time as "Swept with confused alarms of struggle and flight,/ Where ignorant armies clash by night" ("Dover Beach," by Matthew Arnold, 1867).

It has been said that most people never discover what they believe except under pressure. Yet, if our present pressures favor the exploration of faith, its discovery carries always with it the humbling appointment to permanent apprenticeship in the realm of the spirit, together with the call to bear the imperfections of faith and fellowship, whatever they may be.

### *Invisible Currents*

At Cape May this year it was astounding to witness in all groups an ever-broadening wealth and variety of concerns and interests beyond those to which our emergencies give such uncomfortable priority. Interest in biblical studies and in the history and present theological outlook of Quakerism is deepening noticeably, and we were greatly favored in these fields with the best of leadership. Competing with these topics were literary, philosophical, artistic, and economic concerns, as well as those dealing with advancement or organization, education, the UN, peace, science, creative maturing, and race. Gone is the time when our traditional committee setup was able to encompass the total range of our interests. Not all of these concerns may find nurture between sessions of the Conference except in regional and local planning.

By coincidence, during Conference week the *New York Times* reported that a gigantic, submerged "river in the sea," 250 miles wide and 1,000 feet deep, has been discovered flowing near the Equator for a distance of at least 3,500 miles. It is as strong as a thousand Mississippi, and its origin is as mysterious as its final course.

This bit of news would have pleased Rufus M. Jones immensely, who used to refer to the subterranean rivers which unexpectedly rise to give life and beauty to a landscape.

Faith as well as fear might be likened to such rivers. Nobody came to Cape May to check whether faith minus fear would really equal peace of mind. Both faith and fear are mighty streams coursing together toward the manifestation of strength or disaster.

## From Fear to Faith

By GILBERT H. KILPACK

PERHAPS the greatest modern parable on fear is the novel by Franz Kafka called *The Trial*. Here is its opening line: "Someone must have been telling lies about Joseph K. for without having done anything wrong he was arrested one fine morning." The details of the arrest and the inquiry were most irregular and impromptu. They took place in his own and his neighbors' rooms, and the officers did not seem to have the usual outward signs of authority. Yet he *felt* it was a real arrest. But perhaps it was all a silly mistake, or a joke for his thirtieth birthday. He could not think of any offence he had committed, nor of any authority before whom he could be called in judgment. Strangely, he was permitted to go free, to continue his work as a bank assessor, though still under arrest. The bulk of the novel is an account of his attempts to discover what are the charges against him, and who are his accusers and judges.

But from the moment of his arrest *everyone* he encounters—bank associates, women who make love to him, a portrait painter, a commercial traveler, relatives—all seem in some way connected with the court. And every room, apartment, or office he enters turns out to be a waiting room to the court chambers. All that Joseph K.

Cape May rather turned our eyes to many new openings in the secret life of the spirit that will remain neither private nor subject to human proportions.

The mysterious forces of faith and fear can only in part be managed by human loyalties. Their ultimate course is one with the eternal destiny and the divine grace which so richly blessed this year's Friends General Conference.

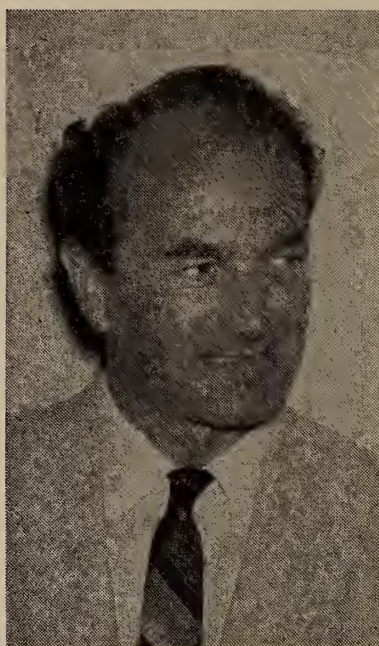


Photo: Byron Morehouse

Gilbert H. Kilpack

can learn of any importance is that his case can be handled in three possible ways. He can work for (1) definitive acquittal. This is rare, and it takes real courage to hope for such a decision. (2) Ostensible acquittal. This is continual litigation, prolonged legal conflict. (3) Indefinite postponement. This is sought for by putting off facing all real issues. Joseph K. comes to the end of his life without having seen his judge, discovered his accusers, or known the charges against him. But in the moment of his ghastly execution he comes to realize in the depth of his agony, at least dimly, that the arrest, trial, and conviction have all been in and of his own heart and mind. The judge and the defense attorney are both a part of himself.

I doubt that any of us can get through life without an arrest, and possibly more than once. There are as many varieties of arrests as there are people. The form of arrest is always unexpected, but always conditioned by the peculiar facts of the life arrested: a great love, a great sorrow, the sight of death, an army induction, family conflict, parental authority challenged, a sudden loneliness, sickness—anything that halts us in our blind flight from the great truth that cries out within us, God seeking to realize Himself in our uncreated being.

Now I think that what Friends of another century called "the day of thy visitation" is what our modern novelist calls an arrest. For the day of the visitation of the Lord is not necessarily a day of pleasant visions. George Fox was arrested as a very young man; we can read in his journal the terms of his arrest. It was not just a happy afternoon picnic that took young Fox off

---

This is the last half of the keynote address given by Gilbert H. Kilpack, former Director of Studies, Pendle Hill, on the theme for the 1958 Friends General Conference, "From Fear to Faith."

In the first part of the address Gilbert Kilpack called attention to the two kinds of fear, filial and slavish; the contradictions in biblical quotations on fear; the juxtaposition of fear and faith in human experience; the paradoxes of life; the dangers lying in certitude; and the necessary travail of the continuing search. "Our security must be in the insecurity of growth," he said.



to country solitude; it was the fierce desire for definitive acquittal. And I think I know when Fox was arrested later in life. Saint Peter was arrested twice, the first time on Good Friday when he denied his Lord, and that made a great man of him. But no man is great once and for all; Peter was arrested a second time, at Antioch by Saint Paul.

We sometimes speak of weighty Friends in a supposedly commendatory way by saying, "Now he is someone you can always count on to be the same." Recording clerks love these people because they can write up their words for the minute book in advance. It is, though, really very sad if our friends can be sure exactly of what we are going to do and say, for in the end we are not judged on a tally of accomplishments but on our acceptance or rejection of the growth that was offered us—on whether we became ourselves.

I am trying to say that the time of arrest is a time of great fear: fear of the loss of old structures of security, fear of loneliness, fear of death. These fears are not to be by-passed; they must be conquered. But this is realized only as they are entered into. . . .

Rainer Maria Rilke, a poet of our own century who speaks of the ancient way in fresh idiom, wrote to a young friend: "We have no reason to mistrust our world, for it is not against us. Has it terrors, they are *our* terrors; has it abysses, those abysses belong to us; are dangers at hand, we must try to love them. And if we only . . . hold to what is difficult, then that which now seems to us most hostile, will become what we most trust and find most faithful. . . . Those ancient myths . . . about dragons that at the last moment turn into princesses; perhaps all dragons of our lives are princesses who are only waiting to see us once beautiful and brave. Perhaps everything terrible is in its deepest being something helpless that wants help from us. . . . Be patient toward all that is unsolved in your heart and try to love the questions themselves like locked rooms. . . . Do not now seek the answers, that cannot be given you because you would not be able to live them. And the point is to live everything. *Live* the questions now. Perhaps you will gradually, without noticing it, live along some distant day into the answer."

I love these words of the poet because he does not talk about solving problems or abolishing difficulties; he knows that all fears are good warnings of something deeper we haven't yet noticed, and to take a pill or turn on the television or attempt to moralize the fear away is to slam the door in the face of truth's inward mes-

senger. It is already a great victory when we can admit our fears, confess them, and more, name them, speak to them: "I see you, oh fears. Why don't you show me your face? Look, I am deathly afraid, but I am going to lie right down here in your presence until you show your face . . . What is the worst you can do to me? . . . Won't talk, eh? Well, since I can't do anything else, I will stay right here, wear you out with silence. . . ."

I think that every dramatist who has dealt with St. Joan has found her most endearing quality to be her absolutely disarming ability to confess her fears; she knew how to tell her enemies that she was afraid of them in such a way that they knew they could never conquer her. It was in such a mood that Christian (in *Pilgrim's Progress*) walks between the lions and finds that they are chained.

The all-important question is: Is there any real evidence that we can hope for definitive acquittal now, in the midst of conflict, or should we resign ourselves to lives of quiet desperation? If we are willing to settle for ostensible acquittal, it means a life of continually justifying ourselves (and perhaps without knowing it) in our own eyes, bolstering ourselves up with moral platitudes. It means being secure on the surface because we have obeyed all the rules, but being guilty and fearful inside, not because we are imperfect, but because we have not been ourselves.

If we look for indefinite postponement, we can get it by giving ourselves into the hands of Mother State, or into the protection of Infallible Church; or there are less satisfactory codes of society and protective organizations trained to relieve us of our anxieties, for a modest fee. This way we may "get through life," and perhaps with some pleasure, but hidden in our unconscious will remain a nagging conflict—that of God in every man.

If we want definitive acquittal, we shall not escape temptations, fears, and great burdens; but we shall know where help comes from. We shall know that our acquittal is hidden in everything that comes to us. Faith is the power not to turn aside; for freedom from fear is not a theory, nor a disembodied ideal, but it is fact rooted in the conditions peculiar and immediate to our own lives. Fear is in the past and in the future; the Holy Spirit is in the present. The passage from fear to faith begins in the acceptance of whatever insignificant inward leadings are given in this moment, and living them out. Faith is not the abolition of fear, but the joyful acceptance of its presence and the instinct to redeem it by love.

## Nonviolence and Racial Justice

By MARTIN LUTHER KING, JR.

IT is impossible to look out into the wide arena of American life without noticing a real crisis in race relations. This crisis has been precipitated, on the one hand, by the determined resistance of reactionary elements in the South to the Supreme Court's decision outlawing segregation in the public schools. This resistance has often risen to ominous proportions. Many states have risen up in open defiance. The legislative halls of the South ring loud with such words as "interposition" and "nullification." The Ku Klux Klan is on the march again and that other so-called Respectable White Citizens' Councils. Both of these organizations have as their basic aim to defeat and stand in the way of the implementation of the Supreme Court's decision on desegregation. They are determined to preserve segregation at any cost. So all of these forces have conjoined to make for massive resistance.

But interestingly enough, the crisis has been precipitated, on the other hand, by radical change in the Negro's evaluation of himself. There would be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation. But it is at this very point that the change has come. Something happened to the Negro. Circumstances made it possible and necessary for him to travel more; with the coming of the automobile, the upheavals of two world wars, and a great depression, his rural plantation background gradually gave way to urban industrial life. His cultural life was gradually rising through the steady decline of crippling illiteracy. And even his economic life was rising through the growth of industry and other influences. Negro masses all over began to re-evaluate themselves, and the Negro came to feel that he was somebody. His religion revealed to him that God loves all of His children and that all men are made in His image. And so he came to see that the important thing about a man is not his specificity but his fundamentum, not the texture of his hair or the color of his skin but the texture and quality of his soul.

Since the struggle [for freedom and human dignity] will continue, the question is this: How will the struggle for racial justice be waged? What are the forces that will be at work? What is the method that will be used? What will the oppressed peoples of the world do in this struggle to achieve racial justice? There are several answers to this question, but I would like to deal with only two. One is that the oppressed peoples of the earth can resort to the all-too-prevalent method of physical violence and corroding hatred. We all know this method; we're familiar

with it. It is something of the inseparable twin of Western materialism. It has even become the hallmark of its grandeur.

Now I cannot say that violence never wins any victories; it occasionally wins victories. Nations often receive their independence through the use of violence. But violence only achieves temporary victory; it never can achieve ultimate peace. It creates many more social problems than it solves. And violence ends up defeating itself. Therefore it is my firm conviction that if the Negro succumbs to the temptation of using violence in his struggle for justice, unborn generations will be the recipients of a long and desolate night of bitterness. And our chief legacy to the future will be an endless reign of meaningless chaos.

The other method that is open to oppressed people as they struggle for racial justice is the method of nonviolent resistance, made famous in our generation by Mohandas K. Gandhi of India, who used it effectively to free his people from political domination, the economic exploitation, and humiliation inflicted upon them by Britain. There are several things we can say about this method. First, it is not a method of cowardice, of stagnant passivity; it does resist. The nonviolent resister is just as opposed to the evil that he is resisting as the violent resister. He resists evil, but he resists it without violence. This method is strongly active. It is true that it is passive in the sense that the nonviolent resister is never physically aggressive toward the opponent, but the mind is always active, constantly seeking to persuade the opponent that he is wrong.

This method does not seek to defeat and humiliate the opponent but to win his friendship and understanding. Occasionally, the nonviolent resister will engage in boycotts and noncooperation. But noncooperation and boycotts are not ends within themselves; they are merely a means to awaken a sense of shame within the oppressor and to awaken his dozing conscience. The end is redemption; the end is reconciliation. And so the aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is bitterness. The method of nonviolence is directed at the forces of evil rather than at the individuals caught in the forces of evil. The nonviolent resister seeks to defeat evil systems rather than individuals who are victimized by the evil systems.

The nonviolent resister accepts suffering without retaliation. He willingly accepts suffering. The nonviolent resister realizes that unearned suffering is redemptive; he is willing to receive violence, but he never goes out as a perpetrator of violence. He comes to see that suffering does something to the sufferer as well as the inflicter of the suffering.

Somehow the Negro must come to the point that he can say to his white brothers who would use violence to prevent integration, "We will match your capacity to inflict suffering by our capacity to endure suffering. We will meet your physical force with soul force. We will not hate you, but we cannot in all good conscience obey your unjust laws. Do to us what you may, and we will still love you. Bomb our homes and spit upon our children, and we will still love you. Send your hooded per-

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Martin Luther King, Jr., is President of the Montgomery, Alabama, Improvement Association.

His moving address as given here is somewhat cut. In some of the passages deleted from the first part he spoke of the 50,000 Negro citizens of Montgomery who had ultimately found it "more honorable to walk in dignity than ride in humiliation," summarized the history of the Negro in America from 1619 through the nineteenth century, and linked the struggle of the American Negro to attain human dignity with the revolt of oppressed peoples all over the world, particularly in Asia and Africa.



petrators of violence into our communities after midnight hours, and take us out on some wayside road, and beat us and leave us half dead, and we will still love you. Go all over the nation with your propaganda and make it appear that we are not fit morally or culturally or otherwise for integration, and we will still love you. But we will wear you down by our capacity to suffer, and one day we will win our freedom, and we will not only win freedom for ourselves. We will so appeal to your heart and your conscience that we will win you in the process, and therefore our victory will be a double victory."

That is another basic thing about non-violent resistance. The nonviolent resister not only avoids external physical violence, but he avoids internal violence of spirit. He not only refuses to shoot his opponent, but he refuses to hate him. The oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. We must somehow come to see that this leads us only deeper and deeper into the mire; to return hate for hate does nothing but intensify the existence of hate and evil in the universe. So somehow people in this universe must have sense enough and morality enough to return love for hate.

Now when I speak of love, I am not talking about some sentimental affectionate emotion. I'm talking about something much deeper. In the Greek language there are three words for love. The Greek, for instance, talks about *eros*, a sort of aesthetic love. Plato talks about it a great deal in his dialogues, a yearning of the soul for the realm of the divine. It has come to us as romantic love. Therefore we know about *eros*. We have lived with *eros*.

And the Greek language talks about *philia*, which is also a type of love we have experienced. It is an intimate affection between personal friends; it's a reciprocal love. On this level we love because we are loved; we love people because we like them, we have things in common. And so we all experience this type of love.

Then the Greek language comes out with another word for love; it calls it *agape*, creative, understanding, redemptive good will for all men. It is a spontaneous love which seeks nothing in return; it's an overflowing love. Theologians would say that it is the love of God working in the lives of men. When we rise to love on this level, we love men not because we like them, not because their ways appeal to us; we love them because God loves them. We come to the point that we love the person who does the evil deed while hating the deed the person does. And I believe that this is what Jesus meant when he said, "Love your enemies."

The nonviolent resister has faith in the future. He somehow believes that the universe is on the side of justice. So he goes about his way, struggling for man's humanity to man,

struggling for justice, for the triumph of love, because of this faith in the future and this assurance that he has cosmic companionship as he struggles.

Call it what you may, whether it is Being Itself, with Paul Tillich, or the Principle of Concretion with Whitehead, or whether it is a Process of Integration with Wieman, or whether it is a sort of impersonal Brahman with Hinduism, or whether

it is a personal God with boundless power and infinite love, there is something in this universe that works in every moment to bring the disconnected aspects of reality into a harmonious whole. There is a power that seeks to bring low prodigious hilltops of evil and pull down gigantic mountings of injustice, and this is the faith, this is the hope that can keep us going amid the tension and the darkness of any moment of social transition. We come to see that the dark of the moral universe is long but it bends toward justice. This is the faith and the hope that will keep us going.

The nonviolent resister sees within the universe something at the core and the heartbeat of the moral cosmos that makes for togetherness. There is something in this universe which justifies James Russell Lowell in saying,

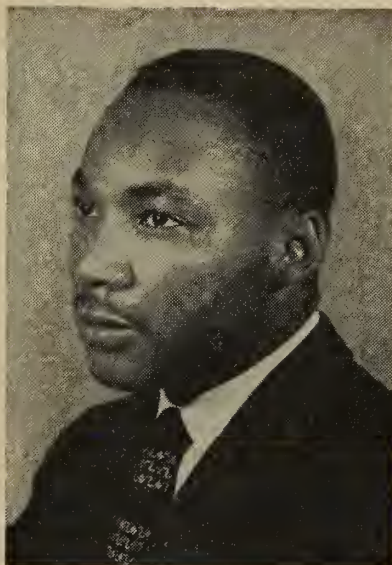
Truth forever on the scaffold, Wrong  
forever on the throne,

Yet that scaffold sways the future, and behind the dim  
unknown

Standeth God within the shadow, keeping watch above his  
own.

So down in Montgomery, Alabama, we can walk and never get weary, because we know there is a great camp meeting in the promised land of freedom and justice.

The problem of race is certainly the chief moral dilemma of our nation. We are faced now with the tremendous responsibility of solving this problem before it is too late. The state of the world today does not permit us the luxury of an anemic democracy, and the clock of destiny is ticking out. We must solve this problem before it is too late. We must go out once more and urge all men of good will to get to work, urge all the agencies of our nation, the federal government, white liberals of the North, white moderates of the South, organized labor, the church and all religious bodies, and the Negro himself. And all these agencies must come together to work hard now to bring about the fulfillment of the dream of our democracy. Social progress does not roll in on the wheels of inevitability. It comes only through persistent work and the tireless efforts of dedicated individuals. Without this persistent work time itself becomes the ally of the insurgent and primitive forces of irrational emotionalism and social stagnation. I think of the great work that has been done by the Society of Friends. It gives all of us who struggle for justice new hope, and I simply say to you



Martin Luther King, Jr.

this evening: continue in that struggle, continue with that same determination, continue with that same faith in the future.

Modern psychology has a word that is used probably more than any other word in modern psychology. It is the word "maladjusted." All of us are desirous of living the well-adjusted life. I know I am, and we must be concerned about living a well-adjusted life in order to avoid neurotic and schizophrenic personalities. But I say to you, as I come to my close, that there are certain things within our social order to which I am proud to be



maladjusted, and I call upon you to be maladjusted to all of these things. I never intend to become adjusted to segregation and discrimination. I never intend to adjust myself to the viciousness of mob rule. I never intend to adjust myself to economic conditions which take necessities from the masses

to give luxuries to the classes. I never intend to adjust myself to the madness of militarism and the self-defeating effects of physical violence.

I call upon you to be maladjusted to each of these things. It may be that the salvation of our world lies in the hands of the maladjusted. So let us be maladjusted. As maladjusted as the prophet Amos, who in the midst of the injustices of his day could cry out in words that echo across the generations, "Let judgment run down like waters, and righteousness like a mighty stream." As maladjusted as Abraham Lincoln, who had the vision to see that this nation could not exist half slave and half free. As maladjusted as Thomas Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, [and] . . . are endowed by their Creator with certain unalienable rights, [and] . . . among these are life, liberty, and the pursuit of happiness." As maladjusted as Jesus of Nazareth, who could look at the men of his generation and cry out, "Love your enemies, bless them that curse you, pray for them that despitefully use you."

Through such maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice. This is what stands ahead. We've made progress, and it is great progress that we must make if we are to fulfill the dreams of our democracy, the dreams of Christianity, the dreams of the great religions of the world.

I close by quoting the words of an old Negro slave preacher who didn't have his grammar quite right. But he uttered words with profound meaning. The words were in the form of a prayer: "Lord, we ain't what we want to be, we ain't what we ought to be, we ain't what we gonna' to be, but thank God, we ain't what we was." And so tonight I say, "We ain't what we ought to be, but thank God we ain't what we was." And let us continue, my friends, going on and on toward that great city where all men will live together as brothers in respected dignity and worth of all human personality. This will be a great day, a day, figuratively speaking, when the "morning stars will sing together, and the sons of God will shout for joy."

## The Evening Lectures

THE Conference assembled on June 23 in cool, clearing weather, and fine weather prevailed throughout the week with the exception of one afternoon shower. By Tuesday night registration had reached 2,296, and it increased until Sunday, when the total was 2,802. (Addresses which appear in this issue are not summarized in the following report.)

### Monday Evening, June 23

Clarence E. Pickett introduced Mr. Hickman, a member of the Cape May city government, who welcomed the Conference. "The city is yours," he said. "You outnumber us!" A large group of visitors from other countries was seated on the platform, and Clarence Pickett introduced them individually. He then presented Gilbert Kilpack, who spoke on the conference theme, "From Fear to Faith." (The text of the address appears elsewhere in this issue.)

### Tuesday Evening, June 24

Charles Price, Professor of Chemistry at the University of Pennsylvania, spoke on "Problems of Disarmament." He stated that there is in our country's government no serious commitment to the concept of international law and order. We have been lulled to sleep by the slogan "Negotiation from Strength." But in military preparedness there is no longer any strength. He proposed three definite, immediate steps: (1) the appointing of a commission of distinguished Americans to set up a positive peace policy for our government; (2) the establishment of a permanent United Nations police force, similar to the present emergency force; and (3) the immediate banning, with Russian agreement, of any further atomic explosions. (The address will be published in a later issue.)

### Wednesday Evening, June 25

Bernard Clausen, Secretary of the Religious Education Committee of Friends General Conference, addressed an audience that packed the hall, with a section of extra seats extending back into the entrance foyer. His subject was "An Age of Frightened Faiths." His was a bidding ministry. He defined the fear and the faith of our age and bade us "study courage." Listening to this impassioned plea for Friends to "take their courage to the uttermost parts of the earth," one could not but recall that the speaker, as pastor of a large city church before he came among us a few years ago, used to fill his church to overflowing week by week with those who came to catch his spirit and hear his eloquence. (His address will be published in a later issue.)

### Thursday Evening, June 26

Norman Cousins, editor of the *Saturday Review*, spoke on the "War against Man." Again the pier was packed. He presented to us some of the appalling facts of World War II, with its Hiroshima and its concentration camps, some of whose forgotten victims still drag out maimed lives, and contrasted this disaster with the immeasurably larger and inconceivably total disaster that would be let loose upon the world if the nuclear weapons now being stockpiled were ever to be used. Yet these weapons exist, not in tens but in thousands. Their testing



alone has already injured this generation and, to an unknowable degree, future generations as well.

The United Nations is shortly bringing out a report, two years in the making, that shows the unanimous agreement among scientists that our Atomic Energy Commission has not been honest with the people. It will show that in the present state of uncertain knowledge it is dangerous to proceed with any testing of nuclear weapons. "We do not have the right to take risks for other people. We do not have the right, Russia does not have the right, Great Britain does not have the right, to contaminate the air, the water, and the human tissue belonging to others." Even if these tests were in the interests of national security, we would not have the right.

But there is no security in any course of action that involves the use of these weapons or their mere existence. "I believe that American security begins with a statement to the world that we would rather die than use these weapons on other people." Loyalty to our own country and people is negated without the recognition of a larger loyalty to the race. "The fully sovereign state has become the enemy of man's life upon earth. . . . It is impossible to have competitive and combustible sovereignties in a world as small as this now is"—twelve minutes' traveling time for missiles between the U.S.A. and U.S.S.R. This is a crisis that calls to men and to nations for "a commitment that is in the nature of expendability."

Norman Cousins spoke of the Conference as "a leadership group." "If we cannot look to you, where can we look?" "Government cannot make decisions without a mandate from the people. Quakers have voices, and they know how to use them." "The shame is large enough to cover us all," the shame of wrongs committed in the last war, the shame of radiation injury that is "pursuing unborn generations," the shame of making and accumulating bombs that could infinitely multiply the sum of wrongs already done. The shame is our own; but it is not enough to be ashamed of belonging to a race that has done these crimes. "If we do not do something about it, we become a party to the act." (His address and a photo of the speaker will soon appear in the FRIENDS JOURNAL.)

Later Norman Cousins made a list of suggestions for immediate action. (See column two of this page.)

*Friday Evening, June 27*

The audience filled the pier from the front of the hall, where children sat on the floor below the platform, to the extreme rear of the entrance foyer, where many people stood. Only minimum aisles were kept open, and many heads were thrust through the side windows. Clarence Pickett introduced Martin Luther King, Jr., as a man "who speaks with a voice 'heard round the world.'" His stirring address, "Nonviolence and Racial Justice," appears in this issue.

*Saturday Evening, June 28*

Howard Brinton told the large audience that heard his keenly analytical address on "Quakerism and Modern Christian Thought" that his purpose in this case was to instruct rather than inspire. Friends have often been shy of theology, but they have not claimed to be shy of thought; and "theology is only

thinking about God, man's greatest subject of thought." (The text of this careful address will soon appear in these pages.)

*Sunday Evening, June 29*

The theme was "Balancing Life in Unsettled Times," and three wise and witty women spoke to it. Elizabeth Watson of 57th Street Meeting, Chicago, spoke chiefly to the young families, Anna Brinton to the older people, and Dorothy Thorne to the poetry-lover in any of us. (These delightful and useful short addresses will appear in a later issue.)

*Monday Morning, June 30*

Interesting reports of the Junior and High School Conferences were given by Isabel Hollingsworth and Oscar Jansson. (Reports on these groups appear in this issue.)

In the final address Dorothy Hutchinson gathered up the

## ***What, Then, Shall We Do?***

### ***Suggestions by Norman Cousins***

**J**JOIN the National Committee for a Sane Nuclear Policy in your own community. If no branch of the Committee exists in your community, write to Clarence Pickett (20 South 12th Street, Philadelphia 7, Pa.) and ask him about organizing a branch.

(2) Get a delegation together for the purpose of calling on your Senator or Congressman. Ask him:

(a) to supply you with regular information concerning the rate and extent of radioactive fallout in your area;

(b) to send you the specialized studies undertaken by the Atomic Energy Commission concerning the existence of radioactive strontium in the bones of people and also in milk;

(c) to support articulately all efforts looking to an enforceable ban on nuclear testing and control over stockpiles;

(d) to support all efforts looking forward to a strengthening of the United Nations so that it will have the powers of world law.

(3) Make it clear to your Congressmen that you do not believe it contributes to American security to contaminate the atmosphere and jeopardize the health of human beings.

(4) Tell your Congressman that you see no security for the American people in a course of action that alienates the world's peoples.

(5) Tell him that you believe the Atomic Energy Commission has the obligation to report fully and honestly to the world's peoples.

(6) Make sure your Congressman sees the full United Nations report on radioactive fallout.

(7) Bombard the letters-to-the-editor page of your newspaper with communications on this subject.



Photo: Byron Morehouse

*Lawrence McK. Miller, Jr.,  
General Secretary, and  
Clarence E. Pickett, Chairman,  
Friends General Conference*

thought and concern of the Conference and reinforced it with a strong thrust of her own toward courage and faith. She called attention to the cover design on the conference program, where two dim figures bowed upon themselves sit imprisoned in the system of lines that symbolizes to us the atomic age, while two upright figures standing above them look away to something unseen, and beckon.

Susceptibility to fear, she said, is the price of being human.

Our sense of both past and future as well as the present, our spiritual as well as physical vulnerability, these gifts which raise man above all other creatures, lay him open to fears. This is an age of acute fear, because the boundaries of what we know and surmise have been pushed far out. But fear is not just a misfortune; it is a sin, the opposite of a great virtue, faith. Fear begets hate and violence; faith begets love and generosity. The Christian Gospel is the good news that God is at the center of creation. The Quaker faith is that goodness is also at the core of man. Quakerism is not an easy optimism, but "it stakes everything on faith in a method of dealing with evil."

We are called to action; yet we hesitate, afraid of making a mistake, or of being ineffective, or absurd. We need practice in fearlessness. "The place to begin is with the very next slight motion of the spirit." Maybe we will feel we should no longer cringe before public opinion; maybe we will feel we should participate in some public witness in connection with nuclear weapons or racial injustice.

"Maybe in some way each of us can step out of the prison pictured on our program into a new freedom." This means three things: first, the initial act of faith in the goodness of God and the goodness of man; after that, the recognition of our situation and the acceptance of our personal responsibility; and lastly, the "fullness of faith," which is obedience to God, plus faith in the future, plus willingness to leave the future and its results to God. "For faith is the substance of things hoped for, the evidence of things unseen."

Clarence Pickett read the final paragraphs of the J. B. Phillips translation of First Thessalonians, and the Conference closed with several minutes of silence.

MILDRED B. YOUNG

## Bible and Quakerism Lectures

**T**HE Old Testament: Preface to Faith," led by Moses Bailey, Nettleton Professor of the Old Testament, Hartford Theological Seminary.

The 1958 Conference offered a choice of three series of lectures on the Bible and Quakerism by Moses Bailey, Howard Brinton, and Henry Cadbury. Moses Bailey was introduced each morning by Winona C. Erickson of Paoli, Pa.

On Tuesday Moses Bailey spoke on "Palestine as Toll Bridge," showing us the importance of the tolls collected from caravans passing through. On Wednesday he spoke on "Zion, Its Kings, Priests, and Refugee Pilgrims." On Thursday the topic was "The Prophets: 'Thus saith the Lord. . .'" On Friday it was "Monotheism and the Meaning of History," and in the final session on Saturday it was "Hope: Then and Now."

The course showed us the transition from the Bronze Age to the Iron Age with the use of camels. The early stories of the Old Testament date from the Bronze Age, but were not recorded until much later. We find in the story of Rebecca the use of camels as a part of the story; yet Abraham is assumed to be a Bronze Age character. None of the books of the Bible, according to Moses Bailey, was written until after the Babylonian Captivity in 586 B. C. The kings and prophets were shown to be real people, with the powers and weaknesses of modern man and not much more. "Thus saith the Lord" was interpreted as a method of expressing a superlative.

Moses Bailey teaches from the liberal point of view, taking scientific findings and interpreting the Old Testament to fit these. He reads and studies the Bible because it is worth reading, not because he holds it to be "The Word of God."

MORRIS WISTAR WOOD

"The Sermon on the Mount," led by Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University.

Those who attended Henry Cadbury's lectures on the Sermon on the Mount and on the Lord's Prayer as given in Matthew were indeed fortunate. His talks were crisp, his wit keen, and his knowledge of background thorough.

Most of the Bible is old material, perhaps reworded and reworked a bit, but most of the ideas are taken from old Hebrew classics. It has been well established that Hebrew was a common language at the time of Jesus. Anyone who is acquainted with the Synoptics can usually tell which writer is speaking by certain characteristics.

The framework of the Sermon on the Mount is taken from Mark. Matthew uses the same material as Mark. Luke also uses this source, but no one knows what Mark's source was. Matthew arranges this early material more logically than Mark or Luke. Much of the material in Matthew is probably a collection of the sayings of Jesus as remembered by the church and set down by some scribe, here known as Matthew.

The Beatitudes appear in several places, always in the same general guise. There are always eight of them if the last two are combined.

In his teachings Jesus often takes the old Jewish law and quotes it, then goes beyond it to explain it.



In Matthew we find mercy and forgiveness mentioned more often than anything else.

The parable form is much used by the Publicans, so it came to be copied by Jesus. The Dead Sea Scrolls make it very clear that Judaism was all-pervasive at this time; so it was only natural that Jesus should have used this form also.

Mark said much about what is necessary to enter the Kingdom of God, and so Matthew dwells much on this subject. The ethics of Jesus are common to his time.

MARY F. BLACKBURN

"The Christian Content of Quakerism," led by Howard H. Brinton, Director Emeritus of Pendle Hill.

Herbert Way presided. Attendance was around 250. Howard Brinton presented a chronological survey of Quaker thought down to the beginning of the twentieth century. He explained how the beginnings of Quakerism were clearly derived from biblical sources and how biblical references were cited by early Quaker writers and speakers in support of their concepts of worship, of prophetic ministry, of the inward light, of perfection, and their attitude toward the sacraments of the church. Although recognizing that the influence on Quakerism of the mysticism of the Middle Ages is a point of controversy among Quaker historians, he pointed out that both Greek and Hebrew conceptions of God and man's relation to Him were incorporated into Christian tradition and that Quakerism also contained elements from both. He compared the Quaker concept of group mysticism with various systems of meditation as described in Catholic devotional books. He showed how, in contrast with the Puritans, Quakers believed it was possible for men to triumph over sin here on earth and that righteousness was not attained through Christ's sacrifice but that the sacrificial process had to be continually re-enacted in the human heart. Quietism followed the first flowering of Quakerism, and in the nineteenth century came the great divisions into Hick-site, Wilburite, and Gurneyite branches and the development of the pastoral system. In the final lecture he dealt with aspects of Eastern culture that are compatible with Quakerism, such as emphasis on the love of nature, the reality of the inward life, the "eternal now," the promotion of serenity, and community-mindedness. Quakerism could well recognize this compatibility without losing its Christian character.

GILBERT WRIGHT



Photo: Byron Morehouse

Indiana Yearly Meeting Was Well Represented

## Young Friends

THE registration for Young Friends at the Cape May Conference was approximately 105. This figure is approximate because of the difficulty of separating full-week people from those of an early weekend. People were constantly coming and going. At the end of the Conference the full Young Friends registration was considerably higher. Our group was made up of members of several Yearly Meetings and some members from foreign countries, for instance, England, France, Denmark, and Germany.

As a group we had many concerns, one of which was to absorb as much of the various experiences from our companions and from the Conference program as was possible. Another of our concerns was the problem of racial integration, about which we had some planned and many unplanned spontaneous bull sessions.

I believe, however, that what concerned most of us the greater part of the time was the problem of nuclear arms testing. After much discussion in planned groups and among ourselves, we appointed a committee to draw up a minute from the Young Friends gathered at Cape May. With some Conference scientists as authoritative background, the committee then drew up this minute and shall send it to all Meetings:

### *To Friends Everywhere:*

One hundred Young Friends convened at Cape May, New Jersey, U.S.A., send you greetings.

We are deeply concerned with the ever-increasing personal dangers from radioactive fallout. It is an open question whether there is any such thing as a harmless amount of radiation. Blood diseases such as leukemia and deforming mutations which are passed on from generation to generation are two perils presented by increased radiation. Is a nation acting in the spirit of God's love when that nation submits any human being to these uncontrollable consequences? We urge Friends to face the possible fate of mankind honestly and courageously.

To educate ourselves and those around us to this condition is only the first step toward removing this threat that falls unjustly over all the world. We beg that each speak and act, even make himself expendable, in order to stop further releases of radiation. Let us call out until those in power will hear.

We commend you to God's loving care.

(Signed) YOUNG FRIENDS GATHERED AT CAPE MAY

As seems to be the case with Friends everywhere, groups of Friends are enjoying themselves. By no means was this the exception with Young Friends at Cape May. The presence of many old acquaintances, some new ones, sun, salt water, and lots of mental stimulation contributed to such a superabundance of energy that I believe we shall need a vacation to return to normal!

J. H. CLARK



## High School Conference

THREE hundred and fifteen high-school-age Young Friends met at the Admiral Hotel during the Conference for informative talks and discussion on their theme, "The Realities of Quakerism." Opportunities for meditation on the beach or on the front steps of the hotel were well attended. Informal afternoon conversations provided much opportunity for Friends to get to know many of the speakers and understand their views. The group also enjoyed such recreational activities as swimming, square dancing, and hikes.

Martin Luther King and Jean Fairfax helped us gain an understanding of racial problems in the South and the entire world, and of the Negro's desire for social justice by nonviolent means. Lyle Tatum and J. Barton Harrison introduced us to pacifism and the problems and status of conscientious objectors.

E. Raymond Wilson told us of his work with the Friends Committee on National Legislation as a lobbyist and assured us that we can influence the men in Washington through letters, petitions, and personal interviews. (Some of us have shown concern by participating in peace walks, civil disobedience during air raid drills, signing petitions, and by correspondence with representatives in Washington.)

Norman Whitney and George A. Walton reaffirmed our belief that Quakerism today, is strong and vital through its past and present. Facets of Quaker concern for fellow men were presented by David Richie. Ralph Rose, Bernard Clausen, and Paul Goulding presented a new way of looking at our personal and religious lives. In the final session Dorothy Hutchinson gave her summation of the week, "The Indispensable Ingredients."

We have become aware that the realities of Quakerism embrace all phases of our lives. We have begun to perceive the difficulties of applying Quaker principles to world problems; we find, however, that we can influence our government, neighbors, and families.

RECORDERS' COMMITTEE,  
ANN EASTBURN, *et al.*

## Junior Conference

IN spite of inadequate physical facilities, approximately 750 boys and girls from the age of three through those entering ninth grade next autumn met in four different sections at Cape May and experienced a happy week working, playing, singing, and talking together.

"What Is Faith?" was the theme of this Junior Conference, and it was developed in many ways according to the age and maturity of the individual groups. In Section A this was done mostly by song, story, and play.

Sections B, C, and D began each morning session with an assembly, which usually featured a speaker who set the theme for the day. Often the guest of the day remained to participate with various groups in the discussions which always followed the assemblies. All of these discussions showed good thinking and at times even maturity of thought, especially in Sections C and D.

One sixth grade group in Section C organized itself into a Monthly Meeting with all its committees, which functioned throughout the conference. One member of this group wrote a

class history presenting the conclusions of the group, that they must have faith in themselves, in their neighbors, and in their neighbors' ideas, and that they must have faith in God and know that He wants them to share in His work.

Section D was most fortunate in having the following guest speakers: Anna Brinton, who spoke on "Our Faith as Quakers"; Charles Price, "Our Faith in an Age of Science"; Ralph Rose, "Our Faith as a Basis for Widening Human Relationships"; Elizabeth Watson, "Our Faith and Personal Problems"; Clarence Pickett, "Our Faith Leads Us to Service"; and Francis Bosworth, "Belief—for What?"

All of these speakers opened the way for frank discussions on the problems that already beset our teen-agers, who are asking themselves: What do I believe about God? How should my beliefs prepare me for this world? What should I do when my belief goes against my friends and the world around me?

We can hope that they began to find some answers at Cape May, realizing that "If ye truly seek me, ye shall surely find me, saith our God."

ISABEL M. HOLLINGSWORTH

## Worship-Fellowship Groups

FOR Conference attenders desiring to start each day with a time of worship there were ten different Worship-Fellowship Groups meeting each morning at 9:30 o'clock. Each group gathered under the care of two conveners, and the development of the period of worship and fellowship together followed no set pattern. They were truly Spirit-led.

Conveners under the chairmanship of Dudley M. Pruitt were George A. Badgley, Francis G. Brown, Frances B. Competer, Charles J. Darlington, William Eves, 3rd, Marvin Fair, Clifford Haworth, Enid R. Hobart, Gilbert H. Kilpack, Sam Legg, Alice L. and Richmond P. Miller, Marion Cocks Preston, Robert Schultz, James F. Walker, J. Barnard Walton, George H. Watson, Louise B. Wilson, and Mildred and Wilmer Young for a Young Friends Group.

Even though there were some floaters in all of the worship groups, the conveners felt that the daily regular worshipers enveloped the newcomers with a love that brought the whole group closer to the source of all spiritual power.

The report from Mildred and Wilmer Young was an encouragement. Young Friends attended meetings for worship and fellowship regularly, were grateful for the opportunity of seeking together, and only shared their thoughts when moved by the Spirit.

There was a deep feeling of waiting upon the Lord in most of the groups. Friends were careful to break the sacred silence only as their voices blended with the voice of God.

Many felt that there is a need for strengthening the vocal ministry in our meetings for worship throughout the Society of Friends. A lack of vocal prayer in some meetings for worship was expressed. Young Friends felt a special concern about the fact that the silence in some Friends meetings is often broken by trivial or secular exhortations.

During the time for bringing concerns Friends shared thoughts, experiences, and world-wide problems. The burdens



that rested heavily upon us were lightened as we brought them to God and felt His power and strengthening love. Concerns of attenders covered a wide range of testimonies and activities, from peace and race relations to the education of our youth and the bettering of our local communities. How can we develop, we asked, that vital personal witness and group testimony which will have a positive effect on the lives of young people, on our communities, and on the world around us?

With every question that was raised during the week we returned to the religious solution, constant personal practice of the presence of God, praying without ceasing.

LOUISE B. WILSON

## Conference Sidelights

(Continued from page 438)

Josephine H. B. Copithorne of the Friends Book Store reported satisfactory sales. That the total was slightly lower than in 1956 was in part due to the larger number of children present this year. The Book Store received a substantial number of advance orders for Elizabeth G. Vining's forthcoming biography of Rufus M. Jones, entitled *Friend of Life* (J. B. Lippincott Company, Philadelphia, Pa.). This year's bestseller for adult reading was again (as it has been for six years since its publication in 1952) Howard H. Brinton's *Friends for 300 Years*. The most favored juvenile was May McNeer's *Armed With Courage*. The bestselling book in the high school class was Elfrida Vipont's *The High Way*.

As in 1956, we are again greatly indebted to Byron Morehouse of Doylestown, Pa., Meeting for the unusually fine photos in this issue, some of which had to be taken under difficult circumstances. We regret that shortage of space prevents us from using more samples of the large variety of pictures which he took.

Clarence E. Pickett's choice of inspirational passages, read shortly before the evening addresses were given, proved his discerning judgment. It was more than timely that on Thursday night he chose to interrupt his series of biblical quotations, especially the sequence of passages from the *Letters to the Young Churches*, by reading part of a letter by William Huntington, written from prison in Honolulu, where he is confined with the other crew members of the *Golden Rule*.

The City of Cape May had made every effort to extend the spirit of hospitality to us. Two churches offered us their premises for discussion groups and other small meetings; we are indebted to the First Methodist Church and the Rev. Miller Gravenstine for allowing the Junior Conference to have its headquarters there. Our special gratitude goes to Dr. John Pemberton, Jr., pastor of the Cape Island Baptist Church, who permitted us to use virtually the entire facilities of his beautiful church for Conference purposes.



Photo: Byron Morehouse

Walter W. Felton and Luther Saxon  
Leah B. Felton at the Piano

The 7:30 p.m. singing period was most ably led by Walter W. Felton as choral director and Leah B. Felton as accompanist, both being members of Lansdowne, Pa., Meeting. Between 500 and 1,000 Friends participated every day. The singing period was enhanced by the presence of three experienced musicians. They were Augustus Zanzig, a music educator; Omar Pancoast, Silver Spring, Md., who gave a fine interpretation of Psalm 27; and Luther Saxon, who sang Negro spirituals.

Walter and Leah Felton made these occasions a real delight, not least because of Walter Felton's humor. Incidentally, he was indiscreet enough to disclose that the hymn "God, Send Us Men" was the favorite of the girls in one of our Friends schools.

The age of the paperbacks has given a new standing to pamphlets. Hi Doty, Chadds Ford, Pa., and his wife Margaret offered on behalf of Friends General Conference an unusually rich and varied choice of pamphlets and booklets. The reprint of Albert Schweitzer's "An Obligation to Tomorrow" sold about 1,400 copies. Next in popularity came Dr. King's comic-style biography, entitled *Martin Luther King and the Montgomery Story*. Howard H. Brinton's Pendle Hill pamphlet *Quakerism and Other Religions* also ranked high on the sales list, as did several of Lynn Rohrbough's recreational guides, published by the Cooperative Recreation Service in Delaware, Ohio. A simple reprint of the *Sermon on the Mount* was also a bestseller.

The afternoon teas were a pleasant occasion for informal fellowship and offered opportunities to become acquainted with speakers or groups of Friends representing a special concern. Rachel Davis DuBois introduced our numerous guests from abroad on Tuesday afternoon. On Wednesday Frances B. Compter introduced us to the members of the Friends Committee on National Legislation. Winona C. Erickson and Herbert Way did the honors for Moses Bailey and Howard H. Brinton at the Thursday tea, when Henry J. Cadbury had, unfortunately,

to be absent. Grace and Dudley Pruitt were hosts to Martin Luther King, Jr., and Elizabeth Bartlett and Leonore Kohler concluded the tea arrangements by introducing Anna Brinton, Dorothy G. Thorne, and Elizabeth Watson to Friends.



Photo: Byron Morehouse

### Some of Our Foreign Guests

One of the most encouraging records of this year's Conference concerned the unusually large and well-chosen group of overseas guests. There were no fewer than 30 guests from 18 foreign nations, the youngest being two-year-old Chima Alizweka from Nigeria. Five of the visitors were from Japan; four from Germany; three from England and Ireland; three from Nigeria; two each from France and Turkey; and one each from Afghanistan, Ghana, Korea, Italy, Iran, Thailand, India, Kenya, Yugoslavia, Finland, and Hungary. Forty Friends Meetings had sponsored their visits.

The announcement that the Friends Temperance Committee of Philadelphia Yearly Meeting would open a "Friends Juicy Corner" in the Solarium aroused our curiosity. We partook of the Corner's delicious carrot juice ("squeezed while you wait"), and noticed at once how our perceptions increased measurably. We suddenly saw that the spelling in our notebook had to be corrected to read more accurately "Friends Juicy Korner."

The text of the telegram sent to President Eisenhower from the Cape May Conference was as follows: "Two thousand members of the Society of Friends meeting in Conference at Cape May, New Jersey, implore you to persist in your efforts to secure cessation of bomb testing. Such a move would not only bring a new sense of security from disease and deformity caused by radioactive fallout, but might well mark the beginning of reduction of armaments, a policy which we earnestly support." It was signed by Clarence E. Pickett, Chairman.

The Friends General Conference office, 1515 Cherry Street, Philadelphia 2, Pa., has for loan tape recordings of all the major addresses at the Cape May conference (\$1.25 per tape, postage prepaid) or for sale (\$6.00 per tape, postage prepaid). The recordings are for the most part 45 minutes long, and the speed is the standard 3-3/4. Place your order at least two

weeks in advance of the date you need the tapes. First-day schools might wish to borrow the whole series one at a time for listening and discussion in an adult class.

The available addresses are as follows: "From Fear to Faith," Gilbert H. Kilpack; "Problems of Disarmament," Charles C. Price, 3rd; "The Age of Frightened Faiths," Bernard Clausen; "The War Against Man," Norman Cousins; "Nonviolence and Racial Justice," Martin Luther King, Jr.; "Quakerism and Modern Christian Thought," Howard H. Brinton; "Balancing Life in Unsettled Times," Elizabeth Watson, Anna C. Brinton, and Dorothy G. Thorne; "The Indispensable Ingredients," Dorothy H. Hutchinson.

## Round Tables

*College and University Meetings, the Growing Edge of Quakerism.* Chairman, George H. Watson of 57th Street Meeting, Chicago, Dean of Students, Roosevelt University.

This round table brought together Friends over a wide-flung territory, many connected with new Meetings if not those on campuses. In the last 25 years a great number of teachers and graduate students have joined the Society, many later moving on and becoming the nucleus for still newer groups. Just before this period there were two significant events, the printing of the "Letter to the Scientifically Minded" and the decision of the American Friends Service Committee to continue after finishing the work in Europe after World War I, turning attention to problems on the home front. Thousands have had their first introduction to Friends through the AFSC.

Should every seeker be admitted? How long should a person attend meeting for worship and other activities before being invited to join? Some who come in too soon may later be disappointed. The real responsibility lies with Overseers, who should visit the applicant enough to understand his background and problems.

It takes time and leadership, probably part of it *paid* leadership, if we want to make a real appeal to the newcomers. A house on the campus with a young couple in residence is ideal, especially if they can help organize activities.

Eventually these campus Meetings are confronted with joining a Quarterly Meeting, Yearly Meeting, or some other association of Friends. Some who have worked out satisfactory Disciplines wonder whether connections are necessary, but most find fellowship and strength in closer ties with a larger group.

MARY S. PATTERSON and CLARA STONER

*Advancing Quaker Principles in Local Communities.* Chairman, J. Barnard Walton, Field Secretary, Friends General Conference.

A first step in advancement is for every Friend to be ready to open a person-to-person relationship with a new friend, a new neighbor, or one who presses his questions on him. We need to open this relationship in a way which is natural to each of us and if possible fitting to the sensitivity of the other. We learn to talk frankly about things which are deepest. We meet in an I-and-Thou encounter.



It is recommended that every Meeting, large or small, hold, in addition to intimate study groups and educational events on special social concerns, at least once a year a meeting for the general public to explain the basic principles of Friends.

The group spoke of growth that comes through the First-day school, through social fellowship, through radio and magazines, and through projects of community service. It was noted that growth has always followed a new meeting house or often has preceded it. It was strongly recommended that young people be included in all of the outgoing efforts of the Meeting.

The New York First-day School keeps in touch with its young people in families which move away by holding them as corresponding members of their First-day school class. Lesson material is sent, reports and questions are welcomed, the class discusses the questions raised, and those at home and away grow along together. This practice is recommended to other Meetings.

The round table became much interested in Penn Center in Fallsington, Pa., and Mercer Street House in Trenton, N. J. The latter is trying to apply Friends way of life in a neighborhood of mixed Puerto Rican, Negro, and white Americans, including stable, established families and migrant workers starting on steady employment.

J. BARNARD WALTON

*Our Spiritual Crisis as Reflected in Literature and Art.* Chairman, William Hubben, Editor, FRIENDS JOURNAL, and author of *Four Prophets of Our Destiny*.

In this round table group, composed of some 90 attenders, which seemed to grow in numbers each day, there was from the start a charged atmosphere of real searching. William Hubben led the first day, giving the historical background to "The Nature of Our Crisis." With the advent of such leaders as Freud, Marx, Darwin, and others, there was a movement of determinism that seemed to see man as the potential controller of his destiny. But doubt was shed by such men as Kierkegaard, Zola, Balzac, Ibsen, Kafka, Gide, Huxley, and many others on so pat a world. These men saw man as alone and the victim of forces beyond his control, from greed to alcohol and sex. And so we found ourselves at the end of "modern times," which seemed to culminate in the early 1950's.

The second session, led by Gilbert Kilpack, dealt with "The Religious Masquerade." Here we saw in the highest quality of writing a yearning for fulfillment in the artist, a serious and deep probing into the true nature of his being and his relationship with others. The nature of the prevailing church spirit forces him to seek the religious on his own terms.

"Quakerism and Existentialism," as presented by Gilbert Kilpack in a joint session with Round Table 6, was vital in every sense of the word.

The final session, presented by William Hubben, was a continuation of literary approaches and trends. Significant was the fact that American writers, through a direct approach (as opposed to an intellectual one), are one of the most important influences in the Western world today.

SIMONE TITONE

*The Experience of Meetings in Forming Worship and Fellowship Groups.* Chairman, A. Burns Chalmers, Secretary of Education, American Friends Service Committee.

The first session was addressed by Rachel R. Cadbury on "The Need for Spiritual Fellowship." Among our basic human needs are the need for love, for a sense of belonging, and for approval. Meetings seem to have different characters due to the personalities in them, the place the Meeting holds in the community, and the quality of the caring in the Meeting. Small, closely knit groups will strengthen the larger Meetings. Groups of this type may be the appointed Meeting on Worship and Ministry or closely knit special-interest groups.

The second day Hale Sutherland told of "Spiritual Healing and the Society of Friends." English Friends have recognized spiritual healing as a group concern for a long time. It has not been so formally acknowledged in America, though small groups are springing up all over the country. These work in the conviction that the injunctions to "proclaim the truth and heal the sick" are not placed together without reason.

On Thursday Mary Cushing Niles told of the experiences in Baltimore in retreats, both daily and weekend. These silent retreats have been going on for several years, and members feel their blessings increasingly. They purpose to deepen the life of the membership and consequently of the Worship and Ministry and the Meeting itself. Practices used in such retreats were discussed at length.

André Juliard described on Friday his conception of the ways to measure an attempt to evaluate the spiritual life of a Meeting. His subject was "The Spiritual Life of Each Meeting."

On the last day Burns Chalmers summarized the group thinking on "The Individual in the Light of This Round Table." He mentioned again the need for caring, and added the need for daring, the imperative of silence and solitude, the conception we need of each as a "child of God," and finally our individual relatedness to God.

The questions and discussions of each day cannot be reported but left in the reporter a sense of thankfulness and joy in the group resources we have in the Society of Friends.

FRANCES G. CONROW

*Working with Local Interchurch Groups.* Co-chairmen, Albert B. Maris of Lansdowne Monthly Meeting, Pa., and James R. Frorer of Wilmington Monthly Meeting, Del.

The main concern of the Committee on Christian Unity was to discover and record the experience of Monthly Meetings which have joined local Councils of Churches. Ten reports were made to a small round table by Friends active in such Councils: Alva E. Lindley of Wilmington, Del., Mabel G. Bailey of Hartford, Conn., Irving Hollingshead of Moorestown, N. J., Edwin H. Coggeshall of Norristown, Pa., Burns Chalmers of the Friends Meeting of Washington, D. C., E. Hans Freund of State College, Pa., James R. Stein, Jr., of Poughkeepsie, N. Y., Charles J. Darlington of Woodstown, N. J., Frances B. Compter of Scarsdale, N. Y., and Elizabeth Watson of 57th Street Meeting, Chicago.

The round table had a list of 46 Councils, some well established for 30 years or more, others much younger.

The reports made clear that the active Councils have grown out of community concerns for religious fellowship and social welfare. Friends have sometimes had a hand in getting Councils started. They are independent, not part of a systematic, organized structure. They are valued by State Councils and the National Council but are not ruled or supported by these bodies. There was no instance reported of a Council fixing and holding consistently to a theological requirement. An occasional minister might stress theology just as certain Friends stress our freedom from creeds, but, by and large, Councils are formed for a different purpose. They are to local community life what the American Friends Service Committee and Church World Service are to the life of the world. These ten reports opened the eyes of Friends to a natural opportunity to strengthen the better elements in their neighborhoods.

An analysis and summary of the reports is to be published.

GEORGE A. WALTON

*A Midcentury Evaluation of Quaker Religious Thought.* Chairman, Wilmer A. Cooper.

There were about 75 Friends present the first day, and twice that number on the second day. The attendance remained near 150 all week.

Wilmer A. Cooper led the first and last sessions, giving trends in Quaker thought since 1900, when John Wilhelm Rowntree and Rufus M. Jones set out to deepen the religious life of Quakerism, ending with the formation last year of the group for the study of Quaker theology. On Wednesday Ralph A. Rose found the "Conditions of Quakerism Today" bad in quality of worship, in knowledge of the Scriptures, and in the lack of corporate expression. Edward A. Manice on Thursday made a very brief introductory statement on "Quakerism and Christianity" that led successfully to an hour and a quarter of general discussion. On Friday Gilbert H. Kilpack spoke to a joint session of Round Tables 3 and 6 on "Quakerism and Existentialism." Many of his hearers were not convinced of their similarity but pointed to the pessimism and lack of God in much existentialist writing.

The round table showed much interest in discussing the relation of Quakerism to Protestantism and to non-Christian religions. While much difference was evident, the spirit of the group was one of search rather than of debate.

A striking feature of this round table was the presence of so many Young Friends, several of whom participated actively in the discussions. Their search for a basis for faith was obvious, and indeed one Young Friend said that many were disappointed that they had not been taught the fundamentals of their Quaker faith.

ARNOLD B. VAUGHT

*The Authors' Round Table.* Chairman, Betty Ellis, Vice Chairman of the Religious Education Committee, Friends General Conference.

Bliss Forbush has written for adults *A Study of the Gospel of Mark*. This, the oldest of the Gospels, is still a generation removed from the ministry of Jesus. Mark gave us simple accounts of events which were enlarged by the later Gospels.

Bliss Forbush helped us look at the moral and spiritual miracles, the physical and mental healing, and the supernatural experiences for the explanations that we would present to our young people.

*Let's Listen* was written by Elizabeth Cook for a class of twelve restless boys. It aims to help primary children learn who Quakers are and what it is they do when they worship: they listen. The year's course of study leads children to listen to the sounds of nature, to people who were close to God, and, finally, to listen in meeting.

Helen Lovett in her two *Moments of Wonder* books inspires the teacher of five-year-olds in her efforts to bring these children to moments of real religious experience. She is completing work on a book for still younger children, *First Days*, designed to be used at home in preparation for a child's first days at First-day school.

Mary Esther McWhirter spoke about the exhibit she had prepared of the American Friends Service Committee's materials for children and presented some of the possibilities for their use.

Walter Felton, one of the committee who compiled a *Hymnal for Friends*, suggested that hymns used in First-day school should be related to the discussion if the words are to have a meaning for our children. He urged that we make it a point to learn new ones. It is interesting that the General Conference is the only group of Friends that has brought out not just one hymnal, but two.

MARY LILLIAN M. MOORE

*Family Recreation.* Co-chairmen, Lynn Rohrbough, Director, Cooperative Recreation Service, Delaware, Ohio, and Augustus D. Zanzig, Director of Music, Brookline, Mass., Public Schools and author of *Music in American Life*.

Fifty-five individuals attended this round table.

A strong family life brings values that develop richer lives. Man is born to glorify God in his relationships. Wholesome recreation plays a part in developing values. The best recreation assists in this development by meeting basic requirements. We considered and developed the many kinds of recreation in which families participate.

Music and reading depend upon a shared expression instead of possession. This is one of the greatest rewards of family recreation. Someone has said, "Music is love in search of a word." Folk songs, singing graces, and many rounds opened up musical opportunities for families. Simple instruments, e.g., recorder, autoharp, and shepherd's pipes, were demonstrated. The songbooks used were *Joyful Singing*, *Songs of Many Nations*, and *U.N.E.F. Song Book*.

Family reading brings yesterday's experiences to today's family. Folk tales are universal, and the literature of many nations presents similar stories. Storytelling brings adventure and experiences of the human race to the listener. *Stories for Parties* and *Handy Stunts* were used as resource material.

Family games bring competitive experiences to the life of the child, introduce new skills, and develop memory and reasoning. Three games played around the world were distributed and played. These were the Korean game of Yoot, Chinese Friends, and Adi.



On the last day "A Festival of Folk Arts" demonstrated the joy storytelling, drama, music, games, and fortunetelling bring through family recreation. All of the material mentioned herein is available through the Cooperative Recreation Service, Inc., Delaware, Ohio.

MARY G. RHOADS

*New Trends in Quaker Education.* Chairman, Charles W. Hutton, Principal, Oakwood School.

The average attendance at this round table was 70.

It is significant that the central trend in Friends education is a re-emphasis of the original objectives of the schools in question. Foremost is the concern that we teach more directly the basic Quaker philosophy as well as the related social outreach. The time has come to "preach more of what we practice." There appears to be a rededication to religious philosophy and an awakened interest in making the meeting for worship the period in which teachers, students, and board members strive to establish basic communication.

The strength of the school should come as a result of the fundamental interest and concern of the Quaker community, which is interpreted by the school committee to and through the school. This places a responsibility on each person to be sensitive in the interpretation of spiritual values. The teacher is the person who makes a professional response his avenue

of interpretation. It is the choice of a dignified profession having deep and sound rewards.

Students in our schools must learn to teach themselves. Our schools are committed to transmitting the best in culture and information which we have inherited from past generations. Both the Quaker secondary school and college seek to place an increased emphasis on close personal relationships. The search of the Spirit for Truth should be emphasized. This outlines a responsibility for basic research and a commitment to the long view.

It is important that realism in financial responsibility to our schools move ahead with increased vigor. Perhaps we have not as a Society known how to give of our material resources and undergo personal restriction for the furthering of our programs. In whatever way it may be, our Quaker philosophy demands a turn to Quaker responsibility.

CHARLES W. HUTTON

*How Can the American Economy Cope with Disarmament?*

Chairman, Caleb A. Smith, Professor of Economics, Brown University.

The widespread fear of the economic consequences of disarmament was recognized as real but unjustified, provided adequate available measures were taken at the time. Because our interdependent economy depends on the steady flow of income

### *Statement from the Round Table on Science and Peace*

**Q**UAKER scientists and engineers, meeting for a week of prayerful deliberation at the Cape May Friends General Conference, examined ways in which our professional talents could be used in the service of our Heavenly Father and for the benefit of mankind. We issue this statement to record a conviction that science and technology are increasingly the handmaidens of destruction and degradation of the human spirit. This is a plea to scientists, individual citizens, and governments that science and engineering be utilized as tools for progress rather than as weapons in the headlong rush to total annihilation.

To governments we recommend that the tremendous reservoir of scientific personnel and natural resources now wastefully employed in fostering the illusion of a false military equilibrium be directed into constructive channels. Today as never before, science and technology can point the way to a better life for all. A new source of energy has become available to us—the atom. Let us use it to generate electric power for those who live in darkness. There are new sources of food to be discovered, and new fabrics, pharmaceuticals, and forms of shelter to be developed. Let us build roads to inaccessible places and schools where there are none; let us eradicate the twin scourges of disease and malnutrition. The men and women trained in scientific inquiry and constructive know-how can help make this possible.

We call upon the United Nations to provide increasing leadership in the wise and cooperative use of technical knowledge and research in order to bring more of the

world's goods to the underfed, underclothed, and underprivileged peoples. From the joint endeavors of many nations can come an improved standard of living for all mankind.

To the individual citizen—factory worker, housewife, teacher, lawyer, and businessman—we urgently recommend acceptance of the responsibilities as well as the privileges of citizenship. These responsibilities require a most careful and continuing inquiry into the uses that our elected and appointed officials make of the money, manpower, and materials we put at their disposal. When our resources are used for the destruction of life or in pursuit of the empty shibboleth "military security," we share in the guilt for the subversion of the proper functions of government. An atomic explosion in the Pacific, a missile launching at Cape Canaveral, development of a new atomic warhead at Redstone Arsenal—all of these are the proper concern of each citizen. Let each voice be heard.

Finally, to the individual scientist and engineer: We recommend a thoughtful look at the effect of thy daily labors. Can thee look back upon each day, strong in the certainty that thy knowledge and skill have been used to move mankind even one small step forward? Does the night bring the inner peace that comes with the fulfillment of even the smallest part in the Almighty's plan for His children? Upon thee falls the final, inescapable, awful responsibility for deciding whether to use thy God-given talents in the service of good or in the service of ultimate evil.

and output, any sudden cutback of purchases by government for military supplies could cut back total demand, with disastrous effect on production and employment. Three major alternatives are available. (1) Taxes now being collected to pay for the military program could be cut so that consumers would have the equivalent purchasing power. (2) Taxes could be maintained to pay for vastly expanded overseas investment as gifts or loans. (3) Taxes could be maintained to provide vastly expanded social welfare facilities.

Regional transition problems could and should be faced by both government and private industries. The federal government could provide retraining and relocation and adequate unemployment benefits without spending any more than was previously spent on employing the workers for arms' production. The legislative mechanisms needed are being learned by current efforts to aid small businesses, depressed areas, and industries hurt by tariff reductions. Private industries must help themselves by diversifying and developing new products.

Some felt our present recession was due to too much income going into savings beyond the demand for investment in new production, while others felt profits should be allowed to accumulate in order to meet transition problems.

DAVID RICHIE

*New Challenges Before the United Nations.* Chairman, Gladys M. Bradley, Alternate Representative at the United Nations.

Each day about 125 people attended this round table. Kenneth W. Thompson spoke on the United States foreign policy, Frederick Cornelissen on the Technical Assistance Program in the United Nations, and Clair Wilcox reviewed the foreign aid program and the trade policy of the United States. The group seemed much concerned over differences with other countries caused by our attitude toward technical and material success. An undeveloped country is often rich in art, religion, philosophy. Are we sure of the values we offer? Many of our standards cannot be applied to countries where many people are so poor as to be slaves to their debtors; where old and rich traditions, based on religion, should not be lost; where time is measured by seasons.

On the last day Elton Atwater was our chairman as we discussed what individual citizens can do to strengthen the UN. Edward Snyder, our speaker, said that our first job is to influence Washington; we must work in our local communities so that others can assist us. We must be well informed not only about the UN but about Congress and other countries. We must work with others in national and local organizations. We ought to tackle specific projects, such as trying to get Congress to raise its appropriations to the Technical Assistance Program.

JEAN NORTH

*Creative Maturing Workshop.* Co-chairmen, Rachel Davis DuBois, Research Director, Workshop for Cultural Democracy, and Harold Winchester, Founder of Creative Maturing Associates and Editor of *We*.

Close to 100 persons met daily, using the method of group conversation to stimulate a free sharing of early memories of common fear experiences, thus developing the idea of growth as self-discovery. On the fifth day individuals evaluated their

experience and discussed what each could carry back to his home Meeting.

Group A (Martha Jaeger, leader; topic, "Growth as Inner Awareness") recognized that central to insecurity is repressed material with a content of fear, anger, and guilt. Returned to awareness, these feelings can be consciously met, attitudes changed, and creative forces released.

Group B (Harold Winchester, leader; topic, "Constructive Use of the Imagination") studied means for stimulating memory and imagination. Imagination is essential to creative and spiritual life. With long, devoted practice it can be used to change unwanted habits.

Group C (Rachel Davis DuBois, leader) discussed group conversation leadership as used in student seminars, intercultural groups, Friends committees, etc. Shared awareness of earliest religious feelings, first prayers, early inspirations led to a realistic focus on the responsibilities of Ministry and Counsel meetings.

Group D (Muriel Chamoulaud, leader; topic, "Living with Aging in Myself and Others") discovered that today's ideas about aging are often false. Not old age but outlook on life is important. "I am myself always, as I have made myself."

MURIEL CHAMOULAUD

*Science and Peace.* Chairman, Walter D. Voelker, Consulting Engineer.

Attendance averaged 35. There was general agreement on mankind's benefits through science. We differed on the responsibilities of the individual. Some felt that scientists must have complete freedom to investigate any natural laws and that the sacrifice of some individuals in the course of dangerous experiments has been more than compensated by the great benefits to many. Others felt that the scientist should show restraint in studies that endangered himself and his community. Most investigators are part of a large, heavily capitalized organization whose studies are directed into fields which may serve the purposes of persons providing the financing. Sometimes the investigator has little knowledge of how his studies will be used.

Capable young scientists should be encouraged to enter social science fields. Actually, every discovery could be put to destructive purposes, even though the investigator works in the field of psychology, biology, agronomy, or medicine. The Society for Social Responsibility in Science emphasizes the importance of each individual's decision to abstain from efforts he knows will serve destructive purposes and to devote himself to constructive efforts. Friends can help by giving all citizens a vision of what can be accomplished if disarmament is achieved and military funds become available for constructive purposes. Specifically, Friends should encourage political leaders to take the initiative in a bold, new program of directing our scientific and technical resources toward eliminating human suffering, preferably working through the United Nations.

WALTER D. VOELKER

*The Peace Testimony in Today's World.* Chairman, Sam Legg, Assistant Principal, Oakwood School.

Henry J. Cadbury spoke on "The Religious Basis for



Pacifism." We are on safest ground in our opposition to war-making when we base our decisions on religious considerations rather than on philosophical, ethical, or moral grounds. Early Friends found themselves uniformly pacifist, and Friends have held to this stand with varying emphasis.

Lyle Tatum, speaking on "Personal Witness," said we have lately had few evidences of personal witness for peace except in opposition to nuclear tests. To be effective, personal witness is best supported by corporate witness.

Members of this round table met with the High School Section and discussed with them "Young People and the Problems They Face."

Ralph A. Rose spoke about "Seeds of War in Our Own Lives." Among the dangers facing us are lack of humility, busyness of self, negativism, materialism, and, unless taken in the proper spirit, competition and contention.

Barrett Hollister spoke about "National and International Witness." As in our other witnesses for truth, the spirit in which it is undertaken is the central core for our actions. We have two approaches to action, the showdown (absolutist) and peace-through-good-works (relativist). We need both. The group can be of value to the individual in refining his original ideas.

RICHARD R. TAYLOR

*From Fear to Faith in Race Relations.* Chairman, David H. Scull, chairman of the Joint Social Order Committee, Baltimore Yearly Meeting.

This round table was concerned with the problems that come and the kinds of action that Friends can undertake in easing race relations between Negroes and whites in the U. S. A. The chairman and resource leaders are presently active in the integration of schools in Virginia and Little Rock, in integrated housing in Levittown, Pa., or in the Community Relations Program of the AFSC. Many members of the round table actively participate in efforts to remove discrimination against Negroes in their home communities. Discussions among the 50 to 100 attenders were lively. A few of the statements generally agreed upon were:

"Friends should emphasize the moral rather than the legal reasons for removing prejudice and discrimination.

"Action should be taken with sensitivity and love, recognizing that of God in all men, even in segregationists.

"Race relations problems are best solved by personal contact. Intellectual solutions only are not sufficient.

"Leadership is necessary both in the white and in the Negro local communities before discrimination can be eliminated; discrimination seldom ends by itself or merely by passing a law. . . .

"Persons of good will must speak out when conflict arises in their local communities; otherwise, they will, in effect, give assent to segregation.

"Segregation perpetuates itself, and can be stopped only by specific action.

"Segregation in the United States has adverse effects upon our relations with the governments and peoples of the rest of the world, especially since the majority of the world's peoples are colored."

ROBERT T. CRAUDER

## Friends and Their Friends

The Cape May addresses given by Charles C. Price, 3rd, Bernard Clausen, Norman Cousins, Howard H. Brinton, Anna C. Brinton, Dorothy G. Thorne, Elizabeth Watson, and Dorothy H. Hutchinson will be published in subsequent issues. Orders for extra copies of these future issues should be accompanied by 18 cents per copy ordered.

Orders for the present issue should include 25 cents (in stamps or coins, plus three cents postage) for each issue ordered.

At a special meeting for worship on Sunday afternoon during the Cape May Conference about 200 people expressed deep concern that Friends seek corporately, and together engage in public ministry and witness in Washington against the testing and production of nuclear weapons. The Peace and Social Order Committee of Friends General Conference is therefore issuing a call to a Meeting for Worship and Business in Washington, D. C., August 2 to 8.

The call, in speaking of the deep concern on the minds of many Friends at Cape May, reads in part: "Our spirits were uneasy because our government continues nuclear weapons testing which brings death or disease to men, women, and children for years to come. We knew that we must once more protest the futility of the arms race and of a foreign policy based on a balance of terror. . . . We knew that we must dedicate our lives again to the historic Quaker concern for renunciation of war and the reconciliation of man to man."

A Committee of Overseers, including Clarence Pickett, Ralph Rose, Sam Legg, Edward Behre, Wilmer Young, George Watson, Lawrence Miller, Edward Snyder, and others, has accepted responsibility for oversight of the Meeting for Worship and Business and public ministry which may ensue. The Meeting will convene at Florida Avenue Meeting House, 2111 Florida Avenue, N.W., Washington, D. C., at 2 p.m. August 2.

Charlotte M. and William E. Cadbury, Jr., have returned to Haverford, Pa., after nearly four months of travel. A letter Charlotte wrote from Brunswick, Maine, is quoted in the June issue of *The Meeting*, newsletter of Haverford Meeting, Pa.: "Bill and I have been traveling since the 4th of February on a restudy of premedical education, a follow-up of the work Bill did in 1952. This time I have been along to do a few bits of secretarial work for him. We have visited 42 colleges from Maine to California, including British Columbia and Arizona and points between. This is part of a survey of premedical education which is being sponsored by the Association of American Medical Colleges and financed by the Mary Markle Foundation. The purpose is to find out the changes in the education of the prospective physician since the original study in 1952. This work will be followed up by a conference with the participating colleges at Buck Hill Falls in November, and a report with recommendations and suggestions will undoubtedly be made. . . ."

Seven persons from widely scattered geographical areas have joined the Quaker Leadership Summer Study Tour this year. They attended Friends General Conference and seemed deeply appreciative of the rich offering there. They have also had two days at the United Nations in New York and are now attending the Pendle Hill Summer School. Those participating are Leon and Edith Allen, East Bradenton, Florida, members of St. Petersburg, Florida, Meeting; Lillie Roudabush, Wichita, Kansas, member of the Friends Meeting of Washington, D. C.; Frances Warren, Wilmington, Ohio, member of Wilmington Monthly Meeting; Howard Williams, Whittier, Iowa, member of Whittier, Iowa, Monthly Meeting; A. Gilbert Wright, Gainesville, Florida, member of Gainesville Meeting; and Eugenia H. Sorenson, Palo Alto, Calif., member of Palo Alto Meeting.

The Department of Records at 302 Arch Street and the Friends Historical Library of Swarthmore College will be closed for vacation during the month of August. The Peace Collection section of the Library will reopen on September 8.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### JULY

25 to August 1—New York Yearly Meeting at Silver Bay, N. Y. Worship, Bible study, business, reports, discussion, recreation. Speakers, David Henley, Calvin Keene, and Leonard Kenworthy.

26—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. Meeting for worship followed by business; address by Sanky Blanton, President of Crozer Seminary. Evening session under the care of Gordon Lang; short film on Family Work Camp activities.

27—Summer meeting for worship at Barnegat, N. J., Meeting House, near Route 4, 3 p.m.

27—Concord Quarterly Meeting for Worship and Ministry at Appoquinimink Meeting House, Odessa, Del., 3 p.m.

27—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

### AUGUST

2—Concord Quarterly Meeting at Middletown, Pa., 10:30 a.m.

3—Family Day at Solebury Meeting, Pa. Meeting for worship, 10 a.m.; First-day school, 10:45 a.m.; picnic lunch, 12 noon. David Richie will be present. Afternoon, games and fellowship, rain or shine.

6—Annual Camp Onas Supper, 5 to 8 p.m. Adults, \$1.50; children, 12 and under, 75 cents. Pool open for supper guests, 5 to 7 p.m. Camp Onas is at Chain Bridge on Route 232 between Penn's Park and Richboro in Bucks County.

6 to 10—Pacific Yearly Meeting and Pacific Coast Association at the University of Redlands, Redlands, Calif.

8 to 13—Baltimore Yearly Meetings, Homewood and Stony Run, at Western Maryland College, Westminster, Md. Speakers, Moses Bailey, Jerome D. Frank, J. Floyd Moore, Emmet M. Frazer.

9—Abington Quarterly Meeting at Cheltenham, Pa. Meeting on Worship and Ministry, 2:45 p.m.; meeting for worship, 4 p.m., followed by business; supper, 6:30 p.m. (bring box supper; beverage and dessert will be served).

9—Burlington Quarterly Meeting at Crosswicks, N. J., 4 p.m.

*Coming:* Annual Retreat Weekend at Pendle Hill, August 29 through September 1, beginning with supper on Friday and ending with lunch on Monday. The retreat is planned in a setting of relaxed, quiet waiting. Four group sessions are scheduled with the leader. Advance registration is necessary. Total cost, \$20. Write to the Secretary, Pendle Hill, Wallingford, Pa.

## DEATHS

**EAVENSON**—On June 24, ALBAN EAVENSON of Philadelphia, Pa., aged 88 years. He was the son of the late Alban T. and Susan B. Eavenson. Surviving are his wife, Eleanor Carpenter Eavenson; his sister, S. Irene Eavenson of Reading, Pa.; and numerous nephews and nieces.

### Hannah Clothier Hull

On July 9, in Swarthmore Friends Meeting House, Pa., a memorial service was held for Hannah Clothier Hull, wife of the late William I. Hull and daughter of the late Isaac H. and Mary Jackson Clothier. Neighbors and friends recalled the constancy and simplicity with which she had served her Meeting and the community of Swarthmore, her home for almost 60 years. Other associates spoke of the sympathy and vision, the sense of humor and marked executive ability which she had brought to her activities in wider fields—the American Friends Service Committee, the Woman's International League for Peace and Freedom, Pendle Hill, the Representative Committee of Philadelphia Yearly Meeting, and Swarthmore College, her Alma Mater. She is survived by two daughters, Mrs. Hull O'Fallon and Mrs. Charles B. Roberts, III; three grandchildren; four great-grandchildren; two sisters and two brothers.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**BOULDER**—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 3-1478, for information and transportation.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper



there) every first Friday. Telephone BUTterfield 8-3086.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MARYLAND

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWNsend 5-4036.

**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FL 9-1754.

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

### NEW HAMPSHIRE

**DOVER**—Friends meeting, 11 a.m., Central Avenue opposite Trakey Street. S. B. Weeks, Clerk, Durham 413R.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day

school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**PLAINFIELD**—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

**RIDGEWOOD**—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

**SHREWSBURY**—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

### NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**PAWLING**—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 31.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**LANGHORNE**—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane.

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Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### PUERTO RICO

**SAN JUAN**—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

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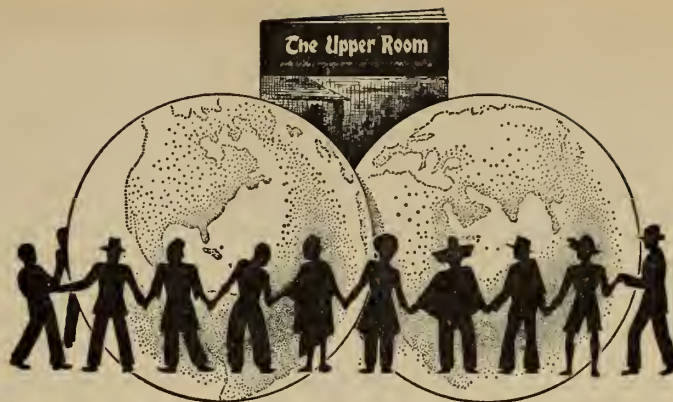
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

AUGUST 9, 1958

NUMBER 29

## IN THIS ISSUE

*L*IVE your life while you have it. Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your life, you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will"; but must make your thoughts, your words, your acts, all work to the same end, and that end not self, but God. That is what we call character.

—FLORENCE NIGHTINGALE

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### Letter from New England

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*Quaker Work Camp in Alaska*

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, AUGUST 9, 1958

VOL. 4 — No. 29

## Editorial Comments

### *The Near East*

OUR share in Near Eastern events might have looked a bit like the hasty expedition of an eager fire company if our intervention had not precipitated the world-wide criticism it was bound to arouse. Meanwhile, one more of our agonizing reappraisals has begun, and we can only hope that it will include a broad and honest reassessment of our entire Near Eastern policies. At the moment we are in the uncomfortable situation of not knowing how to extricate ourselves from our self-chosen dilemma, while an unsparing cataract of reproaches is pouring down on us. We are charged with imperialism and colonialism, as well as with Suez tactics and aggressive intervention.

Although by the letter of our treaties the constitutional head of the Lebanese government had every right to invite our armed forces, the wisdom of such a step is another question, and major problems arose after we had arrived in Lebanon. The country's Prime Minister was attacked. General insecurity seems to prevail. What will happen to the present regime after we have left? What exactly was our purpose in occupying Lebanon, apart from encouraging "the Lebanese government in defense of Lebanese sovereignty and integrity"? Were we to demonstrate to the Near East and Russia how effective we can be in sealing off a borderline? Were our armed forces, like all good soldiers, "raring to go" and display to the tax-weary American public how useful they after all are? Were oil interests exerting a paramount influence in our decision? How long are we to stay?

Observers in the United Nations as well as the Near East no longer fear that the American and British interventions are likely to have been the start of a big war. Yet the scene is hardly less fevered than on the first day. At this writing the preliminaries for a summit conference, possibly cooperating with the U. N. Security Council, are being prepared. From the start we were looking for developments that would supply us with legitimate reasons for withdrawing from Lebanon in as good a form as possible, now that certain events have taken an unexpected turn.

All of Lebanon's neighbors have assured the world

of uninterrupted oil deliveries. Iraq even proclaims friendly sentiments to everyone concerned. Russia has not mustered any "volunteers." Obviously the dramatic backdrop justifying our action, or its continuation, is missing. Are these developments the desirable results of our military intervention? What other ways or means are at our disposal to ascertain the will of a people in a crisis like this? The expected summit conference will throw more light on these questions. It may also save whatever of our reputation can still be saved.

There can be little doubt that we have lost credit in that segment of the Moslem world which had concluded treaties with us primarily because of our prestige as the strongest and richest nation. Our adversaries opposed these treaties for precisely the same reasons. Now our friends in the Near East will have justified doubts about our wisdom and the steadiness of our nerves, while our enemies continue to derive support from our intervention.

For us the moment has come to recognize the new forces in the Moslem world that are about to shape the future. Our preposterous hankering for stability at any price, that has made us support too many reactionary rulers elsewhere, is playing bad tricks on us now. It will no longer do to consider unpopular aristocrats, parasitical landowners, and turbaned chieftains the pillars of oriental society. In our time the peoples of the Near East are on familiar terms with progress and even revolt or revolution. At precisely the moment when King Farouk fled Egypt we should have discarded the static image of the benign Moslem ruler smoking his water-pipe in leisurely repose, attended by submissive servants who delight in supplying his golden comforts. The rapid industrialization which we so eagerly support has brought about the most radical changes. Industrialization, we should know, carries always vast social changes in its wake that breed political agitation and new ideologies. The Pan-Arabic movement is led by young Arabian intellectuals anxious to keep their political tools as sharp as possible. Nasser's uncomfortable tactics may be only a first sampling of this political mood. Resentment and mistrust on our part are likely to stifle the productive interplay of initiative and imagination within our own ranks. The future cannot be made secure by the techniques of yesterday. Our stubborn refusal to recognize

Russia's interest in her next-door neighbors and the fear that the Near East will go Communist need drastic revision. The frank recognition of overdue political and social changes in the Near East and our willingness to cooperate within the framework of the U. N. is the only course open to us. For the rest we may have to remember Anatole France's words, who said, "The future is hidden even from those who make it."

### Letter from Scandinavia

**B**OTH Denmark and Norway have had recently their yearly assemblies, Denmark, May 9 to 11, and Norway, June 6 to 8.

Denmark Yearly Meeting started with a public lecture by Olive Tyson of London Yearly Meeting on "Worship, a Personal Experience." The next day was devoted to reports and business matters. On Sunday morning there was meeting for worship and after that greetings from foreign guests. On Sunday afternoon extracts from epistles from other Yearly Meetings were read, and Olive Tyson's theme was taken up for further consideration.

Besides Olive Tyson from London there were representatives from Sweden, Germany, and Ireland Yearly Meetings, and two American Friends attended some of the sessions. The representative from Norway Yearly Meeting could not attend on account of illness.

Norway Yearly Meeting was as usual somewhat longer, namely, three full days. In the opinion of all who attended it, this Yearly Meeting was felt to be unusually fine. This resulted in part from external factors and in part from spiritual factors.

The weather was excellent the first two days and good the last day. The new house, already in use last autumn but then not quite finished, proved to suit the needs of the Meeting both for business sessions and for somewhat bigger assemblies. The garden, which at the last moment last fall had been made presentable, is now really beautiful and will be still nicer next year. All these factors belong to outward aspects.

That the program seemed to strike the right balance between the different concerns and business matters was partly due to organization but more to the whole spiritual climate of the Meeting. Much more important were the lecture and discussion and the decision to take up an important piece of social work.

Margaret Gibbins of Scotland General Meeting gave the Friday evening lecture on "Quakerism, a Faith for Our Time." It was given in Norwegian, correctly written and delivered with a beautiful Norwegian intonation. It will be published as a pamphlet.

Saturday afternoon was devoted to a discussion on

"The Problem of Being a Human Being Today." Three introductory speeches had been planned, but two of the speakers were not able to be present; yet the discussion was not less inspiring. Many of those present, both members and nonmembers, took an important part in the discussion and on a very deep level. The lecture and discussion, both open to the public, and the meeting for worship on Sunday morning were well attended, nearly to the capacity of the rooms.

There has been for some time a deep feeling that as a Society we ought to have some kind of social activity, especially now that we have the money necessary to start something. In the last few years things have developed in such a way as to lay a task directly in our hands. One of our members, Sigrid Lund, who formerly participated in several activities for handicapped children, has recently had a concern to provide some kind of professional education for very young boys and girls with an I.Q. lower than normal but not enough inferior to be treated as mentally defective. In such cases opportunities for development are good. A teacher who is herself skillful in teaching that kind of children and young people has offered a farm with two good houses (one not quite finished) on very reasonable terms for a long-term lease. The district medical inspector, who has been working in the Norwegian project in Travancore-Cochin, India, is very enthusiastic about the plan and has promised to help in every way he can. It is practically certain that after two to three years public money, state, county, and local, will be forthcoming. But the first years will be rather costly. The Yearly Meeting decided without a single dissenting note to start such an institution. It may start by next winter, or possibly somewhat later. It was felt by everyone taking part in that session of the Yearly Meeting that an important step had been taken.

The Yearly Meeting ended by having an excursion with lunch at one place and coffee at another, and a short final session at which the epistle was read.

How far this good yearly assembly will lead to greater vitality remains to be seen, but a sense of dedication was felt by everyone.

OLE F. OLDEN

### The Blue Cat

By ANN RUTH SCHABACKER

Felinely couched  
Upon the amber shore,  
That great blue cat,  
The sea, with paws of foam  
Springs at the sky,  
And then to sleep subsides.



## The War Against Man

By NORMAN COUSINS

I SHOULD like to talk to you about a trip behind the Iron Curtain that ended about fourteen days ago. I went to Warsaw for the purpose of looking into the condition of 53 women who had been the victims of medical experimentation during World War II and who during all these years have not received adequate medical help. The world seems to have forgotten that in the concentration camps German doctors, acting under orders and on full authority from the German government, carried out experimental operations on thousands of people.

There was one experiment that had to do with high altitude tests. Here they would take people and put them in decompression chambers without oxygen masks, and then decompress the chambers until altitudes of 45,000, 55,000, and 65,000 feet were simulated. At 50,000 feet harm would be done to the heart. If a person were kept at that simulated altitude for any length of time, permanent damage would be done to the heart. An altitude of 65,000 feet would kill a man. They would take the people out of the decompression chambers, some of them at 55,000 feet, cut open the cranium, and cut open the heart to see what the viscosity of the blood was in the heart. Another experiment had to do with producing low bodily temperature in human beings, and they succeeded by keeping people out in the cold without clothes and dousing them repeatedly with buckets of ice water. They succeeded in bringing the human temperature down to 85.6.

The particular project that brought me to Poland was concerned with a group of women who as young girls, varying in age from four to about thirty, had been used for experiments. The doctors were testing antibiotics from sulfanilamide drugs. They would cut open the legs of the young girls, pound broken glass or gangrenous materials into the bones, sew up the cut, and then stand by to wait to see how the fever raced through the human body, and then attempt to control it. Or they would try to transplant muscles, removing muscles from the legs or thighs of the girls, and attempt to transplant them to other human beings. There was one case in which two girls had their legs amputated, and an attempt was made to transfer the legs.

We cannot forget these things because some of the survivors are still alive and need help. The existence of these women came to our attention about two months ago as the result of a

visit to the offices of the *Saturday Review* from someone who had met one of the victims, who are known as the Ravensbrück *lapins*. Ravensbrück is the name of the concentration camp where these young girls were held prisoners. *Lapin* is the French word for guinea pig. There were 53 such *lapins* in Poland, our visitor had learned, who were crippled, with heart

disease, tuberculosis, hepatitis, all the diseases that resulted from the debility left by the medical experiments, and she thought that perhaps the same group which made it possible for the girls from Japan to come to the United States for plastic surgery might make it possible for these women to come to the United States. . . . So I was asked by the group which took an interest in the Hiroshima girls to go to Warsaw for the purpose of looking into the problem.

You couldn't reach these people. They were afraid, and you could understand the fear. These people had seen the bowels of hell. Their city has been burned, not once but several times. They look at Germany, and they see a nation which has raced through Poland. After Germany they had to put up the masters of communism.

Finally I found some of the girls. The most moving thing about them to me was that it was most difficult to convince them

that this was not a trick, that I had not been put up to this by the Communists to get them to complain so that then the government could step in and have reason for action against them. Finally we were able to convince them it was not a trick, and then the next most difficult thing was to persuade them that there was a basis for hope in the world. They had become completely alien to hope. I worked with a young woman who is an interpreter, a woman whose parents were killed by the Germans during the war, who lost a brother to the Russians; this woman could literally speak their language.

Now we are going to do everything humanly possible to get those girls out of Poland. Until they get out of Poland, we are going to send them medicines, food, money. Not that this will save their lives, but it may at least indicate that they do belong to a human community.

They asked me why I had come to Poland. Did I hate the Nazis? I said that I did not hate the Nazis, and that my feeling was one of shame, shame of belonging to the human race when I read about this; it was a feeling of sickness of belonging to a species that could have perpetrated these horrors. I met a young girl of eighteen who at the age of four had been used for practice in surgery. An intestinal resection had been formed. Her descending colon had been rerouted, and now she wears a little sac for elimination on her side. She will never be well



Norman Cousins

Norman Cousins, Editor of the *Saturday Review*, gave the above address on June 26, 1958, at the Friends General Conference, Cape May, N. J. The address as printed here is somewhat shortened. A group of suggestions he made following the address, "What, Then, Shall We Do?" may be found on page 445 of the issue for July 26, 1958.



again. The feeling I have is not one of loathing for the people who did it. I have a feeling of shame for being one of them. We are all members of the human race. These experiments were not carried out by men from Mars; they were carried out by our brothers. I think the shame is large enough to cover us all.

I looked back through the records of the Nuremburg trials where the documents of what happened to these girls was read into the record, and where the doctors themselves did not deny that these experiments had been performed but said they were acting under orders; and someone else said that well, after all, it was the time of war, and many people were dying, and they thought perhaps some good might come out of this. These people might die anyway. Therefore they thought they had sanction to proceed.

I thought about this while I listened to the arguments of Admiral Strauss, the former head of the Atomic Energy Commission, or men like Dr. Willard Libby of the AEC, who say that since 35,000 people are killed by automobiles, if 35,000 people are killed in this area, that is no more than would die on the highways. The utter absurdity of that particular issue, the callousness to life! So long as some people are being killed on the highways, it is all right to go out and murder other people! We have lost all track of responsibility.

It seems to me that this is a dramatic collapse of conscience. If one human being were killed as the result of nuclear testing, then all the people of the United States would have to account for the death of that one person; and to attempt to decide this issue, as the government has tried to decide it, on the basis of the fact that not many people would be killed, is, it seems to me, a matter for the concern of every person here. We belong to the government, and the government belongs to us; this is part of us. If we don't like it, it is our job to make sure that it is made right. If we do not make sure that it is made right, then we become a party to that particular morality, just as much as we become a party to what the German doctors did if we don't do something about the Ravensbrück *lapins*.

Now the Atomic Energy Commission has also said that the average harm is rather small. They are referring in particular to the study made at Columbia University under the auspices of the AEC, a study made only a few months ago, which shows that every single person in the United States now carries radioactive strontium in his bones. The report showed that there had been an increase of some 30 per cent of radioactive strontium in the bones of adults, 51 per cent in the bones of children from the ages of four to sixteen, and 62 per cent in the bones of infants under the age of four. The reason for the higher increase in infants is that a body which needs calcium mistakes radioactive strontium for calcium and stores the radioactive strontium in the bones. Since the calcium demands of infants are greater than those of adults, the children are going to have more radioactive strontium in their bones.

When the Atomic Energy Commission admitted this, the AEC was talking about averages. It said the average is still below the danger line. You cannot talk about averages when you are talking about radioactive strontium in the bones of human beings! The proper amount of radioactive strontium in the bones of a child is no radioactive strontium. To talk about

averages is like reading a newspaper headline about a man who went berserk in New York City, drew a loaded revolver, and emptied it into a crowd, and then you would read a newspaper headline that would say that the average lead poisoning in the United States had increased .000002 as a result of the fact a madman emptied his revolver into a crowd last night.

It is just as preposterous for the Atomic Energy Commission to talk about averages with respect to radioactive strontium, because there are some areas in the United States where you have had shock fallout, fallout 100 times, 200 times the average. In other parts of the United States, such as in Florida, the fallout has been relatively slight. The important thing is not what is the average. The important thing is: Are people being hurt? How many people will be hurt next year? How many people will be hurt as the result of continued testing? Where will we be five years from now, ten years from now? And the government is proceeding blindly, and I say this advisedly.

The Atomic Energy Commission has said the fallout risk is negligible. The United Nations report, due to come out in a week, will show that the fallout is not negligible. It will show that there has been a specific and definite increase in leukemia throughout the world as a result of nuclear testing. It will show that people have died as a result of nuclear testing. It raises grave questions because it talks about all the things that are not known for which we must have respect before we proceed.

Edward Teller, who invented the hydrogen bomb in the United States, has been attempting to raise a campaign to convince the American people that he has invented something which in the course of testing does no harm, is necessary. He has gone to see the President of the United States; he has been brought there by the AEC.

I would like to say some things about Edward Teller. I was brought up always to use polite language; I was taught never to question the good faith of another person. But a few months ago I became an angry man, and I tell you that I believe that Edward Teller is a liar and a murderer. He is a liar because it has been demonstrated that what he has said is not true; he is a murderer because a policy has been based on what he has said, and people are being hurt by it, people have died because of that policy.

We do not have the right to take risks for other people, and yet this country has proceeded, Great Britain has proceeded, and Russia has proceeded. Up until a few months ago after they completed a long series of tests of their own, these three countries have proceeded to take risks for other human beings. I say, and I am sure you will agree with me, that no nation has the right to contaminate the air. We do not have the right, Russia does not have the right, Great Britain does not have the right to jeopardize the air, the water, the food, and the human tissue that belong to others; and this is the central issue involved in nuclear testing.

There is no security in the course of action which involves the use of these weapons. There is no security involved in a so-called nuclear deterrent, because the stockpiling of these weapons does not create a deterrent. All it does is to make each side increasingly nervous and trigger-happy. I believe that American security begins with a statement to the world that we



would rather die ourselves than use these weapons on human beings. I believe our security is connected with our ability to understand the nature of the age in which we live, to speak for mankind, to represent the human race at a time when the human race lacks representation.

It is impossible to have competitive sovereignties in a world as small as this world is today; it is impossible to have combustible sovereignties in a world in which Russia and the United States are only twelve minutes apart. There is no defense except in real peace, the kind of peace which is our responsibility to make and not the responsibility of the government alone to make. We are twelve minutes apart from the Soviet Union by way of an intercontinental ballistic missile which already exists.

It is important to understand exactly what a hydrogen bomb is. It becomes important to understand exactly what our companions are in the world, what our mechanical companions are which are uncontrolled. A hydrogen bomb has been tested and is now being stockpiled by both the United States and the Soviet Union that is 1,000 times more powerful than the bomb that destroyed Hiroshima, Japan, and killed 230,000 people. Let's try to visualize this if we can. Can you imagine a plane taking off, let's say at one o'clock, with a nuclear bomb of the Hiroshima type and dropping that bomb on a city? Can you imagine another plane coming along at two o'clock, picking up another atomic bomb, and dropping that bomb on a second city? A third plane coming along at three o'clock and picking up a third atomic bomb and dropping it on a third city? Now I ask you to imagine this process of bombing going on hour after hour, day after day, for two months. The accumulated destruction of those two months is now contained in one bomb that can be carried by one plane or one missile, against which there is no defense.

Look at it another way. Think of all the cities that have known bombing in our time, for example, in World War II—London, Coventry, Birmingham, Manchester, Southampton, Madrid, Barcelona, Calais, Cherbourg, Milan, Cologne, Darmstadt, Düsseldorf, Mannheim, Warsaw, Kiev, Pilsen, Stalingrad, Leningrad, Moscow, Bangkok, Chungking, . . . Tokyo, Kobe, Nagoya, Hiroshima, Nagasaki, Seoul, Panmunjong, etc.—just a partial list of the cities of man with known bombing from the air in our time. Now add up all that bombing and multiply by two, and it still does not come up to the amount of destructive power that is now contained in one bomb that can be carried by one plane or one missile, against which there is no defense except peace. Now these bombs exist, not in tens but in thousands. When war comes, these bombs will be used.

People will say, "Well, this could happen, of course, but there's nothing I can do about it," or "I'd better not think about it," or "It's so horrible that no one could possibly let this happen." Indeed, you now have some people saying that the very horror of it is the best guarantee that it will not happen. And a curious thing is that some of the very people who say that are the very ones who say, "Let's continue testing the bomb. Let's make Russia realize that at a moment's notice we're ready to drop this bomb and do everything we have within our power." And the same thing is being said on the other side. The fact of the matter is that the same insanity which produced

the present situation will bring the present situation to a nuclear boil. You cannot expect to live in a situation of saturating insanity without the saturation becoming evident.

I'd like to submit to you that what is necessary now is something in the order of expendability. I do not think that we're going to be able to do what is necessary on a part-time basis. In short, I don't believe it's going to be enough to write a letter to the editor or write a letter to the President. Yes, I think we must do these things, but I think that what is now required is a supreme commitment, the kind of thing that the men of the *Golden Rule* have done. I can think of no greater power than this. When people spoke of the men of the *Golden Rule* as they started out from the West Coast, they would say (I heard them say as I traveled across the country), "Why, these men are fools. These men are crackpots." Then they would add, "What do you think is going to happen?" The men of the *Golden Rule* had reached something deep inside everyone so that even in the act of disparaging, a concern was awakened inside that was real.

I believe that, as Dr. Schweitzer said, we are obligated to tomorrow. We have a certain heritage; we have the sacred duty to pass on this inheritance in time. The state has many rights. But no state has the right to set aside the natural rights of man, which is genetic integrity. And it's this cause, it seems to me, to which we must now attach ourselves, with the realization that we may have to become expendable.

What Gandhi discovered was the greatest power of which any man is capable, the power to bring to life inside himself the lives of others. He discovered the power of identification because he was willing to lay down his life for another person, and this became real because people understood it. At the moment the sacrifice was genuine; the power was felt.

Never before in human history could peace, if established, bring so much to so many men. Never before in human history did we have the resources and the means and the knowledge to make human want obsolete. Never before were we able to tap the basic energy of the sun, to draw out the minerals and resources from the ocean. Never before did we have the medicines that would enable us with additional study and research to cure the so-far-incurable diseases of man. Never before did we have the means to feed people in the world. We now have this power within ourselves. Just think what we win if we win!

It seems to me we make the opportunity real by recognizing that government by its very nature cannot make the decisions that are necessary in the present situation. It cannot make those decisions without a mandate from the people themselves. A government exists for the purpose of protecting its sovereignty. But we now have decreed a higher sovereignty in the world, a human sovereignty.

There comes a point in every democracy at which the people must lead the leaders. This time is now. I believe that you understand the language of tomorrow. I believe that you will vindicate the next generation, and in so doing give heart to a man in Lambaréné in French Equatorial Africa, who now regards this as the most important issue in human history and is prepared to give his life for it, and who, I am sure, will be glad to hear when I write to him tomorrow that there is a group in Cape May, New Jersey, which not only understands his language but is making his language come to life.

## Quaker Work Camp in Alaska

FIFTEEN young people are giving their summer in a Quaker project to improve living conditions in an isolated Alaskan village. The group is at Beaver, Alaska, a village of about 110 Indians and Eskimos, just six miles below the Arctic Circle. It is sponsored by the American Friends Service Committee. The volunteers will build about a dozen cabins to reconstruct the village away from the Yukon River, which is gradually eroding the present homesites. Though the cabins will be modest, they will be the first dwellings the villagers have had with windows, floors, and wall partitions. The project was begun by the Alaska Rural Development Board, which supplies tools and machinery for the work.

The campers flew from Seattle to Fairbanks, about 100 miles south of the village. The final leg of the trip was made by a small plane which required two trips to take the group to its destination. They will live in three prefabricated huts erected recently. Water and sanitary facilities have been improvised by the campers. A shower was arranged by erecting a barrel on timbers seven feet high and enclosing an area beneath with wooden slabs. The muddy water from the Yukon River is boiled or treated with chlorine for drinking.

Dr. John Ferger, a physician, 10 Union Street, Dryden, New York, and his wife are directors of the camp. He previously worked in Alaska while doing alternative civilian service as a drafted conscientious objector. They are accompanied by their three young daughters. The American Friends Service Committee conducted one previous project in Alaska. In 1953 it had a work camp in Kake in the southeast portion of the territory.

Among the Americans at the camp are Doris Atwater, Anore Bucknell, Sally Elliott, Christopher Fried, William Hickman, Joseph Kotzin, Florence Lincoln, Gerald Morsello, George Rhoads, Bonnie Richman, Amos Roos, Joyce Seelye, and Virginia White. Two foreign students are in the camp, Jiro Watahiki of Japan, a student at Pendle Hill near Philadelphia, and Elizabeth Milne of Yorkshire, England, who received a graduate degree from Smith College.

## Letter from New England

KENNETH BOULDING, in his opening address the first night of New England Yearly Meeting, said that the test of a Society is whether it is redemptive. Does it take the soiled tissue of our lives and make it over into something new? Many of us had that experience at this year's sessions of New England Yearly Meeting. Our lives were made over, at least for the moment. Kenneth Boulding spoke of man as a listening post, a receiver of messages, but a doer also. "It is a combination of the listening ear and the itching foot that gives Quakerism its power."

In the Bible Half-hours Katharine Paton touched on the same theme in considering the books of Samuel. "Speak, Lord; for thy servant heareth." "We know that

He can and does speak to us," says the Yearly Meeting Epistle, "but our ability to be reached by God depends upon whether we can say with Samuel, 'Thy servant heareth.' Only as we are able to conquer our pride, complacency, self-will, and inertia, and only as we open our hearts to God, do we hear His voice. Such listening releases the power to transform our lives."

Alexander C. Purdy assured us, in his closing address on Sunday afternoon, that "if a man is silent, humble, and obedient, God will speak to him, the light will shine upon him." "It is the inward light that brings us into unity, an inward and essential unity, not just a backslapping congeniality. The genius of Friends lies in a deep unity which can stand the strains and stresses of human relationships, the kind of unity that underlies a marriage, a unity deep and tough enough to permit freedom."

In the very moving morning and afternoon sessions in which the Yearly Meeting considered the question of affiliating with the Friends General Conference, it was brought out that it was particularly appropriate for New England Yearly Meeting, as a constituent member of the Five Years Meeting, to take the initiative in affiliating with the Friends General Conference. New England was the first of the separated Yearly Meetings to unite, in 1945. It is a Yearly Meeting made up of many different kinds of Friends. "There is a great variety of points of view among us. Yet we have found a unity that underlies our differences, a unity that comes from living and working and worshiping together." The decision on affiliation was put off another year, as there was still uneasiness in the minds of some. But the sense of worship that pervaded the discussion, the careful consideration given the minority point of view, the brevity and aptness of what each speaker had to say made these sessions a wonderful example of the Quaker business method at work.

A similar sense of unity (this time mixed with feelings of repentance and considerable humility) underlay the sessions set aside for the School Committee and the Special Committee on Moses Brown and Lincoln Schools. An entirely new atmosphere of trust and understanding and good communication has come about since last year's sessions of the Yearly Meeting. Under the leadership of Willard Ware, the School Committee has made a fine new beginning. "Friends throughout the Yearly Meeting are concerned, willing, and sometimes anxious. The non-Friends associated with the schools are friendly, cooperative, and looking to the Quakers for guidance and leadership. If we all play a part: parents, alumni, students, faculty, trustees, School Committee, Friends throughout the Yearly Meeting, our schools can continue to grow and prosper and provide the kind of Quaker education we dream about."



There were other highlights. One thrilling evening was devoted to reports from four extraordinary new ventures established within the Yearly Meeting in the past five years: Woolman Hill, Beacon Hill, the Meeting School, and South China Camp. One evening a panel of scientists described the horrors of nuclear warfare. At an afternoon session Moses Bailey spoke movingly of the work on the mission field at Ramallah, Jordan, in the turmoil around the Holy Land. Another afternoon a decision was made to sell the present Huntington Home for older Friends and move to a safer and more convenient structure, changing the name to the Huntington-Dixon Home and changing the composition of the committee in charge so that it would contain "six reliable men Friends and six women Friends" (nothing said about *their* reliability) in line with Sarah N. P. Dixon's will. And one evening young Friends entertained in a stimulating program that included the performance of a small orchestra consisting of a trumpet (played by a nine-year-old), two flutes, a clarinet, and an English recorder. Since there was no known music written for this peculiar combination of instruments, Timothy Cheney, the adult leader of the group, composed a piece for the occasion, composing it bar by bar during rehearsals to stay within the talents and capabilities of the performers!

It was a fine Yearly Meeting, pervaded by a sense of God's presence. The worship sessions were many and fruitful, and the Sunday morning service was, in the words of Alexander Purdy, "the finest meeting for worship I have attended in a long time."

THOMAS R. BODINE

## The Golden Rule

**L**YLE TATUM, chairman of Non-Violent Action against Nuclear Weapons, and the crew of the ketch *Golden Rule* have announced the termination of the *Golden Rule* project against the nuclear tests in the Pacific. The following statement was received from the crew of the *Golden Rule*, now serving sixty-day jail sentences in Honolulu:

When we sailed the *Golden Rule* for the bomb test area, we stated that we would proceed as far as possible. We sailed from San Pedro to Honolulu. Twice we have attempted to sail from Honolulu to the Marshall Islands bomb test area. Twice we have been stopped by government action.

The second time we were sentenced to sixty days in prison. We are still in jail. It is, therefore, impossible for us to sail again before the end of the present tests. Hence we must regretfully announce that we have proceeded as far as possible and have been stopped.

At the same time the crew of the *Golden Rule* announced their backing of Dr. Earle Reynolds, former Antioch College anthropologist, who is captain of the ketch *Phoenix of Hiro-*

*shima*, which left Honolulu June 11, bound for Japan via the nuclear testing area. Aboard the boat, a 50-foot ketch, is the Reynolds family, including two teen-age children, and a Japanese crewman, Niichi Mikami. Before sailing, Earle Reynolds issued a statement which said in part, "This trip is the culmination of a four-year voyage around the world. By this final trip we are calling on the people of the United States to examine their government's policies and actions which are now gravely suspect in the eyes of the world."

Lyle Tatum, in Philadelphia, stated that the end of the *Golden Rule* project does not mean the end of opposition to nuclear testing on the part of Non-Violent Action against Nuclear Weapons.

From the Honolulu City Jail, Albert Bigelow, William Huntington, George Willoughby, Orion Sherwood, and James Peck sent a letter to President Eisenhower, again urging that he use the powers of his office to stop the current series of tests in the Pacific and "to start turning the course of history away from nuclear warfare."

On June 28 the *Golden Rule* protest ship was sold to an undisclosed buyer. The asking price was \$16,000, but the price actually paid was not divulged. The money will be used to pay costs of the project.

## Internationally Speaking

(Continued from page 462)

and Peace Studies that practicable methods of inspection can be worked out. He recalls that in the spring of 1955 the Soviet Union accepted the inspection proposals put forward by the Western powers, who withdrew their proposals without explanation the next September.

The elimination of military aircraft, particularly of bombers, was found to be possible at the Geneva Disarmament Conference. In 1933 this proposal was nearly accepted. It was blocked by the then Secretary of State for Air in the British Cabinet, who defeated the Prime Minister and Foreign Secretary. The "service" ministers, however, have not always won such arguments. The disarmament of the boundary between Canada and the United States was achieved by Lord Castlereigh and John Quincy Adams against the advice of their colleagues in the military departments.

Elimination of nuclear weapons is needed, and supervision to make sure that the elimination is real is practicable, although probably not likely to be perfect. The delivery of nuclear weapons, however, would be greatly restricted by the elimination of bomber planes, missiles, submarines, and aircraft carriers. In these cases evasion is more difficult, and most of the necessary arrangements were worked out by the Geneva Disarmament Conference. They are ready to be used whenever the nations really wish to increase their safety. The Geneva Conference has also provided the basic outlines of control of "conventional" weapons, including manpower.

*The Arms Race* reviews and summarizes the work for disarmament both in the United Nations and the League of Nations, as well as in the naval limitation agreements of 1922 and 1930, whose importance is rightly insisted on. Mr. Noel-Baker is blunt about difficulties, insistent about opportunities to advance, and emphatic about the necessity of ending the arms race. He shows that on the whole the technical problems can be solved and that the serious question is whether the governments will make the political decision to move toward national safety.

*The Arms Race* is well indexed, gives a useful "Who's Who" of most of the authorities quoted, and has helpful references forward and back to related material in other parts of the book. It is readable. It describes the complex and almost mystifying modern weapons with careful reference to scientific and military authorities, yet with direct simplicity helpful to nontechnical readers. It outlines a program with enough detail to deserve the attention of statesmen, and enables citizens to learn what can reasonably be expected of their statesmen and what they themselves must be prepared to support.

Mr. Noel-Baker does not regard disarmament as an isolated affair. He thinks of it in the context of a world organization able to offer peaceful methods of dealing with all kinds of disputes and prepared to do something in the way of restraining resort to war. He quotes a letter to Lord Robert Cecil, written during the Second World War by Winston Churchill: "This war could easily have been prevented, if the League of Nations had been used with courage and loyalty by the associated nations."

July 24, 1958

RICHARD R. WOOD

## Friends and Their Friends

The American Friends Service Committee has approved the allocation of \$3,000 to help meet emergency needs rising out of current difficulties in Lebanon. The Committee responded to reports of food shortages and medical needs among both Christian and Moslem groups in Lebanon. The money was immediately sent to a Service Committee representative in Beirut. A spokesman for the Committee said, "The situation is being followed closely by Quakers in Lebanon, who have been asked to inform the Committee of emergency needs as they develop."

The Service Committee has been active in the Middle East since it was asked by the United Nations to administer relief to Arab refugees in 1949 in the Gaza strip. Following that experience the Committee started community service programs in Israel and Jordan.

Our next issue, to be dated August 23, 1958, will contain 20 pages. Beginning with the issue of September 6, 1958, the FRIENDS JOURNAL will resume weekly publication.

On July 24 the American Friends Service Committee asked for the immediate withdrawal of all American military forces from Lebanon and simultaneous enlargement of the U.N. Observation Group as the first steps toward peace and stability in the Middle East. As a next step the Committee suggested that the United States go immediately before the United Nations and declare its readiness "to cooperate with all nations in comprehensive plans for the social and economic development of the Middle East."

"At the same time a companion proposal should be presented calling for major efforts by the United Nations to resolve the economic and political problems that prevent any settlement of 900,000 Arab refugees whose presence is a constant source of bitterness and a tragic example of prolonged human suffering."

Lewis M. Hoskins, Executive Secretary of the Committee, sent a copy of the statement to President Eisenhower.

The Committee's statement said it deplored "the fact that these actions were initiated entirely outside the auspices of the United Nations, at a time when that body was undertaking in Lebanon measures designed to discourage infiltration across borders. This action of the United States government jeopardizes the effectiveness of the United Nations as the world's best hope for peace."

The Committee commended the United States for placing the matter before the Security Council and insisting that further discussions of the crisis be held under its auspices.

Historically, the Committee said, Americans have criticized the tendency of other powers to treat the Middle East as a pawn in the European power struggle.

"Since its closer involvement in the area, the United States has spoken and acted in ways which to the Arab world are little different from those which Arabs have resented in the past."

"Americans far too often look upon the Middle East as the private domain of the West . . . fail to recognize the genuineness of the rising tide of Arab nationalism and the legitimate demands of Arab states to manage their own affairs."

"The Baghdad Pact and the Eisenhower Doctrine seem to us to perpetuate the old concept of Western domination for Western ends, and every soldier and marine landed in Lebanon reinforces this impression."

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Harold Tollefson, pastor of the Friends Meeting at Sabina, Ohio, assumed his new duties as pastor of Minneapolis Friends Meeting on August 1, 1958. Before going to Sabina, Harold Tollefson was Secretary of the Five Years Meeting Advance Program and served for many years as Secretary of Baltimore Yearly Meeting, Homewood.

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Dr. Ned B. Williams, Professor of Microbiology at the University of Pennsylvania's School of Dentistry, was recently made President of the International Association for Dental Research. More than 700 of the Association's 1,000 members attended the convention, which was held in Detroit. Dr. Williams is a member of Swarthmore Meeting, Pa.



On the cover of the April issue of *American Forests* appears an excellent picture of Alfred Stefferud, showing the titles of contributions he has made as Editor of the U. S. Department of Agriculture Yearbooks since 1947. A feature article details the quality of these source books on *Trees, Water, Soil, Insects*. The 1958 publication will cover *Land Use and Ownership*. The creed of the author is expressed in the final words: "The future cannot be trusted to luck, but will require foresight and planning to assure judicious use of our land heritage and its maximum contribution to our well-being."

Alfred Stefferud is a member of Goose Creek Monthly Meeting, Va., and Program Chairman of Baltimore Yearly Meeting, Stony Run, which is meeting with Baltimore Yearly Meeting, Homewood, at Western Maryland College, Westminster, Md., August 8 to 13.

Edward Miller, Director of Continuing Education of Antioch College, was recently appointed chairman of the Religious Education Section of the Adult Education Association of the United States. He is a member of Providence Monthly Meeting, Media, Pa.

The second American Friends Conference on Race Relations will be held at Westtown School, Pa., over the Labor Day weekend, beginning on Friday, August 29, 10:30 a.m., and closing on Labor Day after a late lunch. The conference is an outgrowth of the Conference on Race Relations held in Wilmington, Ohio, in 1956. Allocations for 205 participants have been given to all Friends groups. Each Yearly Meeting will select its own representation. It is expected that the conference will move ahead in the implementation of the declaration and queries made at the 1956 conference. In the program, talks by concerned Friends and experts in the field of race relations will alternate with sessions in smaller groups, in which the topic of the conference will be further explored as it relates to housing, employment, education, and recreation. Information can be had by writing to Victor Paschkis, Secretary of the Conference, c/o Room 624 Engineering, Columbia University, New York 27, N. Y. Young Friends interested in attending the Conference should write to Kay Krewson, 638 Hillcrest Avenue, Glenside, Pa.

Three Russians will arrive August 10 for a four-week visit in the United States under the sponsorship of the Young Friends Committee of North America. The Committee of Soviet Youth Organizations has appointed Vladimir Nicolaev, Vladimir Yarovoi, and Anatoli Glinkin as the visitors. Traveling with the Russians will be six American young Friends.

The tour of the group will take them to New York; Philadelphia; Washington, D. C.; High Point, N. C.; the T.V.A. at Knoxville, Tenn.; Indianapolis, Ind.; Chicago; West Branch, Iowa; and Des Moines. In most places Friends families will be hosts for the group. Visits to factories, schools, courts, cultural events, stores, museums, social service agencies, and

farms will be included in the tour in an attempt to give the Soviet visitors a well-rounded picture of American life.

Young Friends who will travel with the Russians, or act as hosts at one point in the trip, are Richard Taylor, Paul Lacey, Mary Ellen Hamilton, and Mary Hohler of Philadelphia; France Julliard of Washington, D. C.; Wilmer and Rebecca Stratton of Columbus, Ohio; Eleanor Zelliot of Richmond, Ind.; and Robert Osborn of Evanston, Ill. The Russians will return to New York on September 6 to begin their trip home.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

May I draw attention to the fact that the House of Representatives has passed the Humane Slaughter Bill, H. R. 8308? It is due to come to the Senate floor shortly. Mr. Alfed P. Davies, head of the powerful meat packers' lobby, is busy among the Senators. Anyone interested in seeing this legislation passed should write his Senators at once. Address them at Senate Office Building, Washington, D. C., and do not fail to give the number of the bill, H. R. 8308.

Wichita, Kansas

IRENE VICKERS BAKER

[Rudolph J. Supplee of Aldan, Pa., writes that "there is a bill, S. 1497, before the Senate Committee on Agriculture and Forestry to provide for humane slaughter of livestock. It should be brought before the Senate before this session adjourns." Chairman of the Committee is the Hon. Allen J. Ellender of Louisiana.—Editors]

May I correct an error on page 416 of the FRIENDS JOURNAL of June 28? I find there an announcement for June publication by the Johns Hopkins Press of my book *The Father of the Brontës*. The date of publication has now been set for September, after September 5, I am told.

While I do not subscribe to the FRIENDS JOURNAL, since I live with my cousin, Emerson Lamb, who is a subscriber, I am a regular, cover-to-cover reader of the magazine. I particularly like your editorials; they speak to my condition.

Baltimore, Md.

ANNETTE B. HOPKINS

I must confess at being surprised and a little embarrassed to find some of the French slogans which I quoted translated into English. I did not think it was necessary to do that, but, if you wish me to, shall be pleased to put English versions of French quotations in brackets. On this occasion "Massu au poteau" does not mean "Club the fat leg." I suspect this was concocted with the help of a dictionary. Massu is the Paratroop Commander who played a major role in the movement in Algiers, and the slogan means "Massu to the post." On a minor point, "Les fascistes ne passeront pas" should read "The Fascists shall not pass."

Paris, France

WOLF MENDL

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### AUGUST

6 to 10—Pacific Yearly Meeting and Pacific Coast Association at the University of Redlands, Redlands, Calif.

8 to 13—Baltimore Yearly Meetings, Homewood and Stony Run, at Western Maryland College, Westminster, Md. Speakers, Moses Bailey, Jerome D. Frank, J. Floyd Moore, Emmet M. Frazer.

9—Abington Quarterly Meeting at Cheltenham, Pa. Meeting on Worship and Ministry, 2:45 p.m.; meeting for worship, 4 p.m., followed by business; supper, 6:30 p.m. (bring box supper; beverage and dessert will be served.)

9—Burlington Quarterly Meeting at Crosswicks, N. J. Meeting on Worship and Ministry and meeting for worship, 2 p.m.; business, 4 p.m.; supper, 6 p.m., will be provided. One or more members of the Philadelphia Yearly Meeting Peace Committee expect to attend.

10—Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House. At 9:45 a.m., Bible study led by Dorothea Blom ("The Psychology of the Psalms"); 10:30, meeting for worship; 11:30, business; 12:30, lunch (bring basket lunch); 1:30 p.m., address by Katherine Phelps of the Westchester County Mental Hygiene Association; 2:30, completion of business.

10—Annual Reunion of the Conscientious Objectors of World War I at Black Rock Retreat, Route 472, four miles south of Quarryville, Pa., 9 a.m. Sermon by Lloy A. Kniss, a Mennonite. Bring your own lunch; coffee will be served.

10—Calm Quarterly Meeting on Worship and Ministry at Exeter Meeting House, Pa., 1:30 p.m. Meeting for worship, 11 a.m. Bring box lunch; dessert and beverage provided.

16—Calm Quarterly Meeting at East Calm Meeting House, on State Route 340 northeast of Coatesville, Pa., 4 p.m. Bring a box lunch and beverage; dessert provided. After supper, D. Robert Yarnall, "Friends Ideals in the Business World Today."

16 to 20—North Carolina Yearly Meeting, Conservative, at Cedar Grove, near Woodland, N. C.

22 to 24—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio. Worship, business, fellowship, address by J. Floyd Moore, "A Spiritual Ministry for Our Times."

24, 31—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

25 to 29—Young Friends Conference at Camp Onas, Rushland, Pa.

28 to 31—Illinois Yearly Meeting at Camp Wakanda on Lake Mendota, Madison, Wis. Worship, business, round tables, recreation; addresses by Eric Curtis, Levinus K. Painter, Gilbert F. White, and McClure McCombs.

29—Salem Quarterly Meeting on Worship and Ministry at Woodbury, N. J., Meeting House, 7:30 p.m.

29 to September 1—Annual Retreat Weekend at Pendle Hill.

Cost, \$20. Advance registration is necessary; write the Secretary, Pendle Hill, Wallingford, Pa.

29 to September 1—American Friends Conference on Race Relations at Westtown School, Westtown, Pa.

30—Bucks Quarterly Meeting at Falls, Pa., 10 a.m.

### BIRTH

**STABLER**—On July 9, to George M. and Jeanne Johnson Stabler, their fourth child, a daughter, **REBECCA LYNN STABLER**. She is the tenth grandchild of Laurence J. and Sarah M. Stabler and the 29th great-grandchild of Ida Palmer Stabler. The parents are members of Clearcreek Monthly Meeting of Earlham College, Richmond, Ind., and the paternal grandparents and great-grandmother are members of Swarthmore Monthly Meeting, Pa.

### ADOPTION

**SOLLMANN**—On June 2, by Elfriede M. Sollman, **MARIANA INÉS**, born September 25, 1956. Elfriede Sollmann is a member of New Haven, Conn., Monthly Meeting.

### DEATHS

**CHAMBERS**—On July 21, **FRANCES CANBY CHAMBERS**, wife of the late J. Howard Chambers, aged 99 years and nine months. She outlived her husband and all of her four children. She was a member of Central Philadelphia Monthly Meeting.

**DARLING**—On July 23, in California, **CHARLES D. DARLING**, aged 18 years, of Ithaca, N. Y. He was the son of Dr. C. Douglas and Ruth Walton Darling and a grandson of George A. and Emily I. Walton. A graduate of Ithaca High School, he had been admitted to the University of Maine.

**MENDENHALL**—On July 5, at Westfield, N. J., **WILLIAM ORVILLE MENDENHALL**, at the age of 79. He is survived by a son, William, living at New Orleans, and two grandchildren. Dr. Mendenhall had been President of Friends University, Wichita, Kansas, and of Whittier College, Calif. He had also served for a time as Presiding Clerk of the Five Years Meeting.

**STRINGHAM**—On July 1, after an illness of three weeks, **GERTRUDE MARSHALL STRINGHAM** of Plainfield, N. J., aged 89 years. She was an active member of Rahway and Plainfield Monthly Meeting, N. J. She was the widow of Norman D. Stringham and is survived by a daughter, Winifred S. Bauer of Atlanta, Ga.; a son, Leroy M. Stringham of Summit, N. J.; a grandson and two great-grandchildren. Interment was in the Friends Cemetery, Amawalk, N. Y.

**WASHBURN**—On July 3, at Newtown, Pa., **ELIZABETH CHADWICK WASHBURN**, wife of the late Charles E. Washburn, in her 90th year. She was a member of Quaker Street Monthly Meeting, N. Y., and was also very active in the St. Petersburg Meeting, Fla. Surviving are three daughters, Helen Cadwallader of Philadelphia, Pa.; Miriam Keever of East Northfield, Mass.; and Martha Fronefield of Wayne, Pa.; several grandchildren and great-grandchildren.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sun-

day, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**BOULDER**—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 3-1478, for information and transportation.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W.,

one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.



**ILLINOIS**

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5613 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

**INDIANA**

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**IOWA**

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

**KENTUCKY**

**LOUISVILLE**—Meeting and First-day school, 10:30 a.m., Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

**LOUISIANA**

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

**MARYLAND**

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**MASSACHUSETTS**

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

**MICHIGAN**

**ANN ARBOR**—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone Townsend 5-4036.

**MINNESOTA**

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

**MISSOURI**

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**NEW HAMPSHIRE**

**DOVER**—Friends meeting, 11 a.m., Central Avenue opposite Trakey Street. S. B. Weeks, Clerk, Durham 413R.

**NEW JERSEY**

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**PLAINFIELD**—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

**RIDGEWOOD**—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

**SHREWSBURY**—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

**NEW MEXICO**

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

**NEW YORK**

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

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**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

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**VIRGINIA**

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**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

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# FRIENDS JOURNAL

*A Quaker Weekly*

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VOLUME 4

AUGUST 23, 1958

NUMBER 30

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## IN THIS ISSUE

*S*ILENCE is not an end in itself, but a means to a higher experience. It is the opportunity not only for prayerful meditation, for the unfolding of truth and the apprehension of duty, but for the realization of the divine forgiveness, the renewal of our wills, and the upbuilding of our inward being in communion with the divine love.

—FRIENDS BOOK OF  
DISCIPLINE (London)

### Balancing Life in Unsettled Times

. . . . . by Anna Brinton

### The Challenge of Housing

. . . . . by Paul Blanshard, Jr.

### New York Yearly Meeting

. . . . . by Adlyn Wheeler

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*Letter from Japan—Lebanon Relief*

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Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, AUGUST 23, 1958

VOL. 4 — No. 30

## Editorial Comments

### *An Appeal for Prayer*

THE World Committee for Consultation has directed a special appeal to the Clerks of Yearly Meetings and the Editors of Friends periodicals that Friends everywhere share the concern of Switzerland Yearly Meeting to support the summit meeting of the heads of governments by united prayer. The Committee's appeal says, "If and when a summit meeting should occur, may we count on every Friend to pray earnestly that the participating heads of governments shall approach their task with humility and with good will, that the Love of God may be permitted to work through them."

Friends are asked to pray with faith and "not make the prayer a demonstration." We are encouraged to unite in our local communities with others who pray for the rule of peace. Friends might well take the initiative in starting such prayer groups. If a special group of Friends wants to go "under concern" to the city in which the summit meeting might be held, they should have the prayerful support of all Friends. The WCC reminds us to include in our prayers especially Friends in Lebanon, Jordan, Cyprus, and Cuba.

No matter what organizational form or name this conferring of governments may eventually take, such an appeal is valid, and Friends will want to give it concrete expression.

### *Labor Day*

This year's "Labor Sunday Message," approved by the Executive Board of the Division of Christian Life and Work of the National Council of the Churches of Christ in the United States of America, puts before us once more the importance of labor in our nation. More than 60 million people in the U.S.A. are listed as "gainfully employed," and about one third of them belong to labor unions. Such statistics ought to be kept in mind whenever we assess the dynamics of existing and competing forces. The "Labor Day Message" reminds both labor and management of their duty to exercise responsibility in wage and price policies and consider their impact upon the country's economy. Labor is warned against the ever-present dangers of racketeering, featherbedding, and other unethical practices shown to exist in several

unions. Business groups are similarly reminded of the need to subject themselves to self-analysis and corrective action.

The General Assembly of the United Nations adopted ten years ago in its "Universal Declaration of Human Rights" the demand for protection against unemployment. In spite of the fact that the insurance aspect of the problem is increasingly improving, it remains a tragedy, so the "Labor Day Message" states, that work ceases for millions when there is so much work to be done.

The Message also restates the concern of the Churches for freedom of thought, conscience, and religion, for social security and for "a standard of living adequate for health and well-being."

### *In Brief*

The first relief supplies from U. S. Protestant churches to the Polish people in more than ten years crossed the Atlantic in mid-June. Two ships, the *Dakota* and *Minnesota*, carried six tons of clothing and bedding and one ton of vitamins and medical supplies shipped by Church World Service to the desperately needy people of Poland.

At the World's Fair in Brussels, the Pocket Testament League will distribute over 75,000 Gospels of John in five languages. Free, independent distribution of literature is not permitted; this regulation was made to prevent the use of literature for Communist propaganda. Arrangements were made, however, for the Pocket Testament League Gospels to be distributed by the Belgian Congo Protestant Mission, who have an authorized booth at the Fair. Gospels are being distributed in Dutch, French, German, Danish, and English.

According to a recent Gallup Poll, the number of abstainers in the adult population of the United States has increased 12 per cent since 1946. In 1946, 67 per cent were drinkers and 33 per cent abstainers, whereas early in 1958 the score is 55 per cent drinkers and 45 per cent abstainers. At that rate (1 per cent per year) the number of abstainers in the adult population will equal the number of drinkers by 1963, and as early as 1964 the abstainers will be in the majority. Temperance education is vital and gets results.

## Balancing Life in Unsettled Times

By ANNA BRINTON

THIS Cape May Conference, appealing as it does to all ages, is a special blessing to the senior section of the Society of Friends. We have been informed, and we have been stirred up. We have also been so happily cared for that we scarcely noticed our waning powers. At leisure for enjoying the society of old friends and for making new acquaintances, faring sumptuously every day, we have also given attention to things divine. There's no denying that the times and now space are unsettled, but we older Friends at Cape May are enjoying a balanced life, and those who are not so balanced are not here.

While you younger people are trying to take care of mankind, we have reached the stage at which our major responsibility is to take care of ourselves and do what we can for our families and our Meetings. I say ourselves first, because if we don't take care of ourselves, others will have to do it, and that will deflect them from taking care of mankind.

Slipped age used to be much worse off than we are today, as these words from the eighteenth-century epitaph of a man born a Friend will testify: "The latter part of his life was greatly interrupted by a series of painful disorders which he sustained with exemplary resignation and fortitude." We are indebted to the applications of modern science for repairing our seeing, hearing, and chewing, as well as for the medicines that relieve our various maladies. But we do sometimes ask ourselves: "Was it ever intended that there should be so many of us?"

In olden times the aged were few. They are still few in the underdeveloped areas. If there had been more, they might not have been so revered. Happy are those whose later years are not a footnote to life but an interesting last chapter!

A student wrote me recently from Japan: "Many of us here live in constant fear and resignation which seems to come from the uncertainty of our tomorrow and the pains of yesterday."

I once asked in an Indian village why the old women were so emaciated. The terse answer was: "Grandmothers don't eat."

In the United States our Social Security assures most people food. But bereavement and other sorrows, sickness, and the bitter feeling of inadequacy still have to be

coped with individually. We know that the merciful provision of simple faithfulness can disarm pain and grief, and enable old people to retain their capacity for joy. "In youth we learn, in the middle years we act, in old age we should enjoy," said a 90-year-old relative of mine.

There are two traps which have to be especially avoided in our relationship to our families and Meetings; they are indolence and omniscience. By indolence I mean unwillingness to take our right responsibility. By omniscience I mean the assumption that because we have lived a long time, our judgment is final. Added to these is the miserable tendency to talk too much and listen too little, both in and out of Meeting.

A normal Meeting includes all ages. In pioneer communities new Meetings are sometimes entirely made up of young parents and small children. Declining Meetings are apt to consist of just a few old Friends. Last winter I visited a Meeting, unique, I should think, in the Society of Friends, composed almost entirely of young men. The girls had not yet found out about that one. Best and most typical is a balanced group, including all ages. There is something unnatural about a Meeting that is without our "beloved and valued" older Friends.

"The function of the old is to pray and bless," says a Russian proverb which is really biblical. It was the aged Simeon who said: "Mine eyes have seen thy salvation which thou hast prepared before the face of all people." The evangelist Luke also supplies the comfortable information that there was in the temple an ancient woman who "spoke to all them who looked for redemption."

If we expect young Friends to "take responsibility," as we say, for the Meetings, we too must exercise our gifts under divine requirement and restraint. Seeking, finding, and revealing do not belong to particular periods of life. But how great is the temptation to take up the time! This we must conscientiously resist if we would not be ashamed of our stewardship.

John Bunyan's pilgrims came toward the end of their way to an enchanted spot where their one desire was to take a nap. Here for emphasis the writer drops into verse:

When saints do sleepy grow, let them come hither  
And hear how these two pilgrims talk together.  
Yea, let them learn of them in any wise

Thus to keep open their drowsy slumbering eyes.

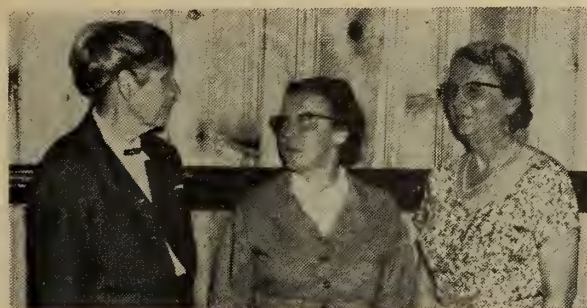
And what is the subject of conversation that keeps these pilgrims awake? It is their own spiritual life, how it was originally awakened, what adventures they have had on their way, and how God has shown them Christ.

Anna Brinton is Director Emeritus of Pendle Hill. The above address is one of three given on the same theme at the Sunday evening session of Friends General Conference. The addresses by Dorothy G. Thorne and Elizabeth Watson will be carried in a later issue.



Long before Bunyan, Plutarch wrote in one of his essays: "A character imperturbable carries on glad activity with a high heart, and this sustains old age. Fair deeds always leave behind a memory pleasing and fresh, as censers retain their fragrance even after they are emptied."

The first Latin classic published on this continent was Cicero's essay on old age. Here two young men ask an old man to give them a preview of old age. Cicero was sixty years old when he wrote this dialogue, and our Colonial Quaker James Logan at about the same age,



ANNA BRINTON, ELIZABETH WATSON, and DOROTHY G. THORNE, who gave addresses at Friends General Conference, Cape May, N. J., on June 29

sixty, translated it for his own amusement, as he says in the preface, and to cheer an older Friend, Isaac Norris, who was sick. Benjamin Franklin, charmed with the translation and especially pleased with the notes, printed it on durable paper in handsome primer type for readers with failing sight. He even left a few blank pages at the end for personal comments. This little book, now a collector's rarity, was the finest production of the Franklin press.

As the very best way to learn how to be a good teacher is to watch good teachers, so younger people wanting to grow old gracefully should pay attention to those who have successfully balanced their lives in unsettled times. I am thinking especially of two English Friends and two Americans, Joan Mary Fry and Barrow Cadbury, Rufus M. Jones and dear Jane Rushmore. Joan Fry's Swarthmore Lecture, "The Communion of Life," helps us to realize that the spiritual and material spheres are not separate; each is found in and through the other, and the whole is sacramental. She quotes from von Hügel, ". . . Christian beauty is distilled out of accepted difficulties." Joan Fry encouraged us all to be lifelong learners in "the higher school of the Holy Spirit."

Barrow Cadbury was a business man. He loved figures and the balanced account, but equally absorbing to him was the plight of juvenile delinquents, young persons "in danger of losing their right place in society." He attended meetings for worship and business with utmost regularity.

The silence meant much to him; so did the spoken word. Many of us can bear witness to his use of the right word at the right moment.

Rufus Jones will be before us again in Elizabeth Vining's memoir, and how indebted we all are to Emily Cooper Johnson for her lively portrayal of Jane Rushmore!

City housing today is inconvenient for old people—no garden to dig in, no roses to trim. Many prefer living alone or with their age mates. We say we don't want to be a burden; we mean we can't stand the hubbub.

If we are up to undertaking a great mission, this Conference has shown us a great mission ready to be undertaken. The blight on American character today is hardness of heart. We older people could, if we would, do something about it. We could help to train conscience.

Why are Americans believed to be cruel? For two very visible reasons: (1) We are the only nation that has used the atomic bomb, and we do not hesitate to prepare for full-scale nuclear war. (2) We are thought to be cruel to our little children. Thousands of American families, military and civilian, are living abroad. Soft spoken, foreign people hear American mothers talk unpolitely, and often in a loud voice, to their toddlers. They even threaten them.

Grandparents and all older Friends have more time than the often harassed mothers. We can do something to commend the beauties of cooperation to the recalcitrant young. Often nonparents can do more than parents. Think back in your own lives. Who was it who set the tone of neatness and sweetness, courage and truthfulness?

Along with our highly valued American seed of independence has sprung up the present crop of weeds repugnant to society. Nothing less than a long-range plan can rid us of them.

This may be the place at which we older people ought to take hold. Let us try to improve the public conscience by increasing the amount of tenderness, sympathy, and consideration. It was said of a prominent American at Hiroshima that he showed no contrition. As a people we are showing no contrition. It is urgent to begin with the young if we hope to replace hardness of heart with tenderness and Christian love.

## Human Science

By MILDRED A. PURNELL

So many forms can carbon take.  
Endure the heat and weight;  
Increase the years, and wait:  
Instead of coal, a diamond make.

## The Challenge of Housing

By PAUL BLANSHARD, JR.

FRIENDS who seek to give more adequate witness to the testimony on race relations two hundred years after John Woolman dramatized this concern have a rare opportunity in housing. Friends have already done good work in housing, but much more could be done by many Friends.

A man's home is no longer his castle; the economics of building and buying have made home a comparatively modest, functional place. Still, the kind of home he has determines where his children go to school. It influences his choice of a place of worship, of work or recreation, and his social standing. Should all men attain equal access to the best homes they can afford, America's race relations problem might be reduced to manageable proportions.

A certain kind of man in particular cannot choose his home freely now. The Negro is restricted in his choice by a plethora of misinformation, fear, and rumor believed by white residents, plus an economic power structure which profits from such beliefs. To cure this social ill, a more clear perspective on housing is needed, as well as a series of steps whereby Friends might bring their race relations concern fully to bear on this issue.

The heart of the housing problem is metropolitan. About two-thirds of the American people live in urban centers or nearby, and a high percentage of the country's 17,000,000 Negroes are flocking to the teeming ghettos in these centers. A city like Philadelphia confines its 500,000 Negroes in general to three or four downtown areas, and has given them access to only one per cent of new housing in the past twenty years.

To put this critical matter in perspective, I like to visualize it as a target. In the bull's-eye is city government—the interpreter of national, state, and local legislation on social problems, and the originator of policies which influence personal behavior.

In the black concentric ring next to the bull's-eye are the Negro ghettos—acres of overcrowded, underprivileged, neglected citizens who eat, sleep, work, play, worship, and die mostly without knowing the respect of white men called for in all religious doctrines. The blue ring adjacent on our target represents the areas within a city where the ambitious, educated, more prosperous Negroes have settled, often at the cost of seeing resident whites panic and flee as though the newcomers were

termites. Farther out geographically, in the next red circle, are the ramparts of suburbia, now relatively Negro-free but always troubled by the thought that some day even suburbia will be no refuge from the Negro. In the final green ring at the edge of our target is all the rural area which draws on the urban complex for economic and cultural sustenance, and where Negroes are no problem; they must usually live nearer to more modest and available jobs downtown.

This is the geography of housing segregation. What happens in each zone of our target area has bearing on the problem in other zones. When a Levittown is penetrated by a Negro family, white attitudes in every other circle are affected. The image of the Negro is everywhere revised. When whites flee the blue circle without checking the facts as Negroes arrive, their fears are imbedded in the whole urban complex of housing discrimination. The problem is a single package of indivisible pieces.

The initial string to untie in getting to the core of housing discrimination is a tired set of stereotypes. Negroes are dirty, it is said, tend to be criminal-minded, tend not to keep up their homes, are loud, brash, and lazy. The picture is, of course, true of selected individuals. It is false when applied to 17,000,000. God still endows each of His children—white or black or yellow or brown or red—with different attributes. It is *never* safe to generalize. Nor is it fair to blame or humiliate a victim for social and economic conditions forced upon him by our segregative practices.

Beyond the influencing factor of stereotypes, there are three common myths still blocking acceptance of Negroes as neighbors: (1) property values will be ruined when a Negro comes in; (2) loss of social prestige will result from having Negroes as neighbors, and (3) illicit sexual relations and perhaps intermarriage will grow out of today's acceptable practice of white and colored children (very small) playing together.

A legion of studies have shown that values are not permanently impaired when Negroes arrive. Panic selling by whites can lower values temporarily. But homes have no nerves; they will still be standing there, full of values, when human fears abate. We have seen this in my own home neighborhood, where we have been integrating for a year. Values have held fast, and in some instances improved. Even more pronounced has been the loving care of property by my new Negro neighbors.

The matter of loss of prestige is a complex issue. I have no friends who measure me on the basis of who

Paul Blanshard, Jr., a member of Chestnut Hill Meeting, Pa., is chairman of the Housing Program Committee of the American Friends Service Committee and chairman of the interracial Sedgwick Neighbors Association in the Mt. Airy section of Philadelphia.



lives next door to me, or on my block. One might speculate that the fear of loss of prestige when Negroes come in is more imagined than real. The Negroes I call friends are worth more to me as a Christian in a democratic society than any "friends" who would downgrade me for living my beliefs.

I feel that the third fear, too, is more imagined than real. Almost no one married the girl who lived next door. The few American marriages which are interracial carry an added burden in our time. All of us, no doubt, eventually will be one with God. Then racial supremacy will be as dead as Hitler, and young people will feel free to marry anyone. For the present we must see that marriages are based more on spiritual, cultural, emotional, and economic similarities of taste than on physical proximity. We must not, out of undue worry over casual contact between the races, unloose any genie which denies our families the chance to live democratically.

We may be able to surmount such stereotypes and myths. We must also be aware of a formidable power structure which feeds upon stereotypes and fears, profits from them, and reinforces segregation as a social institution. This consists of the sources which provide funds for housing—bankers and mortgaging agencies. Included are the sources which provide actual houses—the builders and present home owners. The final element is made up by the expeditors in home supply—the real estate agents.

You and I as home owners, by and large, are in the center of this power structure. We can, by our attitudes of tolerance, reverse at any time the fifty-year-old practice of the other elements in this situation to discriminate in housing. We whites have not exercised our moral option. Discrimination is therefore "business as usual" in the average banking house, builder's headquarters, or real estate office. The resulting housing segregation is justified—with some basis in logic—by a man like William Levitt saying: "What do you expect me to be, a social pioneer? Whites are just not ready for integration. My business is building, not crusading."

This is where we stand today. Overcrowded millions of our Negro citizens wait for morality to catch up with housing business as usual. The two-thirds of the world's population which is nonwhite views a Levittown turmoil with chagrin and hopes that our Christianity and democracy will rule out repetitions. There are many things which we as Quakers can do at this point.

We can help human relations groups teach the rightness of integrated living, such groups as the Race Relations Committee of Philadelphia Yearly Meeting or the Friends Service Association of the Delaware Valley.

We can assist in the passage of fair housing legislation for every state, laws which insure equal opportunity

in housing, just as fair employment laws have suggested proper citizen conduct in hiring and promotions.

We can accept Negro residents into our neighborhoods in the blue circle of the cities.

We can organize neighbors who may not have thought through, as we have, the inevitability and propriety of housing integration, and persuade them to try it.

We can, acting as Woolman did—relying on a moral basis rather than placing popularity uppermost—work with such agencies as Friends Suburban Housing and the American Friends Service Committee to speed democratic housing in suburbia.

This is the picture of a challenge. This is an hour when a fresh assertion of justice and democracy could have a towering impact on our future as free people. Friends have a long tradition in taking such courageous steps, dating back to the time when God moved George Fox to disturb hundreds with the message which founded Quakerism.

Are we asking too much then, standing here in the shadow of Fox and Woolman and with an eye on the rising tide of color around the globe, to call on Friends for a unified, wholesale, Quakerly response?

### Letter from Japan

THE past months have been a time of vigorous political activity in Japan. The Diet was dissolved the latter part of April, and the first three weeks of May were devoted to campaigning for the general election, which occurred on May 22. The election provided a unique opportunity to observe democratic institutions in action, and the outcome of this, the first trial since World War II of a full-fledged two-party system in Japan, was the subject of much speculation. (The Communist Party is legal but very small.)

In each of the three general elections for the Lower House since 1950 the Socialists had made significant gains. After the 1955 elections the two wings of the party reunited (the Conservatives also joined forces to form a single party at this time, the Liberal-Democratic Party), and the added strength this gave to the movement made a continuation of this gradual build-up seem likely. Thus most observers, academic and reportorial, expected the Socialist Party to register modest but significant gains of 15-20 seats in the 467-seat Lower House. (They had held 158 seats, or just over the minimum of 156 needed to block constitutional revision in the previous Diet.)

The public response to the campaign, however, was listless and a disappointment to the Socialists, who had counted on profiting from dissatisfaction with internal

economic conditions and Japan's current international position of close alliance with the United States. It was common talk that the spring *sumo* (traditional Japanese wrestling) tournament was attracting more interest than political speeches. The Socialists tended to speak irresponsibly on foreign policy matters, which they made the focal point of their campaign, secure in the knowledge that there was no chance of their being called to account by having to form a government. They accused the Kishi government of blocking trade with China and following the United States policy line in everything. The United States was their whipping boy in most foreign policy discussions.

The Conservatives, on the other hand, seem to have been rather successful in pressing their charges that the Socialists were betraying Japan's best interests in foreign policy and trade. They further charged, with evident success, that in internal politics the Socialist Party was the tail on the Sohyo (the General Council of Trade Unions, the largest and most vocal spokesman for organized labor) kite and thus did not represent the Japanese people as a whole.

The Socialists gained eight seats (far fewer than they expected), and the Conservatives gained three. (Some independents joined one side or the other). Consequently, the Diet line-up remains much the same. This amounted to a defeat for the Socialists and has called forth a good bit of sober reappraisal and analysis of their position.

In the meantime the Liberal-Democrats have a rather free hand to push forward their program short of attempting to revise the constitution. They are blocked from this since they do not have the two-thirds vote in the Lower House of the Diet necessary to initiate changes. In the frustration of defeat the Socialists resorted to bullying and the threat of force in the special session of the Diet just convened, but one can hope that moderate counsel will prevail among them and their commitment to the parliamentary system will deepen with experience.

The program and personnel of the Liberal-Democratic Party give pause for concern in several areas. A number of prewar and wartime political figures are re-emerging in roles of leadership. Kishi himself was in the wartime Tojo cabinets and spent time in prison after the war. Americans in their eager opposition to the Socialists find it easy to forget these past associations and actions.

In the long run the field of education is most critical, and the current controversy raging over the installation by the government of a teacher-rating system is very serious. Opponents say the system is designed to restore prewar thought control and the manipulation of the education system by the party in power. The government

replies that there must be some way to evaluate teachers' performances and prevent abuse of the system by the teachers. As with most situations, fault lies with both sides. The teachers' union has aroused justified criticism by its broadside opposition to all government proposals and by strikes and abuse of teacher privileges. On the other hand, the plan does appear to be aimed at centralized control of the education system for political ends.

The vernacular as well as the English-language press has given extensive coverage to the voyage of the *Golden Rule*, but unfortunately the deeper implications of this protest are not dealt with, or even recognized by the general public. There is popular acclaim for this evidence of opposition in America to the tests since support for a test ban is almost universal here. Japan is caught between Soviet test radiation brought over by winter winds from Siberia and American radiation brought from the Pacific by the prevailing summer winds. The underlying spiritual implications, however, of man's responsibility, first to God and second to his fellow man, whomever and wherever he may be, to which the actions of the crew of the *Golden Rule* are, I believe, intended to witness, are as little considered here as elsewhere.

Japan is host to an increasing number of international gatherings, and this summer Friends will be helping with many of these. Two international student seminars and two international work camps form part of the regular American Friends Service Committee program, and for these more than 20 young people from other parts of Asia will come to Japan. Six Japanese young people will go to an international work camp sponsored by the Friends Meeting in Hong Kong. The World Conference on Christian Education sponsored by the World Council of Churches will be held here also, and Friends are active in the planning for it.

The Tokyo Meetings are currently sponsoring a weekly series of public lectures on Friends' concerns. These provide an opportunity for serious reflection within the Society, as well as for sharing our message.

The visits here of Friends from abroad are much appreciated. Over the years there have been many who have come to learn and to receive as well as to give, and they are remembered affectionately. We can hope that there can be an increase in the number of Japanese Friends who are able to reciprocate and share their insight and spirit with Friends abroad. It is easy to fall into the habit of thought which conceives of the non-Western world as always being on the receiving end of aid, material and spiritual. Friends have a special responsibility to right this essentially unhealthy attitude of mind and the unhealthy relationships which it fosters.

JACKSON H. BAILEY



## New York Yearly Meeting

July 25 to August 1, 1958

THE 263rd sessions of New York Yearly Meeting met from July 25 to August 1 at Silver Bay, New York, during a time of great international tension. Certainly no one of us who were present at this Yearly Meeting came away unchallenged by the threads of feeling which kept weaving themselves throughout all the sessions. We were called over and over again to find new ways to express our basic Quakerism. We were urged to vitalize our Quaker faith. We were encouraged to search our hearts and souls to find the real meaning of life and to transform our beings. Not only our invited speakers but our committee chairmen felt a new urgency in these times and tried to reflect eternal truth in their reports and messages. David Henley spoke of the "golden thread of peacemaking which runs through all Quaker history" and for which we need to find

new avenues of usefulness. Peacemaking is not only needed in the political scene but in our homes, Meetings, and businesses.

We were very much aware of our committee structure as we had reports from long-standing committees, as new committees were set up, and as interim committees were given official status. Even Charles Hutton dealt with committees as he described their function in the faculty and student body of Oakwood School. An interesting discussion was opened by him when he asked, "Should attendance at First-day worship be compulsory?" Quaker education was also discussed by Hugh Borton, who described the purposes of Friends education and the problems we should be considering in relation to it. He urged us to act as human beings and not as automatons.

The Yearly Meeting gets a picture of the outreach of the Society of Friends and of its efforts to deepen the life of the spirit in the State of Society report and the report of Ministry and Counsel. A great deal of individuality in Meetings was evident, but also a common striving toward a widening of fellowship and a rediscovery of the "local dimension of depth." The range included a Meeting home in which a member of Martin Luther King's congregation lived this past year and Meetings which were very much occupied with supporting the work of the Mission Board. Ministry and Counsel explored

what it termed "the state of the soul." This was the outgrowth of this year's conference at Wilton, Conn., on "What It Means to Be a Committed Friend."

Statistically we had much to ponder on, for although our 6,688 members show a net gain of 46, and our established Meetings number 72, we are not adding to our membership in proportion to the growth of population.

The Disarmament Conference held at Camp Miami, Ohio, early this year was an exciting experience for several members of the Peace and Service Committee, who have since tried to extend public understanding of this subject through personal contacts, newspaper campaigns, talks given before local Meetings, church groups, and service organizations. Wilmer Cooper of the Friends Committee on National Legislation felt that the atmosphere in Washing-

ton had changed so that discussion of disarmament is no longer taboo. There is great concern and interest in disarmament and peace by people in top positions. To him this is a source of encouragement in the present crisis. The Yearly Meeting directed the Peace and Service Committee to formulate a letter to the crew of the *Golden Rule*, conveying our greeting; a letter to the President, urging the cessation of nuclear testing; and a letter to U.S. Delegate Lodge at the U.N., indicating the concern of the Yearly Meeting that U.S. Marines be withdrawn from Lebanon and that an earnest effort be made at the Summit Conference to arrive at a satisfactory solution to the Middle East problems. These letters were later approved by the Yearly Meeting although it is difficult to obtain a statement which adequately represents the variety of opinion in the Yearly Meeting.

The Prison Committee has done an outstanding job of preparing and circulating a booklet for New Jersey State legislators in an effort to bring about the abolition of capital punishment in New Jersey.

The efforts of the Indian Affairs Committee to assist the Indians on the Tuscarora Reservation in western New York State to protest the condemnation of their land have been an uphill job. Much misinformation has been disseminated



New York Yearly Meeting Clerks: JAMES W. STERRETT, *Reading*, RUTH W. ELDRIDGE, *Recording*, PAUL C. SCHWANTES, JR., *Clerk*, FRANCES B. COMPTER, *Recording*, MARION C. PRESTON, JAMES R. STEIN, JR., *Retiring Ministry and Counsel Clerks*, ARTHUR J. STRATTON, *Representative Meeting Chairman*.

among the 637 Indians on the reservation, and attempts to help them help themselves will take a good deal of time.

Pearl Spoon from the Mission School at Kaimosi, Kenya, made the East Africa Yearly Meeting sound very vital. There are now 28,000 Quakers in Kenya. It was humorously hinted at a later session that before very many years Kenya Quakers will be coming to the United States to assist American Friends in building up their Meetings! Meanwhile, Kenya needs the help of skilled workers. Skill and spirit—this is the combination which Leonard Kenworthy said Friends should strive for in all their undertakings.

Two interim committees were made standing committees: the Committee on Work with Youth, which described the background of the problems it is considering; and the Committee on Gerontology, which has centered its meetings during the year on various aspects of maturing creatively. Two new committees were set up, a committee to investigate the feasibility of establishing a Friends college in New York State and a committee to commence preparing the section dealing with faith and belief for our joint Discipline. Two special committees had their work extended for a year, the Africa Fund Committee, which promotes Friends work in Kenya, including the maintenance of six workers from our Yearly Meeting, and the Committee on Christian Unity. This Committee has been studying the desirability of voicing the approval of New York Yearly Meeting that Friends General Conference join the National Council of Churches. The Committee recommended that another year of earnest study be made by local Meetings in an effort to arrive at a greater degree of unity. George Walton spoke of his feeling that it would be advisable to join. Several people articulated their uneasiness in such membership.

Calvin Keene was busy all during Yearly Meeting, not only with his daily inspirational talks but also in informal sessions and with the closing message. Someone said to me, "He is an inspired choice." Certainly anyone who can describe the true Christian life as being very hard and difficult and yet make this the desirable goal is indeed inspired. His theme was the meaning of discipleship; and as each day passed, we were asked to examine our innermost motivations and reactions to understand what it means to be a Friend and to walk in the light of Christ.

No report of the Yearly Meeting would be complete without some description of the Junior Yearly Meeting. For more than twelve years New York Yearly Meeting has been developing its complete and inclusive program for all of our young people. This year almost half of our registrants were Junior Yearly Meeting members, with 95 high school students and a total of 231 children. It is certainly a great satisfaction to us as we proceed with the business of the Yearly Meeting to feel that training in leadership and in understanding how the Yearly Meeting functions is part of an ongoing process. Some of these boys and girls are now veterans of several years at these sessions.

Aside from this source of future strength to the Yearly Meeting, we feel that this program is important especially for those children who by geography or disposition feel isolated and alone. At least on this occasion they sense that they belong

to a larger group of young people who are facing the world with Quaker ideals and attitudes. This year, for instance, they had the opportunity to consider and sign a petition advocating the abolition of capital punishment, an outgrowth of their study of "Respect for Life" in all its ramifications. These contemplations and adventures of the spirit will fortify them in evaluating their vocations and expression in a brittle, materialistic world.

ADLYN WHEELER

## Lebanon Relief

THE American Friends Service Committee appealed on August 8 for \$30,000 to meet present and anticipated human needs in troubled Lebanon. A month ago the AFSC allocated \$3,000 for a program of supplemental feeding.

Elmore Jackson, the Committee's area representative in Beirut, cabled the same week that at least \$10,000 was needed in the next three weeks to continue the program begun in three districts in cooperation with Lebanese Quakers and other religious leaders.

Direct supervision of the relief operation in Lebanon is handled by Ralph Kerman, a Quaker professor from Kalamazoo, Michigan, who is at present teaching physics at the American University in Beirut. Aid is given on a nonpartisan basis.

Kerman informed the Committee that already seven and one-half tons of wheat and flour had been distributed in about 15 villages in the Chouf district of Lebanon. A Lebanese Quaker who is permitted to move freely on both sides of the conflict has assisted with the program. Aid is being limited to families where the head of the household had been killed or wounded. One village was found, he reported, where every family had suffered directly from the fighting.

Kerman said the port section of Tripoli, largely occupied by Laborers, has had widespread unemployment for the past three months. Pending permission for outsiders to enter the city, Quaker relief is reaching both Moslems and Christians with the help of a Greek Orthodox priest.

In another area of South Lebanon, near the Syrian and Israeli borders, aid is being given to about 100 families who fled opposition-controlled Rachayya and took refuge in Marja'youn. Leaders of four different religious groups are helping recommend families to receive Quaker relief aid.

## The Flowered Field

By SARA DEFORD

Some heedless child of Summer has let fall  
Her nosegay, scattered all about the meadow,  
Small fists of candid daisies, gilt cinquefoil,  
Bell heather, and the sudden shifting shadow  
Of brief spires of wild orchid, through them all.

Oh, I could ruffle rounds of Queen Anne's lace  
And set these flowers tightly in the center,  
Leaving the simple grass for sheep to graze,  
But, when the bunch was made, where would I  
venture

To offer it, except in its own place?



## Our Obligation to Tomorrow

*The Report of the Appointed Meeting for Worship and Business  
in Washington, D. C., August 2 to 8, 1958*

THE call of the Peace and Social Order Committee of Friends General Conference to an appointed meeting in Washington, August 2 to 8, struck a responsive chord in the hearts of Friends throughout the land. Some 200 of us came together for the weekend, seeking a new dedication to the renunciation of war and the reconciliation of man to man. . . . Old and young, some families with small children, we came from cities as distant as Chicago, St. Louis, and Austin, Texas. Many came with an enthusiasm of mind and spirit that had been kindled and given voice at the Cape May conference. Others were there out of personal or Meeting concern. All were united in a desire to be used. Expectations ran high.

The nature of the gathering precluded a pre-arranged program. Rather we were called to wait before the Lord for guidance on what we should do, what we are to be. But, perhaps, inevitably, the weight of individual concerns led some Friends to arrive with specific proposals in mind.

There were voices: some, strong, confident, or emotional; others, soft, humble, or dispassionate. There were messages: some, simple or seeking; others, mystical or penetrating. And there were prayers.

Early in our worship together we felt a sense of frustration in our own inadequacy and lack of unity. . . . And yet, by Sunday night we were united in a plan to seek an interview with President Eisenhower. In the twilight about 100 persons walked quietly, two by two, from the Friends Meeting House to the gates of the White House. There we presented to the guards a letter

asking for an appointment with the President during the ensuing week. The simplicity of this act, and especially the orderly, silent conduct of the walk, were beneficial to us. We were ready to move forward.

Although our spiritual travail continued, we tried to be tender with one another. An underlying desire to know the will of God brought an ever-increasing sense of unity. In our prayers and in our increasingly meaningful corporate seeking, we realized that such small witness as we found possible to make had immediate value to us. We also became convinced that our experience in this period of sustained attention to individual and corporate expression of our peace testimony

had meaning for our home Meetings and communities. . . .

We saw ever more clearly that we must work unceasingly to stop the horror of nuclear testing and the production of atomic armaments. As we wrestled with the angels of our own weaknesses, we understood the need for prayerful support of the statesmen charged with the conduct of international negotiations. How can we help them find the spirit of love which seeks agreement rather than victory?

During our week together, individually and in small groups,

we visited about twenty Senators and Representatives and a number of legislative assistants. We urged the end of nuclear weapons testing, the removal of American troops from Lebanon, and a generous and constructive attitude in the conduct of summit or other international negotiations. Our younger members were responsible for the presentation of a letter and



*Friends in Washington Discuss Problems of the Middle East with Senator Arthur V. Watkins of Utah: FRANCIS BACON of Lansdowne, Pa., Meeting, OTTO HOFMANN of Austin Meeting, Texas, VIRGINIA APSEY of Scarsdale Meeting, N. Y., SENATOR ARTHUR V. WATKINS of UTAH, EVELYN YOUNG of Wilmington Meeting, Del., EDWARD F. SNYDER, Legislative Secretary of the Friends Committee on National Legislation and a member of Adelphi Meeting, Md., and SAM LEGG, Clerk of the Called Meeting and a member of Baltimore Monthly Meeting, Stony Run.*



a token gift of flowers at the Japanese Embassy on August 6, the 13th anniversary of the atomic bombing of Hiroshima. A 24-hour vigil and an open meeting for worship in the evening, to which Friends and others were invited, were other elements in our observance of Hiroshima Day. On the same day some of our group visited neighborhood homes to discuss with local people our concern about atomic tests.

The White House reply to our request for an appointment brought an interview with Frederic Fox, special pastoral assistant in the White House. We hope this may lead to a later audience with the President. Three Friends called on Lamp-ton Berry, Assistant Deputy Secretary of State in charge of Middle East affairs. A Senator, deeply concerned about finding a solution to the basic problems of the Middle East, promised to prepare with our help and circulate among his colleagues for signature a letter to the President on this question. An interview was arranged with John McCone, new Chairman of the Atomic Energy Commission, and five Friends later talked with him for a half hour.

In retrospect, the 40 who participated throughout the entire week felt that our searching and working together had been eminently worth while. If some had come seeking a miracle in action, most left feeling that something of a miracle of the spirit had been witnessed. If we had not found a call to dramatic action, we had found a warm understanding of each other. We were thrilled to discover the willingness among us to engage in civil disobedience, should that burden be laid upon us. We are encouraged to believe that the openings we have had with responsible members of government, the contacts we made with residents of the community, and our expression of friendship at the Japanese Embassy are significant in themselves.

We are thankful for the growth in love and understanding which marked our week together. We would urge Friends everywhere to remind themselves anew to deal tenderly and lovingly with one another. To be impatient with the slowness of Friends to action is to ignore the spiritual roots from which right action grows. We return to our homes with the admonition of Isaiah, heard softly in our worship, challenging us to new dedication and effort for peace: "Enlarge the place of thy tent. . . . Spare not, lengthen thy cords and strengthen thy stakes."

## Friends and Their Friends

As we go to press, the shocking news has come to the Board of Managers and the staff of the FRIENDS JOURNAL that Jeanne Cavin, our advertising manager and bookkeeper, lost her life in an airplane accident on Nantucket Island shortly before midnight on Friday, August 15. Jeanne Cavin had been in the service of the *Friends Intelligencer* and later the FRIENDS JOURNAL since November, 1952. A great many tasks involving meticulous attention to detail and innumerable contacts with the public were part of her daily work. In addition, she managed the accounting with unusual skill and exemplary care. All of her work was characterized by the ever-present desire to serve our paper and the cause of Friends. Our sincere sympathy goes out to her family and to the many friends who had

come to cherish her unusual qualities. We all shall treasure her memory.

Three American medical scientists have started a visit in the Soviet Union in a new exchange program sponsored by the American Friends Service Committee. They are Dr. Joseph Stokes, Jr., of Philadelphia, Dr. George A. Perera of New York City, and Dr. Samuel A. Corson of Little Rock, Arkansas. The group will travel in the Soviet Union until September 9.

The new project undertaken by the AFSC was arranged in cooperation with VOKS (Union of Soviet Societies for Cultural Relations with Foreign Countries) and the Soviet Embassy in Washington. The Service Committee has invited VOKS to help arrange a visit to the United States in the next six months of three professional leaders, and the three Americans will explore the idea while in the Soviet Union.

The three scientists attended sessions of the International Congress for Microbiology in Stockholm before going to the Soviet Union. After leaving Russia they will stop in Poland for visits with Polish doctors and scientists.

Dr. Stokes, a member of the Germantown Monthly Meeting, Pa., is President of the American Pediatric Society, Professor of Pediatrics at the University of Pennsylvania School of Medicine, and Physician-in-Chief of Children's Hospital. He is interested in observing Soviet practices in promoting the health and welfare of mothers and children.

Dr. Perera, a member of the Scarsdale, N. Y., Monthly Meeting, is a member of the American Board of Internal Medicine, Professor of Medicine at the College of Physicians and Surgeons of Columbia University, Associate Resident Physician of Presbyterian Hospital and Vanderbilt Clinic, and Chairman of the Friends Medical Society. He expects to give special attention to developments in the field of internal medicine and to medical education in the Soviet Union.

Dr. Corson, who speaks fluent Russian, is Associate Professor of Physiology and Pharmacology at the University of Arkansas School of Medicine. His special interest will be Russian advances in the basic medical sciences, particularly in the fields of conditioned reflex and psychomatic physiology.

The crew members of the ketch *Golden Rule*, William R. Huntington, Orion Sherwood, George Willoughby, James Peck, and the skipper, Albert Smith Bigelow, were released from jail in Honolulu at various times the week of August 3. They had served their 60-day sentence for attempting to sail the *Golden Rule* into the United States nuclear test zone. They stated that they thought their protest against weapon tests had gained public support.

A handy 88-page *Directory* of Friends Meetings in the U. S. A. and Canada has recently been revised and published by the Friends World Committee, American Section and Fellowship Council, 20 South 12th Street, Philadelphia 7, Pa. It contains much useful information for those visiting during their vacations, and in addition lists the Friends schools and colleges, as well as the Friends Centers around the world. Copies are 40 cents each, with a 10 per cent discount for orders of ten or more.



The Friends Committee on National Legislation recently assisted a delegation of Okinawans who came to Washington to negotiate with United States authorities about the seizure of their lands for military purposes. Thirty thousand farmers in Okinawa have been dispossessed by such seizures. The farmers have rejected a lump sum payment for their lands because there are no alternative sites available for purchase. They ask for an adequate rental and indemnity for loss of fishing rights.

E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, has been concerned about this problem since his visit to Okinawa in the spring of 1957. When the Okinawan delegation came to Washington late in June, Raymond Wilson arranged for them to meet with Congressman William Bray, Quaker member of the House Armed Services Committee. They had a three-hour discussion with him.

Raymond Wilson considers this case another example of the disinherited who need a spokesman in Washington.

"Growing to Know God" will be the theme of the 1958 conference for Young Friends to be held at Camp Onas, Bucks County, Pa., August 25-29. Sponsored by the Young Friends Movement, it is open to members of the Philadelphia Yearly Meeting who are at least fifteen years of age or who have graduated from high school this past June.

There will be daily Bible study of some of the parables of Jesus, a work camp project which will make a contribution to the physical facilities of Onas, and plenty of time for a variety of recreational activities such as swimming, volley ball, softball, tennis, hiking, singing, etc. These days together will offer an excellent opportunity to renew some of the friendships made at the recent conference at Cape May.

Members of the staff include Harold Chance, Gloria Kershner, Patricia Myers, Paul Goulding, Barnard Walton, Hugh Barbour, George Hardin, Ray Hartsough, Agnes Coggeshall, and George Walton.

Those interested in attending should apply to the Young Friends Movement, 1515 Cherry Street, Philadelphia, Pa.

Carlton Gordon of Lehigh Valley Meeting, Pa., writes us that many Friends were among those participating in the Fair and Exhibit sponsored by the Pennsylvania Guild of Craftsmen at State Teachers College, East Stroudsburg, Pa., July 25 to 27. "Distinguished Craftsman" ribbons were awarded to Kenneth S. Burton, in conjunction with Richard LaFean (exhibited woodworking, tables, and vases); Mildred Gordon (on eight-harness woolen suiting), who also won two awards; Palmer M. Sharpless (wooden bowls), who also won a prize; and Ruth Dewees (on a blanket woven from wool from her own sheep, and spun and dyed by herself), who also won one of the principal awards.

Taddy Andresen exhibited leather belts, bags, and stitchery, and won an award on a wall hanging. Marguerite T. Bye had jewelry and silversmithing on display; Eleanor W. Chase, woven articles; Carlton and Mildred Gordon, chair upholstery,

suits, woolens, linens; Nancy McFeeley, woven articles; Alice W. Wilson, silk-screened dress materials; Trudy Z. Bilderback, silk screening; Justice C. Duetz, ceramics; and Edward Hoopes, enameling.

The meeting of these Friends is almost as varied as the articles exhibited: Birmingham, Buckingham, Chestnut Hill, Haverford, Lehigh Valley, Newtown, Solebury, Upper Dublin Meeting, Pa.; and Woodstown Meeting, N. J.

About 60 demonstrators, both Friends and non-Friends, took part in Philadelphia on August 6 in a nation-wide observance of the 13th anniversary of the atom bombing of Hiroshima. Similar demonstrations were held in Boston, New York City, Chicago, San Francisco, and elsewhere. Demonstrators in Philadelphia held a standing vigil on street corners in the downtown area, carrying posters, distributing flyers and appeals urging support of the cessation of nuclear weapons testing. Philadelphia reaction was varied. A cablegram telling of the demonstration was sent to the Mayor of Hiroshima, and copies of the cablegram were sent to President Eisenhower, Prime Minister Macmillan, and Premier Khrushchev. The event was sponsored by the Philadelphia Peace Action Committee, a new group of individuals emphasizing action.

Friends from meetings for worship at Oklahoma City, Norman, and Stillwater, Oklahoma, and Fayetteville and Little Rock, Arkansas, gathered on May 17-18, 1958, at the home of Lewis Rohrbough, Fayetteville, Arkansas. Fayetteville Friends were the gracious hosts for approximately 40 adults and 20 youngsters. This weekend meeting marks the first gathering, as far as the group is aware, of Quakers in the northern belt of the southwestern states. The informal discussion of common problems was much appreciated. As the sense of shared fellowship was so deeply satisfying, Friends agreed to meet on a similar weekend in the early fall.

Hugo Adam Bedau, Chairman of the Princeton, N. J., Committee for the Abolition of Capital Punishment in New Jersey, gave on July 13 a legislative report about the proposed legislation on Station WNTA-TV, Newark, N. J. Assemblyman C. William Haines, a member of Moorestown, N. J., Meeting, is sponsoring the bill in question. His picture appeared in the *Bergen Evening Record*, Hackensack, N. J., which reprinted a series of articles dealing with the legislative debate that is arousing the attention of the public beyond the borders of the State of New Jersey.

John Johnson of Christchurch Monthly Meeting, New Zealand, arrived in Japan the middle of July to attend the Fourth World Conference against Atom Bombs and for Disarmament, and an International Meeting of Christians for World Peace. He represents New Zealand Friends, the New Zealand Christian Pacifist Society, and the New Zealand Campaign against Nuclear Warfare. He will also attend four other church conferences dealing with world religions, Christian literature, mass communication, and Christian education.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

I hope Canby Jones' gentle casuistry [see page 408 of the issue for June 28] will not blind his readers to the fact that a creedal formula must of necessity be *both* a test and a testimony; a testimony (we sincerely hope) for those inside the club, but a test for those outside who wish to join. Clubs of all kinds have a right to apply a test of membership, and those who pass the test are precisely those to whom the recital of the required shibboleth is a cheerful testimony. It expresses their real deep-down opinion, in or out of the club. But it is still a test, and the club committee must not pretend that it is not.

Canby Jones finds a certain formula satisfying as a statement of his Christian testimony, and I do not quarrel with him about it. I only protest the rigidity of any single formulated phrase as a bed of Procrustes for the living and developing faith of thousands of individual Quakers. That is the spiritual cramping which Quakers left behind when George Fox led them out; and we serve our brethren best when we share with them our freedom.

Oxford, England

JANET WHITNEY

I fear that T. Canby Jones in his article entitled "The Creed of the World Council" (June 28, 1958) makes a Procrustean effort to fit the Society of Friends into the interdenominational bed. Surely Friends can be good friends and admirers of other groups without a membership which involves them in such apologetics.

Friends have a unique tradition of freedom from dogma which should not be sacrificed for a kind of evangelical togetherness. I hope that some Friend with a greater gift than mine will speak to this question of the Society of Friends and theological statements.

Pomona, N. Y.

RUTH TRAVIS BEST

I wish to thank you for the publication of the timely article of T. Canby Jones, "The Creed of the World Council," in the June 28 issue. I agree entirely with the position taken in this article both on basic and on practical grounds. To the equation of "testimony" and "creed," as suggested by Canby Jones, we need only to add Friends believe in the inner light and in the permanence of God's revelation in men's lives, which certainly constitute our creed. The basic difference between "creed" (in the historical-hierarchical sense) and "creed" (as a confession of faith) is that the first one proclaims the authority and finality of words, while Friends know that words are inadequate. For that very reason Friends can afford to forego scruples that are otherwise so easily provoked by differences of creed. The "work of reconciliation," alluded to in that article, and "united action in matters of common interest" (compare point IV of the constitution of the World Council of Churches) are much more important than differences of creed.

Washington, D. C.

WOLFGANG S. SEIFERTH

Everyone who knew Hannah Clothier Hull loved and admired her and drew inspiration from her spirit and her work. Her friends in the Women's International League for Peace and Freedom, as an expression of their esteem and gratitude for her dedicated life, are setting up a Hannah Clothier Hull Memorial Fund to carry on with her work to make our world a better place in which to live and to create a better heritage for the world's children.

The Steering Committee will welcome any suggestions and contributions for such a memorial. Contributions can be designated either as nontaxable for use through the Jane Addams Peace Association or as taxable gifts that can be used for legislative action to promote disarmament and peace. Any communications may be sent to Helen M. F. Price, convenor, at Jane Addams House, 2006 Walnut Street, Philadelphia 3, Pa.

Philadelphia, Pa.

HELEN M. F. PRICE

The recent survey of women's buying reported in a national weekly is a challenging one. If I read this report correctly, the recession is simply the change from a spending spree to thoughtful, considered buying. As a result of this change, too many people have become unemployed because our economy has been geared to the production of a high proportion of luxury items or items which are nonessential. Actually the current thrifty buying is a return to the sound basis on which our nation was founded. The problem, then, is how to change our production over to the kinds of goods and services which are really needed here and abroad.

This approach makes the problem a moral and spiritual one. It is probably too much to expect our advertising media to sell us on this idea instead of the gadgets that they have been pushing. Perhaps our churches and synagogues might assume the task. Is there any other solution for the long run? Just "Buy Now" can only, it seems to me, result in more booms and busts.

Mickleton, N. J.

HENRY W. RIDGWAY

In their religious activities Friends refrain from coercing one another. They do not take votes in their business meetings but rather seek to arrive at conclusions and decisions which unite the membership. If unity does not prevail, they postpone action, appoint a committee to seek reconciliation, and do not proceed with any action that violates the views even of a relatively small minority. The normal procedure is to study the problem, seek the light, and postpone action until they can proceed as a united group.

We have never been able to understand how Friends who practice such procedure in their own business meetings are so ready to join in public statements with which they know many Friends do not agree and so eagerly strive to force legislation through the Congress and the legislatures of the states by public pressure. The Friends Committee on National Legislation is one of the strongest and best-organized pressure lobbies of any of the religious denominations operating in Washington. It continually asks its supporters to bring pressure to bear on Representatives and Senators in favor of legis-



lation of which it approves and in opposition to legislation it opposes.

All this is an attempt not only to force our legislative bodies to act in the ways that the Friends Committee on National Legislation approves, but it is based on the assumption that all the people in the United States, including Friends, who do not approve of the proposed action should, nevertheless, be coerced by it. That which Friends do not do to one another in their own Meetings, many of them seem perfectly willing to do on the political level to their own membership and the public at large.

Those who place their trust in the power of government to right wrongs and remake society are appealing from the Christian religion to Caesar. They are placing their trust in the police power of the state rather than the message of Jesus.

J. KENNEDY SINCLAIRE, <i>Montclair, New Jersey</i>	CLIFFORD L. HAWORTH, <i>St. Louis, Missouri</i>
E. MERRILL ROOT, <i>Richmond, Indiana</i>	HOWARD E. KERSHNER, <i>New York, New York</i>

The Friends Committee on National Legislation always welcomes criticisms. Often they lead to improvements in FCNL policies, or help to clear up misunderstandings about its work.

In the letter above a feeling is expressed that the FCNL disregards usual Friends' tenderness toward differences. Actually the FCNL policies have been freely decided at annual meetings of its members (at present about 170, mostly official representatives from nineteen Yearly Meetings). Care is taken that all Friends on the Committee have a full opportunity to be heard in person or by mail and these decisions are reached as in other Friends meetings.

All members also receive policy drafts before annual meetings for suggestions and criticisms. Suggestions are sought at Executive Council meetings and when reports are made to Yearly Meetings.

Another feeling apparent is that the FCNL employs coercion. Actually, the FCNL coerces nobody, Friend or non-Friend! The Committee has never claimed to speak for every Friend but only for the Committee. In formal testimony before Congressional Committees, specific disclaimers are included that the Committee does not presume to speak for all Friends. And surely the FCNL coerces no Congressman! Instead, the Committee uses "Friendly persuasion," appealing to Congressmen to consider what position is right in the light of the message of Jesus.

Another apparent difference is whether Friends can have a corporate witness. Based on their religious insights, groups of Friends, from George Fox through William Penn and John Woolman and Elizabeth Fry to the present, have spoken out to governments on such concerns as religious liberty, good government, abolition of slavery, prison reforms, and peace. The FCNL is another in this historic Friends succession.

The FCNL, like these earlier Friends, knows that government is no cure-all. But it recognizes that much evil is done by government (for example, conscription, war, and economic damage to other peoples by high tariffs) and much good is left

undone, because Christians remain silent. Committee members would not feel clear if they did not bear Christian witness in these situations.

We hope that many other Friends may be led to enter actively into the spiritual struggle for peace, disarmament, reconciliation, and justice and opportunity for all men.

*Greensboro, N. C.* SAMUEL R. LEVERING, *Chairman,*  
*FCNL Executive Council*

BIRTHS

FISCHER—On May 20, at Wilmington, Ohio, to John Steven and Jennie Lee Fischer, a daughter, LAURA LEE FISCHER. The mother is a member of Miami Monthly Meeting, Waynesville, Ohio, and the father a member of the Meeting at New Brunswick, N. J., where their home is located.

GARRETT—On December 30, 1957, to Daniel T. and Edythe Carter Garrett of Roslyn, Pa., a son, DANIEL THOMPSON GARRETT, JR. His mother is a member of Mickleton, N. J., Monthly Meeting, and his maternal grandparents, Ralph and Cornelia Buzby Carter, are members of Mickleton and Woodstown, N. J., Monthly Meetings respectively.

GEMBERLING—On July 16, to Arthur and Betty W. Gemberling of Woodstown, N. J., a son, their third child, RICHARD ARTHUR GEMBERLING. His parents, sisters, Stepanie and Wendy, and paternal grandmother, Elizabeth Gemberling, are members of Woodstown Monthly Meeting, N. J.

GWYN—On June 21, to Robert and Martha Gwyn of Carbondale, Illinois, a son, CHRISTOPHER DANA GWYN. The parents are members of Live Oak Monthly Meeting, Houston, Texas, and the grandparents, Herschel and Winifred Peery, are members of Sugar Plain Monthly Meeting, Thorntown, Indiana.

HUTCHENS—On July 7, 1957, to Jerome and Eva Ruiz Hutchens, who now reside at Route 5, Box 595, Pewaukee Road, Waukesha, Wis., a second son, JAMES LESLIE HUTCHENS. Richard Hutchens is the older brother. The father is a member of Madison, Wis., Monthly Meeting, and the paternal grandparents are Fay Enos and Mary Elizabeth Hutchens of Austin, Texas.

LOHMANN—On May 30, to Henry G. and Jeanne A. Lohmann of 3563 Elizabeth Street, Denver, Colorado, their third son and fourth child, BRIAN PETER LOHMANN. The family are members of Mountain View Meeting, Denver.

WETHERILL—On June 17, to John M. and Eleanor Louise Wetherill of Columbiana, Ohio, their first child, a daughter, ANITA LORRAINE WETHERILL. The baby's mother and maternal grandparents, Stanley and Marjorie Smith Stratton, are members of Middleton Monthly Meeting, Ohio. Her father and paternal grandmother, Edith Mitchell Wetherill, are members of Chester, Pa., Monthly Meeting.

MARRIAGES

CHA-KIM—On July 3, at Woolman House, Los Angeles, Calif., ELIZABETH KIM and SANG DAL CHA. Sang Dal Cha is Acting Clerk of the Los Angeles Meeting.

DANIELS-WOODWORTH—On June 28, at the Unitarian Church, Belmont, Mass., CAROL WOODWORTH, daughter of Mr. and Mrs. John B. Woodworth of Belmont, Mass., and DAVID L. DANIELS, son of Stanley H. and Florence Cocks Daniels of Ann Arbor, Mich., members of Cornwall, N. Y., Monthly Meeting. The bride and groom, students at Antioch College, are beginning a five-month cooperative work period at La Jolla, Calif.

HOAK-LOWER—On May 24, at Grace Methodist Church, Zanesville, Ohio, JANE ANN LOWER and SETH HOAK. The groom is a member of Miami Monthly Meeting, Waynesville, Ohio. The couple are now living at 756½ Homewood Avenue, Zanesville, Ohio.



**HOLDEN-OWEN**—On June 7, in the Woodstown, N. J., Meeting House, CAROLYN ELAINE OWEN, daughter of Elizabeth Buzby Owen of Woodstown, N. J., and the late Alexander Packer Owen, and DAVID EDWARD WILLIAM HOLDEN, son of Marian and Edward Holden of Mexico City, Mexico. The bride is a member of Woodstown, N. J., Monthly Meeting, and the groom is a member of Ithaca Monthly Meeting, N. Y. They will reside at 327 West Court Street, Ithaca, N. Y.

**MEYER-CORWIN**—On June 29, in the Wilton, Conn., Meeting House, RUTH LOUISE CORWIN, daughter of Mr. and Mrs. George Brownson Corwin of East Norwalk, Conn., and MARTIN-BEAT MEYER, son of Mr. and Mrs. Friedrich Theodor Meyer of Bern, Switzerland. They will reside in Salzburg, Austria.

**PELLETT-SCHWANTES**—On June 28, under the care of Purchase Executive and Preparative Meeting, N. Y., NANCY LOU DE GROFF SCHWANTES, daughter of Paul and Glad Schwantes of Larchmont, N. Y., and GERALD FOSTER PELLETT, son of Mr. and Mrs. Francis Pellett of Webster, N. Y. The bride is a member of Purchase Meeting, N. Y. The young couple are at home at 327 Clark Street, New Martinsville, W. Va.

## DEATHS

**ALBERTSON**—On July 30, after a short illness, RAYMOND ALBERTSON, a member of Westbury Monthly Meeting, N. Y., and for many years Treasurer of the Preparative Meeting. Surviving are his wife, Harriet Cadwallader Albertson; three sons, John Augustus Albertson of Detroit, Mich., Raymond Cadwallader Albertson of Westbury, N. Y., and Robert Francis Albertson of Allendale, N. J.; and four grandchildren.

**BEARDSLEY**—On April 27, at the Friends Boarding Home, 400 North Walnut Street, West Chester, Pa., CLARA D. BEARDSLEY, aged 84 years, a member of Swarthmore Meeting, Pa. She was the daughter of the late Arthur Beardsley, Professor of Civil and Mechanical Engineering, Swarthmore College, 1872 to 1898, and of the late Emma L. Beardsley. Surviving are two sisters, Laura Beardsley of West Chester, Pa., and Mrs. William M. Muschert of Philadelphia, several nieces and nephews, and several grandnieces and grandnephews.

**BOWLES**—On July 25, in Honolulu, T. H., MINNIE PICKETT BOWLES, in her 90th year, daughter of Evan and Hulda Macy Pickett. Surviving are her husband, Gilbert Bowles; two sons, Herbert and Gordon; six grandchildren; three great-grandchildren; and one brother, Clarence E. Pickett. A memorial Friends meeting was held on Sunday, July 27, in the Church of the Crossroads, Honolulu.

**BUZBY**—On July 16, JESSE W. BUZBY, aged 76 years. He was a member of Woodstown Monthly Meeting, N. J., and had lived in Elmer, N. J.

**COMLY**—On August 4, HELEN CHAMBERS COMLY of Haverford Court, Haverford, Pa., aged 85 years, wife of the late Rowland Comly and daughter of the late Cyrus Chambers, Jr., and Mary Pyle Chambers. Interment was in the burying grounds of Byberry Meeting, Pa. Surviving are two sons, C. Lester Comly of Narberth, Pa., and Robert R. Comly of Williamsburg, Va.; a granddaughter, Kathryn C. Martin; and two sisters, Mrs. Robert F. Roberts and Mrs. George G. Bassett.

**GAUSE**—On June 18, after an illness of more than five years, EVA GAUSE, eldest daughter of the late Whitson and Mary R. Gause, in the 85th year of her age. She was a faithful member of Sadsbury Monthly Meeting, Pa., and a memorial service was held for her there. She is survived by three sisters, A. Leah Gause, Elizabeth M. Gause, and Jessie G. Webster, all of Glen Moore, R. D., Pa. For many years she did practical nursing. Years ago, when a community First-day school was held in the afternoon at East Caln, Pa., she was one of its faithful and best-loved teachers.

**MACPHERSON**—On July 10, suddenly, MAY HENDRICKSON MACPHERSON, wife of the late Roland MacPherson, a member of Chesterfield Monthly Meeting, Trenton, N. J. Surviving are two daughters, Rachel M. Kearns, Mary M. Steens of Morrisville, Pa.; two sons, Malcolm and Charles of Florida; seventeen grandchildren, and one great-grandchild.

**PHILIPS**—On July 24, after a month's illness, CALVIN PHILIPS of Seattle, Wash., aged 93 years, a member of Central Philadelphia Monthly Meeting. An exbroker, he was president of Calvin Philips and Co. before he retired in 1950. Surviving are four sons, John O., Richard T., and Calvin, Jr., all of Seattle, and James Philips of Oakland, Calif.; a brother, Edwin Philips, Wilmington, Del.; eight grandchildren and 11 great-grandchildren.

**POUND**—On June 28, at Lincoln, Nebr., LOUISE POUND, aged 85 years, member of the Wider Quaker Fellowship for many years and a noted scholar of the English language. A service after the manner of Friends was held at the cemetery chapel. Surviving are a sister, Olivia Pound, member of Lincoln Meeting, and a brother, Roscoe Pound of Cambridge, Mass.

**SMITH**—On July 20, LOUISA TAFT WRIGHT SMITH, aged 77 years, of the Friends Boarding Home, Newtown, Pa. She is survived by her husband, Lester I. Smith, and her children, Alfred B. Smith of Harrisburg, Pa., Rebecca Titus of Washington Crossing, Pa., and L. Ivins Smith of New Hope, Pa. She was a member of Wrightstown Monthly Meeting, Pa.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### AUGUST

21 to 24—Indiana Yearly Meeting, Friends General Conference, at the Waynesville, Ohio, Meeting House. Worship, business, reports. Addresses, Eric Curtis, T. Canby Jones; panel discussion, Arthur Morgan, Clarence E. Pickett; discussion leaders, Bernard Clausen, Wilmer Cooper.

22 to 24—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio. Worship, business, fellowship, address by J. Floyd Moore, "A Spiritual Ministry for Our Times."

25 to 29—Young Friends Conference at Camp Onas, Rushland, Pa.

28 to 31—Illinois Yearly Meeting at Camp Wakanda on Lake Mendota, Madison, Wis. Worship, business, round tables, recreation; addresses by Eric Curtis, Levinus K. Painter, Gilbert F. White, and McClure McCombs.

29—Salem Quarterly Meeting on Worship and Ministry at Woodbury, N. J., Meeting House, 7:30 p.m.

29 to September 1—Annual Retreat Weekend at Pendle Hill. Cost, \$20. Advance registration is necessary; write the Secretary, Pendle Hill, Wallingford, Pa.

29 to September 1—American Friends Conference on Race Relations at Westtown School, Westtown, Pa. Open meeting on Sunday, August 31, 7:30 p.m.: Lorton Heusel from the Chicago area, "Friends and Race Relations."

30—Bucks Quarterly Meeting at Falls, Pa., 10 a.m.

31—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

### SEPTEMBER

4—Meeting of the Friends' Historical Society at the Small Meeting House, Friends House, Euston Road, London, England, 6:15 p.m.: presidential address by Thomas E. Drake, Professor of American History, Haverford College, "Patterns of Influence in Anglo-American Quakerism." The chair will be taken by John L. Nickalls.

6—Salem Quarterly Meeting at Woodbury, N. J., 10:30 a.m.

7—Homecoming Meeting at Mill Creek Meeting, Del., one mile north of Corner Ketch and about three miles west of Hockessin, Del., 10:30 a.m., DST: meeting and First-day school. Bring box lunch and share in the social hour following lunch; no afternoon session.

11—Haddonfield Quarterly Meeting at Medford, N. J., 3 p.m.

13—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, north of Route 3, two miles from Edgemont, Pa. Meeting for worship, 4 p.m.; business, 5 p.m.; supper, 6 p.m. (bring your own



sandwiches; beverage and dessert provided); age-group varied program: supervised play, crafts, discussion; adults, 7:15 p.m., William Hubben, "Religious Trends in Our Time."

13—Philadelphia Quarterly Meeting at Fourth and Arch Streets, Philadelphia, 4 p.m.

MEETING ADVERTISEMENTS

**ARIZONA**  
**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.  
**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

**CALIFORNIA**  
**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.  
**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.  
**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.  
**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.  
**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.  
**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.  
**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

**COLORADO**  
**BOULDER**—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 3-1478, for information and transportation.  
**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

**CONNECTICUT**  
**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.  
**NEW HAVEN**—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

**DISTRICT OF COLUMBIA**  
**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

**FLORIDA**  
**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.  
**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.  
**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.  
**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.  
**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.  
**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

**ILLINOIS**  
**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.  
**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone Woodland 8-2040.

**INDIANA**  
**EVANSVILLE**—Meeting, Sundays, YMCA,

11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**IOWA**  
**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

**LOUISIANA**  
**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

**MARYLAND**  
**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.  
**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Sandy Spring 4-5805.

**MASSACHUSETTS**  
**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.  
**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.  
**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

**MICHIGAN**  
**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWnsend 5-4036.  
**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

**MINNESOTA**  
**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

**MISSOURI**  
**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.  
**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

**NEW HAMPSHIRE**  
**DOVER**—Friends meeting, 11 a.m., Central Avenue opposite Trakey Street. S. B. Weeks, Clerk, Durham 413R.

**NEW JERSEY**  
**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.  
**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.  
**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.  
**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.  
**PLAINFIELD**—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.  
**RIDGEWOOD**—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).  
**SHREWSBURY**—On Route 35 south of

Coming: On September 21, Annual Meeting, John Woolman Memorial Association, at the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: Dorothy Hutchinson, "The Secret of Faithfulness." Afternoon tea will follow at the John Woolman Memorial, 99 Branch Street, Mt. Holly. Board meeting, 2 p.m.

Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

**NEW MEXICO**  
**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

**NEW YORK**  
**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.  
**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.  
**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.  
**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.  
**Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.  
**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.  
**Flushing**: at 137-16 Northern Boulevard.  
**PAWLING**—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 31.  
**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.  
**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

**OHIO**  
**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.  
**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**OKLAHOMA**  
**STILLWATER**—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

**PENNSYLVANIA**  
**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.  
**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.  
**LANGHORNE**—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.  
**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 East Mermaid Lane, Fourth & Arch Sts., First- and Fifth-days.  
Frankford, Penn & Orthodox Sts., 11 a.m.  
Germantown, 45 West School Lane, 11 a.m.  
Powelton, 36th and Pearl Streets, 11 a.m.  
**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.  
**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.  
**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**PUERTO RICO**  
**SAN JUAN**—Meeting, second and last



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### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

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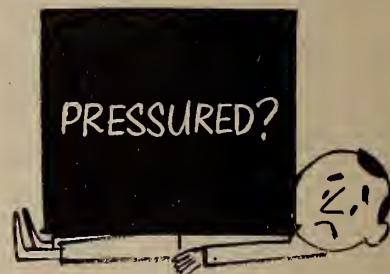
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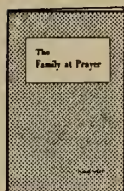
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## A QUAKER CONCERN

As reported in the *Religious News Service*, a prominent official of the Friends Committee on National Legislation, declared in a recent address in Chicago:

"Churches must speak out on questions of national policy or admit that the Christian message does not apply to social or political problems."

We differ with this pronouncement in two respects; first, it is not "churches" but rather individuals that should speak. Church members are not united on "questions of national policy" nor on social, economic and political problems. If the church speaks, its message misrepresents the position of a large part of the membership, in many cases no doubt even a majority. The bureaucratic leaders of our churches do not necessarily represent the thinking of the membership. These officials occupy strategic positions and act as spokesmen but oftentimes their views are not shared by those for whom they assume to speak.

Second, because the church does not speak on "social or political problems" is no admission whatsoever that the Christian message does not apply in these areas. Convinced, dedicated and practicing Christians will address themselves to these problems as individuals but will not assume to commit their brethren. They will seek to influence the thinking of their fellows but they will not strive to misrepresent or coerce them into supporting their own opinions.

In their religious activities Friends refrain from coercing one another. They do not take votes in their business meetings but rather seek to arrive at conclusions and decisions which unite the membership. If unity does not prevail, they postpone action, appoint a committee to seek reconciliation, and do not proceed with any action that violates the views even of a relatively small minority. The normal procedure is to study the problem, seek the light, and postpone action until they can proceed as a united group.

We have never been able to understand how Friends who practice such procedure in their own business meetings are so ready to join in public statements with which they know many Friends do not agree and so eagerly strive to force legislation through the Congress and the legislatures of the states by public pressure. The Friends Committee on National Legislation is one of the strongest and best-organized pressure lobbies of any of the religious denominations operating in Washington. It continually asks its supporters to bring pressure to bear on Representatives and Senators in favor of legislation of which it approves and in opposition to legislation it opposes.

All this is an attempt not only to force our legislative bodies to act in the ways that the Friends Committee on National Legislation approves, but it is based on the assumption that all the people in the United States, including Friends, who do not approve of the proposed action should, nevertheless, be coerced by it. That which Friends do not do to one another in their own Meetings, many of them seem perfectly willing to do, on the political level, to their own membership and the public at large.

We believe that re-born men and women whose lives are illuminated and transformed by loyalty to Jesus Christ will transform their society and its institutions. We believe that is the way Jesus intended it to be and that was the theme of His life and His teachings. He did not advocate legislation as a means of reforming society and He did not seek to coerce His fellows into adopting His views. He placed His trust in the appeal of His message. He might have used the power to coerce but He chose rather to wait until human hearts and minds were transformed by accepting His way of love and service.

Those who place their trust in the power of government to right wrongs and remake society are appealing from the Christian religion to Caesar. They are placing their trust in the police power of the State rather than the message of Jesus.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

SEPTEMBER 6, 1958

NUMBER 31

## IN THIS ISSUE

*W*e think we must climb to a certain height of goodness before we can reach God. But He says not, "At the end of the way you may find me"; He says, "I am the Way; I am the road under your feet, the road that begins just as low down as you happen to be." If we are in a hole, the Way begins in the hole. The moment we turn to walk in the Way, we are walking in God. The moment we set our feet in the same direction as His, we are walking with God.

—HELEN WODEHOUSE

### Balancing Family Life in Unsettled Times

. . . . . by Elizabeth Watson

### The Government of the Society of Friends

. . . . . by Thyra Jane Foster

### Religion Is Caught, Not Taught

. . . . . by Mary J. Carpenter

### Quaker Meeting in Russian

. . . . . by Rose Pascal

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## Iowa Yearly Meeting, Conservative

THE 1958 sessions of Iowa Yearly Meeting, Conservative, were held from August 12 to 17 at Whittier, Iowa. The weather was pleasant, and the people of the Whittier community provided most comfortable accommodations for a good Yearly Meeting.

Although the attendance was not especially large, the Meeting was favored with the presence of several members residing at a distance. Some came from as far as southern California, Philadelphia, and Argenta, British Columbia.

Sessions for business were held each weekday morning and also on Saturday afternoon.

Following collection for Bible reading in the evenings there were meetings to consider matters of social concern. Herbert Smith described his work with the organization Farmers and World Affairs. Bradford Lyttle of Chicago discussed the project which is protesting the construction of a missile launching base at Cheyenne, Wyoming. Cecil Hinshaw, of the American Friends Service Committee office in Des Moines, showed slides of his tour through the Middle East and Asia, devoting special attention to the problems of the Middle East. Wilmer Cooper, representing the Friends Committee on National Legislation, reported on legislative matters in Washington in which Friends are interested.

On Thursday afternoon two bus loads of Yearly Meeting attenders drove forty miles to visit Scattergood School near West Branch. This was the first opportunity for several to see the new Central Hall at the school. The old Main Building has been torn down, and the new building is being made ready for the opening of school this fall.

On Friday afternoon a number of Friends returned to Scattergood to assist in the preparation of sweet corn for freezing. Another group went to Anamosa to tour the Men's Reformatory. This tour was an outgrowth of the concern that Friends should devote more attention to the problems of prisons and prisoner rehabilitation. There was a report and discussion of this tour after collection on Saturday evening.

The children participated in an organized Junior Yearly Meeting program. Young Friends had their own meetings and activities besides attending the general sessions of the Yearly Meeting.

There were also informal late evening gatherings of older Young Friends, many of whom were parents of young families. These gatherings served as times for searching discussions of how the rural Meetings constituting the Yearly Meeting can be strengthened. This age group shared the concern of older Friends that our Quaker heritage might be carried forward as a vital way of life during this time of transition from a rural to an urban oriented society.

The Yearly Meeting accepted the invitation to cooperate with Des Moines Valley Meeting in holding a Mid-Year Meeting in Des Moines in the early spring of 1959. It was felt that the Mid-Year Meeting offers an opportunity for the deepening of the spiritual life of the Yearly Meeting and for widening the circle of fellowship to include other groups of Friends in the Iowa area.

HERBERT C. STANDING



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 6, 1958

VOL. 4—No. 31

## Editorial Comments

### *The Church and Atomic Warfare*

TOWARD the end of August a special commission of the World Council of Churches reported to the World Council's Central Committee meeting at Nyborg, Denmark, that a Christian could "in conscience" agree to the use of atomic arms in a limited war. The report, which is the result of three years of deliberation, also states that "Christians should openly declare that the all-out use of these weapons should never be resorted to." The report was criticized as too categorical in expression. It is also not clear whether it addresses itself to the Church, the people, or to governments. The American delegation questioned especially the advice of the Commission that Christians should in a war urge a cease-fire, "if necessary on the enemy's terms, and resort to non-violent resistance." The Commission was asked to continue its study.

At this writing we have not yet seen the full text of the report in question. The attention given to it in several reports of the *New York Times* leaves, however, little doubt about its disappointing character. In the first place, the public debate of this particular report illustrates what harm bad timing can do to a great cause. This debate comes at a moment when Russia and the United States have both agreed to cease atomic tests and when the United Nations report on radiation hazards supports at long last the world-wide protests which have forced the hands of Russian and American militarists to consider an international control system of bombing tests. The lame verbalisms of the World Council in matters of peace have, unfortunately, become part of its short history and have inadvertently supported atheists and Communists to such an extent that they were able to appropriate the term "peace" for their propaganda vocabulary. When will the Church step down from its high seat of spectatorship and raise its prophetic voice for peace and against atomic mass murder? When will it abandon the studied impartiality that has left the earmarks of compromise all too clearly on the present report? Is it Christian both to allow atomic warfare and also to employ the vocabulary of nonviolence? Does anyone among the clergy think such duality will appease Christian pacifists? Were the remarks about peace in-

serted to serve as stepping stones toward church unity? Wobbling stepping stones they are, indeed.

The time is here to speak and act unequivocally against all warfare, and against atomic warfare in particular—in the name of the Prince of Peace. Are we to witness the destruction of whole cities with the pronounced and official blessing of the clergy? What does a limited war with atomic weapons mean? Will generals and admirals appoint chaplains to their secret councils and thus feel blessed, justified, and sanctioned by official Christianity?

We feel encouraged by the criticisms that have been articulated within the World Council itself. At the same time we sense a disturbing revival of the strong doubts existing in many quarters of the Religious Society of Friends about our membership in a body that now may sanction atomic warfare. We still hope the report was little more than a trial balloon and that it will never appear again. The damning judgment that we are living in the post-Christian era could hardly be better illustrated than by the sanctioning of atomic warfare through the World Council.

### *In Brief*

America was shocked by the Chicago fire in 1871; the Johnstown flood in 1889; the Iroquois Theater fire in 1903; the San Francisco earthquake and fire in 1906; the Titanic disaster in 1912; the Cloquet forest fire in 1918; the Illinois tornado in 1925; the Florida hurricane in 1928; the Long Beach (Calif.) earthquake in 1933; the Morro Castle disaster in 1934; the Atlanta (Ga.) hotel fire in 1946; and the Waco (Texas) tornado in 1953. The dead in all of these disasters total 8,212, while the alcohol-involved traffic deaths in only one year—1956—reached the shocking total of 12,000. (From the *New York Temperance Action*, March-April, 1958)

In 1957 the United Nations Children's Fund completed its eleventh year of service to the world's children. It was a year during which more than 45,000,000 children and mothers benefited from disease control and nutrition programs aided by the Children's Fund, and added millions were helped through the services of UNICEF-assisted maternal and child welfare centers, hospitals, and other facilities.

## Balancing Family Life in Unsettled Times

By ELIZABETH WATSON

WHAT I want to do tonight is to make a few practical suggestions to those of you whose families are grown, or nearly grown, like ours, and to tell those of you whose families are still young a few of the things I learned the hard way.

I might take as a text Matthew 22:37-39: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself." Religious growth proceeds in reverse order, first building a healthy self-respect, developing creative abilities, making peace with the person you are; or, as Gilbert Kilpack put it, finding out who you are. Only on this foundation can one build satisfying relationships with others and ultimately come to terms with the universe.

When our youngest was ready for nursery school, I taught nursery school for two years to pay her way. Nursery school teachers work in pairs so that there is always one to deal with emergencies. In two years I was paired with two different teachers, both well trained and competent. With the first I had a great deal in common, and we got through the year with no disasters, and I concluded that this was the hardest way in the world to earn a living. With the second I had considerably less in common, at least superficially. But somehow she had made peace within herself, and this wholeness communicated itself to the children and to me. The more disturbed children grew less tense over the weeks, and I found myself still untired at the end of a morning, surprised at how quickly the time had passed.

A rested and relaxed mother is far more important to a child than an immaculately kept house or clothes free from "tattle-tale gray." Moreover, the longer I live the more convinced I am that the health of a family is

to a large extent determined by the wholeness of the mother. As I look back over our family life, I cannot help noticing that the periods of frequent family illness match exactly the periods when I was least at peace with myself. I believe current medical studies of the incidence of psychosomatic illness will support me in this.

Once one has supplied children with a basic underlying security in childhood, the hardest thing then is to let them go at the right time, to give them the freedom to gain experiences on their own, to plan their own lives, to find out who *they* are. We have found that a very practical way to balance life in unsettled times, for both oneself and one's children, is to send them to a Friends Boarding School for high school. I am convinced it may be the best investment in your children you can make. I am further convinced that adolescence is the most important time for children to be away from parents, and I stoutly maintain that I am closer to my children today because we have not been battling over the use of the family car, amounts of make-up, and expenditures for dangerous or frivolous recreation. By letters we have discussed the nature of God, pacifism, how one knows one is in love, to name a few. We have exchanged poetry, both our own and the well-loved poems of others.

Having made peace with ourselves, we are ready to listen to Jesus' admonition to love our neighbors. But we have some choice as to who our neighbors are. Looking back over our family years together, we are glad we chose the city. Long ago our children learned that people are different. Some you can count on, and some you can't; some are more fun to be with than others; some like to do the same things you do, and some don't; some are prettier, or smarter, or more skillful than others. And these things have nothing whatever to do with skin color, the slant of the eyes, or the nationality of a last name.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." I found the Society of Friends while I was in [a theological] Seminary, and after much prayer and searching decided that it was here I belonged rather than in the professional ministry. If my separate selves are integrated to some degree, it is through the experience of worship after the manner of Friends. Out of the central life-giving power of the meeting for worship has come the means for personal wholeness; a creative center for family life; the American Friends Service Committee, with its work camps and seminars; the Social Order Committee,

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Elizabeth Watson, a member of 57th Street Meeting, Chicago, was one of three women who spoke on "Balancing Life in Unsettled Times" the evening of June 29, 1958, at Friends General Conference, Cape May, N. J.

Elizabeth Watson is "the wife of a University Dean, mother of four children, and keeper of a big, old house which shelters not only three generations and the family pets, but is the American home of a group of foreign students." This past year they came from Europe, Africa, Central America, and Asia. A minimum of forty hours in each of her busy weeks goes into work for the Hyde Park-Kenwood Community Conference, an interracial community which nine years ago grew out of a concern of the Social Order Committee of 57th Street Meeting.

Her talk, here somewhat shortened, will be published in full in the *Religious Education Bulletin* for September, issued free of charge by the Friends General Conference.



from which sprang the community organization for which I work; the Committee on National Legislation, to which my husband devotes his energies; the Friends schools, which our children may attend; the very Conference we are now attending. Truly all else is at the rim of the wheel of our lives; at the hub, the center, is worship.

Finally, I want to leave you with something simple and uncontroversial. I have found the one simple secret for success in raising a family: *reading aloud*. The family who reads aloud gives a sense of security and community to its members which is a basic element in child development, and the variety of books read over the years offers an infinite number of vicarious experiences of making decisions and facing crises. The outcome of the decision-making is plainly spelled out. The child, identifying himself with a book character faced with a crucial decision, knows before the end of the book the consequences of that decision. In the phrase of James Nayler, he "sees to the end of all temptation."

It is not enough, of course, to be at peace with your

own household and let the rest of the world "go to the dogs." Every mother has an obligation to her children to develop some compelling interest or skill outside her home, so that she can let go of her children at the right time. Otherwise, she may be tempted at some point to go and live with them when they have homes of their own, and the sins of the fathers will be visited upon the third and fourth generations!

In these unsettled times there are many organizations to cope with the many problems, and the difficulty lies in choosing among them. We spread ourselves too thin, feeling we must contribute to every cause in which we believe. We would do well to remember Elizabeth Fry and consider what one woman with eleven children and a large house accomplished under the weight of a concern, the reformation of the prison system in England and on the Continent; then see with prayer and meditation what concern is laid upon us. Every Friend ought to have as required reading at regular intervals the chapter on "The Simplification of Life" in Thomas Kelly's *Testament of Devotion*.

## The Government of the Society of Friends

By THYRA JANE FOSTER

THE government of the United States was born in the city of Philadelphia, where for more than a hundred years the Society of Friends probably made its biggest contribution to the New World. The Society of Friends had arisen out of a great surge of religious insight and zeal. But George Fox was a practical man and drew around him many practical people. In the dire furnace of persecution they had ample opportunity to find out what would make people stand together, both when their zeal was hot and when it began to cool. These early Friends were the ultrademocrats of their day, and perhaps Friends still are.

The great discovery of Friends was that they individually could speak to God and that God Himself would teach His people without the intercession of man-made leaders. They felt that the inner light shone in the heart of every man, in greater or less degree, as he allowed it to operate in his life. Their first task, then, was to see that this seed or spark of the divine was not crushed in the individual or in society but continually grew and received proper pruning and fertilization.

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Thyra Jane Foster is a member of Providence, R. I., Monthly Meeting and teaches chemistry and physics in a public high school. Before her marriage to Henry C. Foster she taught at Barnesville Friends School. Her family are active in Friends and American Friends Service Committee activities.

A college boy once asked me, "Well, if Friends believe that every man should follow his own conscience, wouldn't that result in chaos?" I replied that Friends thought of conscience as something conditioned by the mores of the group in which the individual grew up and that the inner light was more than this. It was like the mystical power of God which brought peace to the mind of the individual and unanimity in many a business meeting which started with very different points of view.

The Friends business meeting, in which decisions are reached according to the sense of the meeting without voting, has been said to be our only new contribution to society. In recent years we often see in current literature accounts of the application of the methods of the Friends business meeting to various organizations, small or large, even as large as the great corporations. How does the Friends business meeting work?

If we keep in mind that Friends are after a synthesis of the real insights of individuals, old and young alike, we understand the Friends business meeting better. Barriers against the growth of insight and its expression must be avoided. The Clerk has no special powers; he merely guides the discussion, keeping it on the subject until a decision is about to be reached. Then he states what he thinks is the "sense of the meeting." If there is no objection, this statement is recorded in the minutes.

Anyone may bring up a concern, but it is necessary that those taking part in the meeting do not come with a "plan to be put over." This does not mean that individuals and committees do not prepare careful plans and think things out well, both at the meeting and beforehand. It simply means that they hold themselves in readiness to see improvements or listen to the suggestions of other people. It also means that if a decision is reached contrary to their present belief in a matter, they accept the fact. They were either mistaken, or sufficient study has not been given to the matter by other people in the group. Friends long used to this method are well aware of times when there were sharp differences of opinion which seemed to melt away under the earnest endeavor to find a solution and a sense of divine guidance. The end product was a decision more satisfactory to all than anyone had conceived at first, even if it was a decision to postpone consideration until another meeting.

I wish to point out here the complete involvement of the individual in this method. The individual does not delegate his responsibility to come to a decision in his own mind to anyone. To some, our method seems slow, but compared to the ups and downs of majority and minority rule in politics and the wasted emotion and effort incurred, I do not believe it is slow.

Last summer at the Avon-at-Pembroke Institute on "The Quaker Approach to Contemporary Affairs" a bit of sociodrama was staged. It showed a Friends meeting handling the question of our participation in civil defense. After it was over, a French woman, who was a buyer of textiles in New York for a Honolulu firm, said, "I can see how the Friends might handle such a question as this in their type of business meeting. But how would they decide something which came up in the morning and must be decided before two o'clock in the afternoon?" I replied, "For quick action they appoint committees of people whose qualifications are well known to them and empower these people to act as they think best, always, however, with the idea that a full account will be rendered to the group as a whole." It is this conception that the group itself is the final arbiter that keeps individual participation high.

Human nature being what it is, how do we hold in check our overzealous, overambitious, and ignorant people? Open, kindly discussion in the manner which I have described is the best deterrent. We expect committees to follow this pattern, too. In the old days, when people could not come often, committee meetings were made very large and representative. Their members were not changed often; sometimes names were added as other members died. Their size and full representation

provided the check and balance on the individual. More recently it has been customary to make the committees smaller and to stagger the terms of office of the members, a practice which keeps an ingrown condition from developing. Committees whose usefulness is doubtful are dropped. Only active interest fosters individual responsibility. No committee, therefore, could be a rubber-stamping group without grave damage to our concept.

One might ask, "How do we know what Friends think in such an ultrademocratic arrangement?" Friends have no creed because of its deadening effect on individual participation in affairs of the religious body, but every effort is made to acquaint people with the history and philosophy of our sect as well as with those of other religions. It is true that Friends may be a very dynamic group, and people who work with Friends need to understand how precious and fundamental to their whole way of life this emphasis on the idea of individual responsibility to God and man is.

None of the things which have given us some acclaim could have been done without it. When the techniques of its development slip away from us, our morale is destroyed. We have no reason then for being a sect apart. But with the vital strength flowing into our sense of individual responsibility, we feel we can minister to the needs of a distracted world because our action arises from our inner peace as a group, that reservoir of calm assurance and trust in God for direction in the affairs of men.

### Quaker Meeting in Russian

A ROCKEFELLER grant added the Russian Institute to the Russian School at Middlebury College in Middlebury, Vermont. To this beautiful campus, surrounded by the green hills and rich vegetation of Vermont, came men and women from every state in the union, Alaska, Hawaii, and Canada. The military forces were represented by officers of various ranks. Sister Margarita, Father Lawrence, and Father Philippe were sent by their respective orders.

These mature students came to improve their knowledge of the Russian language and to learn as much as possible about Russian science, history, geography, and the Soviet political setup.

Among the 135 members of the Russian School and Institute, Clara Walker of the Baltimore Monthly Meeting and I, of the Claremont, Calif., Monthly Meeting, were the only Friends. There may have been others at the French, Spanish, German, and Italian Schools, but we could not reach out to them because every member of the Middlebury language schools pledges his word of



honor to speak *only* the language of the school in which he is registered. Although the five schools are on the same campus, they are as completely separated as if a contagious disease raged in each one.

Clara and I decided to have Russian Quaker Meeting. The only place available was the music room in the Students' Union Building. There we arranged our chairs and tried to become absorbed in a religious feeling, thinking of "... where two or three are gathered in my name. . . ."

Soon Sister Margarita came in to use the piano and began to play some gay Russian songs. Two students entered to discuss their problems, but noticing us in meditation, sat down quietly, determined to discover what kind of Russian course that was. After Clara recited the Lord's Prayer in Russian and we shook hands, we explained to our audience that we are Friends, that we worship in silence, and invited them to join us the following Sunday.

"Oh, Quakers," said one of them. "I know. They are the people who run the Youth Hostels in France."

Soon the information spread that two Quakers sat in silent worship every Sunday morning. Students and teachers began to tiptoe to the door for a look at us.

The second Sunday a young organist from Salt Lake City joined us, and a Harvard man who had previously studied at George School came to our third meeting.

We continued to invite members of the staff and students to worship with us. Most of them didn't know that Quakers still exist. They thought that William Penn was the last Quaker in America.

If the Russian Institute had lasted longer than six weeks, we might have been able to gather a sizable group around us. Still, we had a gratifying feeling because at our last meeting we were seven worshippers. Five attenders came voluntarily.

We ended our devotional with the 13th chapter of First Corinthians on faith, hope, and love—in Russian, of course.

ROSE PASCAL

## Internationally Speaking

AN arrangement such that not Germany, not Russia, not we ourselves can break the peace." With words to this effect *The Spectator* in December, 1940, summarized its idea of the kind of peace that should be made after the Second World War. Its editor then was Wilson Harris, a member of the Society of Friends.

President Washington discussed the inconveniences of alliances. He showed that alliances tend to rouse partisan disputes; current disputes in this country about Israel or China illustrate the point. He showed that in the

course of a policy of alliances a nation's true interests tend to be obscured by considerations of the desires of allies or prospective allies. He foresaw many of the difficulties the United States is now experiencing.

President Washington did not discuss a general international organization such as *The Spectator* was suggesting. Although William Penn's *Peace of Europe* had been published a century earlier, the idea of world organization was not current among working statesmen in Washington's time. The conflicts from which came his experience of the inconvenience of alliances, the wars of the French Revolution and Napoleon, were to raise the question anew, and at the Congress of Vienna a rough approximation of an elementary world organization was to be made, with the unhappily named Holy Alliance. But Washington could not see that far ahead in detail; his grasp of the essential evil of alliances is the more noteworthy.

President Washington's condemnation of alliances did not and does not apply to the obligations of a general international organization. The purpose of such an organization is to prevent the special arrangements and the partisan hostilities inherent in alliances. Its objective is just relations among all nations rather than a division of plunder among allies. Above all, it aims at providing orderly processes of reaching mutually satisfactory solutions of disputes and of common problems, to replace the dangerous practice, now current, of seeking to impose solutions by the threat of force. The chief reason for alliances is to increase the apparent menace of the threat of force.

So when a reader asks whether I am prepared to trust an agreement with Russia, my answer is, "No!" National security is too important to be entrusted to agreements with any individual nations. There is too much danger that, at the critical moment, the other party to the agreement will be preoccupied with other aspects of its affairs or will be tempted to try to involve us in its adventures regardless of the consequences for us. Many enthusiasts for Nationalist China have argued that the United States ought to supply the military force to re-establish the authority of Chiang Kai-shek on the mainland of China, regardless of the fact that such an action would leave Russia a free hand pretty much everywhere in the world. This is an inconvenient danger of our alliance with Nationalist China; to a considerable extent it impairs our sovereign right to decide whether and when to go to war.

The great weakness of United States policy is now that it has become involved in alliances and, despite lip service, has failed to support the growing international organization. The great advantage of international organization, from the point of view of national patriotism, is that it maintains to the highest possible degree the nation's freedom to do what it wants. The United States does not

want war; by seeking to defend itself by alliances it risks involving itself in all the quarrels of its allies and completely losing its sovereign right to decide its own course. Assuming that we do not want to make war, we now find in international organization the greatest amount of freedom and the best defense of that freedom for the United States.

August 20, 1958

RICHARD R. WOOD

## Minnie Pickett Bowles

1868 - 1958

*A Friends memorial service for Minnie Pickett Bowles was held on July 27, 1958, two days after her death, in Honolulu, Hawaii. A biography prepared by Gilbert, Gordon, and Jane Thomas Bowles was read in both English and Japanese. A meeting for worship followed.*

*Minnie Macy Pickett was born in Illinois on September 2, 1868. She studied at Bloomingdale Friends Academy, Indiana, and later taught four years in Kansas, where her family had moved. Then, under a sense of concern for Friends work in Japan and following a year of special study, she taught from 1893 to 1898 at the Friends Girls School, Tokyo, which was sponsored by the Philadelphia Women Friends Missionary Association. On January 1, 1898, at her parents' home in Glen Elder, Kansas, she and Gilbert Bowles were married. They had three children, Herbert, Gordon, and Helen Joy, who died when she was ten. These facts have been taken from the early part of the biography read at the memorial service. The rest of the biography follows.—Editors*

FROM January, 1901, to July, 1908, Gilbert and Minnie Bowles had their first experience in their joint life service in Tokyo, Japan, representing Philadelphia Friends, and from February 6, 1901, to August 25, 1941, omitting the five furlough periods back in the American homeland, Gilbert and Minnie lived and shared in Friends work in Japan. During this period of more than 40 years they lived on the grounds of the Friends Girls School. In the remaining eight years, from December, 1933, to August, 1941, they lived at Mita Daimachi in the home which they helped to make into the Friends Center.

From the time of Minnie's first teaching experiences in America her life radiated out through her pupils to the families in the surrounding community. In like manner, throughout her first five years in Japan, living and working in the Tokyo Friends Girls School, her daily contacts with each girl were made channels of growing understanding and fellowship, reaching back to homes and out into the surrounding life.

From 1901 to 1941 Minnie Bowles' principal life service in Japan was in and through her home and family life. This became a channel for reaching other homes through the people who entered her own. Her earlier experience in the Japanese language studies and in family visiting had given her ease and poise in meeting Japanese and other guests. From the beginning Minnie conducted in the home Bible classes, family life discussions, and cooking classes for Japanese women. A Japanese-style room was provided especially for older women who were unaccustomed to sitting on chairs.

Guests who became members of the Bowles family included university students, young missionaries studying the language, overseas visitors and refugees from Europe, some guests spending considerable time in the home. A glance at a few pages of the Bowles Guest Book from 1911 shows visitors from around the entire globe.

Minnie also had numerous other interests and responsibilities in the wider Tokyo community. One special project was the Kobokan, a settlement in the slum area. She cooperated with the Women's Christian Temperance Union, . . . was active in Y.W.C.A. work, in mission circles, and in the school for foreign children, now the American School in Japan.

After Gilbert and Minnie Bowles came to Honolulu in 1941, throughout the war years when Gilbert was busy visiting Japanese families, Minnie not only kept open house for all visitors but often helped in making important home calls. . . . The homes of Minnie and Gilbert in Japan and Hawaii were havens of love, of peace, of understanding, and of divine inspiration.

From April to July, 1951, Gilbert and Minnie, through the generosity of the Japanese in Hawaii, had the privilege of again visiting Japan, living in the Friends Center, and sharing life with the people from many parts of the country. While in Japan they were honored by the presentation to each of them, individually, of an Imperial Decoration and by an audience with the Emperor and Empress.

GILBERT, GORDON, and JANE THOMAS BOWLES

## Religion Is Caught, Not Taught

By MARY J. CARPENTER

TEACHING First-day school is, notoriously, one of the least satisfactory experiences adults ever let themselves in for. It is done with a deadening sense of duty, of personal inadequacy, and of certainty that the children will be bored and will misbehave, all of which is true.

A group of children can make a grown-up want to weep in despair and frustration, and mentally resolve, "Never again!" And yet a man can refer, in a recent magazine article, to his years of teaching boys as "Those Precious Hours." A teacher in our own school can smile radiantly at the end of the class hour and say, "Those wonderful youngsters!" Another teacher can chuckle the rest of the week with remembered amusement over the charm and delight of very active small boys. It can be a rich and thrilling experience.

Why is there this difference? I believe that there are two basic reasons. One is an enthusiastic willingness to prepare oneself for a challenging job by reading, observing, helping, planning — and praying. The other is a

Mary J. Carpenter is Director of the First-day School of Hartford Monthly Meeting, Conn. The above paper is part of a report given to the business meeting of Hartford Monthly Meeting in the spring of 1958.



recognition of the underlying meaning of our Meeting's First-day school. What do we really do? What do we have this school for?

Obviously, because we are a school and not just a child care center, we are trying to teach. We try to teach about the Bible, Christianity, Quakerism, and some other things besides. The idea also lurks in the back of our minds that we are trying to teach our children to be good; to be friendly, polite, helpful, interested—all the good Christian virtues that we want to see evidence of on Sunday morning. And we feel a failure if we don't. At this point our frustrations and disappointments begin.

Since First-day school time during the year amounts to about one public school week, not too much can actually be taught or learned, in view of the tremendous scope of the material. Oh, we try to stimulate interest and give some information, true, but, by and large, parents who want their children to learn specific things had better try to do it as a family project during meals or while driving in the car, an excellent time and place to learn the books of the Bible, for instance. As teachers, we are disappointed and impatient with our own efforts and those of the children if seeds of biblical knowledge and religious virtue aren't planted, sprouted, and grown full size to bloom forever, all on a Sunday morning.

Let's just acknowledge that what little instruction in the Bible, Quakerism, etc., we can give is better than nothing, and that Quaker children, for better or worse, will act like normal children on Sunday as well as Saturday, and that their behavior is trying to tell us something we need to try to understand.

If this is all, is First-day school worth the time, money, effort, and interest that the members of this Meeting, parents, teachers, and children put into it? I'd say, "No!"

But there is something more important here than any of these other considerations. It is this: There is a saying, as true as it is trite, that religion is caught, not taught. The religious atmosphere of worship, sincerity, kindness, and love are more contagious here at Quaker Meeting than any other place I've ever been. I want my children exposed to the people of this Meeting. I want them to know them, talk with them, worship with them.

People have become so separated—oceans away from old friends, countries apart from families, emotionally apart from neighbors. Our communities and schools seem crowded and impersonal, and will get more so. There is a tremendous sense of being rootless and alone. Grown-ups and children alike are starved for attention, affection, and love.

This need and hunger our Meeting can help to fill. We can assure our children that this is a place of love

and affection, where others care for them and want to help them. When we accept this as the fundamental basis of our school, many of our disappointments and problems lighten. It is more important to give affectionate understanding than instruction, as desirable as it is to have both.

This is the reason our school must continue to be taught, watched over, and loved by our own parents and Friends of the Meeting. Friendship, understanding, a sense of religion are long, difficult, and often painful processes, but more than worth our every effort.

## Bad Pymont in 1958

### Letter from the Past—173

**T**HOUGH Bad Pymont, the location of the forthcoming World Committee's meeting in September, is well known to many readers of the FRIENDS JOURNAL, an impression of its present condition and a reminder of its history may be appropriately offered. The history has several contacts with America.

Here I shall go back less than forty years to the days of the *Kinderspeisung*, or Anglo-American Quaker relief work in Germany. There were then no German Friends, but a considerable interest in Quakerism arose because of contacts during and after the First World War.

The most interested and sympathetic called themselves Friends of the Friends. Already in the summer of 1920 they held a gathering, together with a few English and American visitors. As I recall, there were some twenty or thirty of us in all, a few of whom still survive. The German participants explained the source and course of their interest in Quakerism. They represented, as seekers have done at other times, a great variety of approaches. Some were literary figures, like Alfons Paquet or Wilhelm Schaefer. The latter had lately addressed to our Society the striking pamphlet *Are You They That Should Come?* Visiting Friends tried modestly to answer this and other questions, solicitous that no too appreciative or superficial attraction should sway the hungry and war-weary people to our charitable or pacifist characteristics. If there was to be a German Quakerism, it must be indigenous and spontaneous, and must follow its own lines.

In 1932, when I was next in Germany, there had been a slow and natural development. A Yearly Meeting had been formed in 1925 under the shepherding care of foreign Friends and was finding its own way. In Bad Pymont, where the old meeting house had been reclaimed, it was being rebuilt in a different location close by the Quaker graveyard, whose title English Friends had held since the decline of the German Meeting.

Here again in August, 1958, in this beautiful watering

place, with its parks and medicinal baths and lovely countryside, the Germany Yearly Meeting held what would have been, except for six years' omission, its thirty-third session. Few English or American Friends were present. You will hear its epistle read at your own next Yearly Meeting.

What can be briefly said today of the host Yearly Meeting for the World Committee and of the property? The substantial building is in good repair. In its main room now are attractive and comfortable new seats, 223 of them. They are believed to have improved the acoustics. The graveyard and other adjacent land is, like so much of Germany, beautiful with grass, trees, and flowers. Bronze tablets for the deceased—a dozen or so—were lately installed along the graveyard walls, including markers for John Pemberton of Philadelphia (died 1795) and Richard Cary of Baltimore (died 1933).

The Yearly Meeting has now between 500 and 600 members and represents over thirty local Meetings in various parts of Germany. It includes alike East Germany and West Germany. Residents of East Germany often find it difficult to get visas for "unnecessary" travel here to the Western Zone, but a full dozen of those who applied finally received permission and were present.

The political barriers are as unwelcome to Friends as they are to most Germans. Mutual information and interpretations are therefore in order whenever East and West meet. One finds that like other Yearly Meetings this one also now represents two theological emphases, the Christological and the non-Christological. Yet with all their different backgrounds and with much strong personal individuality, there is every evidence of much "love and unity." Indeed, both the host Meeting and the historic Quaker site will make Pymont very fitting for this ecumenical gathering of Friends.

NOW AND THEN

## World Quaker Meeting

ONE HUNDRED Friends from many parts of the world will come to Bad Pymont, Germany, for the Seventh Meeting of the Friends World Committee for Consultation. The six-day meeting will begin on September 23. One half of the attenders will come from American Yearly Meetings, including those in Canada, Cuba, Jamaica, and the United States. Forty European Friends are expected, and ten from Africa, Asia, and Australasia.

"Sharing Our Faith" is the first of two discussion topics which will claim the attention of the FWCC. After a general introduction by Paul D. Sturge of London Yearly Meeting, there will be presentations of specific aspects of this subject by Margarethe Lachmund of Germany, Ryumei Yamano of Japan, Glenn A. Reece of Indiana, and Andrianaly of Madagascar. A set of background study papers has been prepared under the title "Sharing the Quaker Faith."

Colin W. Bell of Philadelphia will introduce the second discussion topic, "The Contribution of the Quaker Faith to the Healing of the Divided World." There will follow two introductory talks relating this topic to (1) deep political divisions, by an East German Friend, and (2) racial divisions, by David H. Scull of Washington, D. C.

In six business sessions the FWCC will consider the report of its General Secretary, a report of the Publications Committee, an invitation from East Africa Yearly Meeting to hold the next triennial meeting in Kenya, proposals for future conferences, and other matters. Two of the business sessions will be devoted to matters rising out of the consultative status granted to FWCC by the United Nations and by UNESCO. Quaker International Affairs representatives from New York, Geneva, Paris, and Vienna will be present. For three days after the close of the FWCC meeting a smaller group will continue the discussion of Quaker responsibility at the United Nations level.

The Chairman of the Friends World Committee for Consultation is Errol T. Elliott of Indianapolis, Indiana. The General Secretary, Herbert M. Hadley, has his office at Woodbrooke, Selly Oak, Birmingham 29, England.

## Friends and Their Friends

Sydney Bailey, British Friend who has served on the staff of the Quaker Program at the United Nations for the past four years, will be leaving the program in September to begin a study on the procedure and practices of the United Nations General Assembly. This study will be under the auspices of the Carnegie Endowment for International Peace and is financed by the Rockefeller Foundation. Elmore Jackson will be returning to his position as Director of the Program early in September. Team members for the 13th General Assembly are as follows: Gerald Bailey (England), Edgar and Mignon Castle (England), Cecil Evans (Canada), and Jotham and Rhoda Standa (Kenya).

The American Friends Service Committee has received from Lebanon thanks for the aid already sent to relieve suffering there. In a message from the Brummana (Lebanon) Monthly Meeting appreciation was expressed for contributions from the United States and Britain. Other contributions were sent to the area by the Canadian Friends Service Committee.

Henry S. and Rebecca C. W. Robinson, members of the Oklahoma City Meeting, have gone with their three children to Greece, where Henry Robinson is to be Director of the American School of Classical Studies in Athens.

W. Herman Barcus, a member of Swarthmore Meeting, Pa., was recently appointed Manager of a new Research Service Division in the Sun Oil Company's Research and Development Department. In his 30-year association with the Sun Oil Company, he has worked as chemist and chemical engineer, as Manager of the Development Laboratory, and as Manager of the Product Development Division.



Orie Shimazaki, Principal of Tokyo Friends School, was tragically killed on July 31 in Kobuchizawa, near the School's summer camp. She was 45 years of age. As Miss Murota, one of the English teachers, and Orie Shimazaki were walking along the main street of this little village, a drunken man at the wheel of a truck ran them down. Orie died almost instantly. Murota-san will probably be hospitalized for two months with a broken collarbone and a severe cut in her thigh.

Many Friends in various parts of America became acquainted with Orie Shimazaki when she was studying and visiting among us in 1948-50.

Congress has finally approved President Eisenhower's request for regularizing the status of some 32,000 Hungarian refugees paroled into the United States in 1956-57.

The new act provides that at the end of two years in this country parolees may become permanent residents, eligible for citizenship, if they meet the requirements of the Immigration and Nationality Act. The new legislation does not guarantee permanent status to those who do not meet health and public charge specifications. Officials have given verbal assurance, however, that no refugee will be deported except for security reasons.

Winifred Rawlins, a member of the staff at Pendle Hill, Wallingford, Pa., has a poem, "I Saw You Stand Lonely," in *The Christian Century* for August 20, 1958.

Two paintings by Edward Hicks are being exhibited at the Brussels World's Fair. "The Peaceable Kingdom" was lent by the New York State Historical Association, Cooperstown, N. Y., and "The Cornell Farm" was lent from the Collection of Edgar William and Bernice Chrysler Garbisch.

### Reprints

During the past few months a number of reprints from our pages have been made by organizations, individuals, and periodicals in the United States and abroad.

The Tract Association of Friends, Philadelphia, Pa., reprinted in pamphlet form 5,000 copies of Maurice Creasey's article "Christ in Early Quakerism." The Friends Council on Education reprinted 4,000 copies of our April 5 edition of *The Courier*. The Philadelphia Committee on Race Relations reprinted 1,000 copies of Jo Ann Woodman and Helen Lovett's "An Experience That Convinces." Of Wilmer A. Cooper's "Another Look at Rufus M. Jones" 250 reprints were ordered privately. The American Friends Service Committee ordered 5,000 reprints of our Editorial Comments entitled "Walk Those Steps Again." The same text was also reprinted by *The Crusader*, Rockford, Ill.

The Netherlands Friends publication *De Vriendenkring*, den Haag, reprinted the following articles from our pages: Albert Fowler's "What It Means to Me to Be a Quaker," from which also the *Wayfarer*, London, quoted extensively; Robert A. Clark's "Friends and Depth Psychology"; John A. Lester's "Two Ways Up Mount Everest"; and Gloria Kersh-

ner's "Self-Discipline: Giver or Destroyer of Freedom?"

*The New Christian Advocate*, Chicago, Ill., reprinted Carol Murphy's "A Warning to Utopians" and part of Rachel R. Cadbury's "Anxiety—a Tool for Growth."

*The Wayfarer*, London, reprinted our Editorial Comments "This Self-Conscious Age."

*The Canadian Friend*, Toronto, reprinted a condensed version of Clarence E. Pickett's "From Fear to Faith."

The Rockford, Ill., *Crusader* reprinted Robert L. Wixom's "Letter from Little Rock: Inside Central High School."

*Reynard*, London, organ of the Quaker Fellowship of Arts, reprinted the poem "Gift" by Agnes W. Myers.

### Pendle Hill Summer School

Pendle Hill Summer School, Wallingford, Pa., was held from July 3 to 31. Seventy-two adults and 13 children, including the staff, made up the family, which included six Negro women and their children from the deep South, a young man from India, two young men from Japan, and two young women from Canada. In addition, people kept dropping in—a monk in a saffron robe, a smiling native of Nigeria and his wife and child, a man from San Salvador, and then people one knew, like Gilbert Kilpack, Lewis Hoskins, Barnard Walton, and various members of the Board. The new dormitory, barely finished when we arrived, proved to be a very pleasant place to live.

We were kept quite busy with work, classes, lectures, excursions, and just plain enjoying each other. Howard Brinton in a course called "A Divine-Human Society" gave an interpretation of Quaker experience and methods and how Friends might contribute to the solution of contemporary problems. Geoffrey F. Nuttall, a Congregational minister from London, in his course on "Christian Pacifism in History" discussed the convictions which animated the early Christians, the mediaeval sects, and the Quakers, and related these to present-day expressions of pacifism. His lectures are published in a small book now on sale at Pendle Hill (*Christian Pacifism in History*; Basil Blackwell, Oxford, 1958; \$2.50). Robert C. Murphy in "Resources of the Unconscious" dealt largely with the social application of psychiatric insights. Haines Turner gave a series of talks on "Efforts to Meet Current Social Issues," which concerned primarily the application of our principles to business

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*We shall, therefore, fill in future orders for extra copies only when they are accompanied by 18 cents per issue (15 cents, plus 3 cents for postage).*

*Friends Journal*

*1515 Cherry Street, Philadelphia 2, Pa.*

activities. "Creative Activity through Arts and Crafts" included painting with water colors, block printing, paper sculpture, etc., under the guidance of Alexandra Docili. Arthur Little of Earlham College conducted a series of dramatic sessions and play readings which were a lot of fun.

In addition to these regular courses there were lectures by Raymond Wilson, Sydney Bailey, William Edgerton, Thelma Babbitt on Levittown, Robert Wixom on Little Rock, and Mary Nuttall on "Slavery in the World Today." We also heard recordings of the speeches made at Cape May by Norman Cousins and Martin Luther King.

The spirit of the summer school might be summed up in two quotations from Robert Murphy and Geoffrey Nuttall, respectively: "We live in a schizophrenic world. Each patient in my office is like a test tube, and his cure is the same that we must apply to the world. It is to go within, and in the depths where no fear is, we find the source of all knowledge and all appropriate human behavior. To seek any lesser goal is merely to treat the symptoms, not the disease." "Somehow we must learn to let the healing power of God work through us for the redemption of power as men and as nations know power. 'Whosoever will be great among you shall wait upon you; and whosoever of you will be first shall be everyone's slave.' Somewhere *there* lies the redemptive power to which our pacifism must be dedicated."

FRANCES RICHARDSON

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### SEPTEMBER

6—Nottingham Quarterly Meeting at Buck Meeting House, Calvert, Md. Ministry and Counsel meeting, 10 a.m., followed by meeting for worship. Business session and conference after lunch. Bring a box lunch.

7—Annual meeting of the Adams Society of Friends' Descendants at the Adams, Mass., Meeting House, 3 p.m. Members of Easton, N. Y., Monthly Meeting will be in charge of the worship.

7—Public meeting at Colora, Md., Meeting House, 2 p.m., for Friends and their friends. Speakers, C. Canby Balderston, "Friends in Education and Business," and Richmond P. Miller, "Friends as I Know Them." Meeting for worship, 11 a.m.

11—Memorial meeting for Minnie Pickett Bowles and Orie Shimazaki in Room A, 20 South 12th Street, Philadelphia, 1:15 p.m., preceding the regular meeting of the Japan Committee. All welcome.

11—Haddonfield Quarterly Meeting at Medford, N. J., 3 p.m.

13—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, north of Route 3, two miles from Edgemont, Pa. Meeting for worship, 4 p.m.; business, 5 p.m.; supper, 6 p.m. (bring your own sandwiches; beverage and dessert provided); age-group varied program: supervised play, crafts, discussion; adults, 7:15 p.m., William Hubben, "Religious Trends in Our Time."

13—Philadelphia Quarterly Meeting at Fourth and Arch Streets, Philadelphia. At 2:30 p.m., Meeting on Worship and Ministry; 4 p.m., worship and business; 6 p.m., supper; 7 p.m., Roy F. Larson, President of the Philadelphia Art Commission, "Old Roots and New Growth in Historic Philadelphia."

14—Annual Meeting for Worship at Plumstead Meeting House, Pa., 2 p.m. All are welcome.

Coming: Fall Teacher Training School, September 20 and 27, at 1515 Cherry Street, Philadelphia, 10 a.m. to 3:15 p.m. Addresses, Douglas V. Steere, Rachel R. Cadbury; age-level groups, Georgie

Glenn, Doris Jones, Myrtle G. McCallin, Linda C. Paton, Olcott Sanders, G. Macculloch Miller, 2nd, William H. Cleveland, Jr., and J. Barnard Walton.

Correction: Homecoming Meeting at Mill Creek Meeting, Del., originally scheduled for September 7, was changed to August 31.

### BIRTHS

BACON—On July 8, to Edmund Norwood and Ruth Holmes Bacon, a son, KEVIN NORWOOD BACON, their sixth child and the fourteenth grandchild of Ellis W. and Helen C. Bacon.

DOWNING—On July 29, to George and Christine Downing, their first daughter and fifth child, SANDRA LEIGH DOWNING. The family are all members of Summit, N. J., Meeting. The grandparents are George and Dorothea Downing of Salem, Va., and Edgar and Herta Rosenblatt of Montclair, N. J., Meeting.

WERNER—On July 2, to Dickson and Ray Garrett Werner, a son and their fourth child, DAVID WERNER. His parents and grandparents, Stevenson P. and Marjory S. Garrett and Fred. A. and Marguerite D. Werner, are all members of Lansdowne, Pa., Meeting.

WILLIAMS—On July 31, to Richard Edmund and Mary Elizabeth Trafford Williams, a son, SEAN DAVID WILLIAMS, recorded at Manasquan Monthly Meeting, N. J. His maternal grandparents are Charles W. and Gillette Peterson Trafford of Manasquan Monthly Meeting, N. J.

### MARRIAGES

ANDERSON-PRATT—On June 28, in the Birmingham Meeting House near West Chester, Pa., RUTH E. PRATT, daughter of G. Merrill and Esther Chambers Pratt of Pocopson, Pa., and JOHN PYLE ANDERSON, son of Frances B. Anderson of West Grove, Pa., and the late Lawrence M. Anderson. The bride is a member of Birmingham Monthly Meeting, Pa., and the groom a member of London Grove Monthly Meeting, Pa. They will reside in Kennett Square, Pa.

BECKER-LAISE—On August 9, under the care of Flushing Monthly Meeting, N. Y., MARY ANNE LAISE, daughter of Mr. and Mrs. Herbert F. Laise of Little Neck, N. Y., and AUGUST W. BECKER, son of Mrs. Frederick E. Becker and the late Frederick E. Becker, of Jamaica, N. Y. The groom is a member of Flushing Monthly Meeting, N. Y.

BIDDLE-LINDRUD—On June 28, in the Hope Lutheran Church, St. Paul, Minn., DOROTHY EVELYN LINDRUD, daughter of Stanley E. and Evaline S. Lindrud of St. Paul, Minn., and JUSTIN M. BIDDLE, son of George D. and Geraldine S. Biddle of Putney, Vt. The groom is a member of Birmingham Monthly Meeting, Pa. The couple will reside in Torrance, Calif.

ROSENBERG-DARLINGTON—On June 14, at Woodstown, N. J., Meeting House, ESTHER C. DARLINGTON, daughter of Charles J. and Eleanor C. Darlington, and ALBERT M. ROSENBERG of Philadelphia, son of Abraham and Lois T. Rosenberg of Coral Gables, Florida. The bride is a member of Woodstown Monthly Meeting, N. J., and the groom of Powelton Meeting in Philadelphia. They will reside at "The Wishing Well," North Church Street, Moorestown, N. J.

STEWART-DONER—On July 2, in Van Wert, Ohio, Pleasant Chapel Church, MARILYN SUE DONER, daughter of Poe and Grace Doner of Van Wert, Ohio, and OMAR WADDINGTON STEWARD, son of Owen F., Sr., and Mary Steward of Woodbury, N. J. The groom is the grandson of the late Asher and Helena B. Waddington of Woodstown, N. J. The young couple will reside at 2933 Ashby Road, Midland, Mich.

### DEATHS

EATON—On August 10, in Ann Arbor, Mich., HORACE AINSWORTH EATON, aged 87 years, a member of Syracuse Monthly Meeting, N. Y., which he helped to found. Surviving are two daughters, Mrs. Elizabeth E. Boys of Ann Arbor, Mich., and Mrs. Rebecca E. Widgwood of Chappaqua, N. Y.; two sons, Sidney L. Eaton of



Dedham, Mass., and Robert E. Eaton of Philadelphia; and twelve grandchildren.

Born in Quincy, Mass., Dr. Horace A. Eaton held bachelor's, master's, and doctoral degrees from Harvard. He taught in the English Department of Syracuse University for 41 years, during 25 of which he was chairman of the department. He also taught eight summers at Columbia University, two summers at the University of Oregon, and was visiting professor for a semester in 1932 at the University of Illinois. After his retirement he headed the Friends international school, Eerde, at Ommen, The Netherlands. He was the author of two books on the life and writings of Thomas DeQuincey.

The champion of many forward-looking movements, he was often termed "the conscience of Syracuse University and of Syracuse as well." We shall not look upon his like again.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship. First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**BOULDER**—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 3-1478, for information and transportation.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship. First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper

there) every first Friday. Telephone BUTterfield 8-3066.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### KENTUCKY

**LOUISVILLE**—Meeting and First-day school, 10:30 a.m., Sundays, Neighborhood House, 423 S. First St.; phone TW 5-7110.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MARYLAND

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

**ANN ARBOR**—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWNsend 5-4036.

**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m.,

EVES—On August 7, at her home on State Street, Millville, Pa., IDA M. EVES, aged 88 years. Her husband, Pascel L. Eves, preceded her in death on August 8, 1938. Surviving are a son, E. Eugene Eves of Millville, R.D. 1, Pa., and a daughter, Mrs. Elizabeth Leighow of Bloomsburg, Pa. For several years Ida M. Eves was active in the Millville, Pa., Meeting. She also was a teacher of the children's class in First-day school.

**LIPPINCOTT**—On August 20, MARY EWING LIPPINCOTT of Lansdowne, Pa. She was born in 1875 in Greenwich, N. J., and had been a member of Lansdowne Monthly Meeting, Pa., for most of her married life. She is survived by a daughter, Grace L. Merriam of Lexington, Mass.; a son, Laurence C. Lippincott of Aldan, Pa.; a grandson, a sister, and two brothers. A memorial service was held on August 23 in the Lansdowne Meeting House.

each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

### NEW HAMPSHIRE

**DOVER**—Friends meeting, 11 a.m., Central Avenue opposite Trakey Street. S. B. Weeks, Clerk, Durham 413R.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**PLAINFIELD**—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

**RIDGEWOOD**—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

**SHREWSBURY**—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.



**TOLEDO** — Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### OKLAHOMA

**STILLWATER** — Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

### PENNSYLVANIA

**DUNNINGS CREEK** — At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

**HARRISBURG** — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.  
**LANCASTER** — Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA** — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.  
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.  
Frankford, Unity and Wain Streets, 11 a.m.  
Green St., 45 W. School House L., 11 a.m.  
Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH** — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING** — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE** — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### PUERTO RICO

**SAN JUAN** — Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

### TENNESSEE

**MEMPHIS** — Meeting, Sunday, 9:30 a.m., Clerk, Esther McCandless, JA 5-5705.

### TEXAS

**AUSTIN** — Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS** — Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON** — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY** — Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

### VIRGINIA

**CLEARBROOK** — Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**LINCOLN** — Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**WINCHESTER** — Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

### WASHINGTON

**SEATTLE** — University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEltrose 9983.

### AVAILABLE

**COMPANION-HOUSEKEEPER** for elderly person or couple. No laundry. Haddonfield or Woodbury, New Jersey preferred. References. Write Box P61, Friends Journal.

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PLEASE NOTIFY US THREE WEEKS IN  
ADVANCE OF ANY CHANGE OF ADDRESS

### MUSIC INSTRUCTION

With the increasing opportunities among Friends to sing, Friends may wish sound instruction to develop their voices and to expand their enjoyment and appreciation of vocal music. To organize singing classes, or for private instruction in voice in the Greater Philadelphia area, contact William A. Cunningham, Box C58, Friends Journal.

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### COUNSELING SERVICE

of the  
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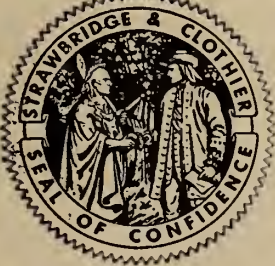
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

SEPTEMBER 13, 1958

NUMBER 32

## IN THIS ISSUE

*How* precisely parallel are the biographies of religious enthusiasts — Swedenborg, Guyon, Fox, Luther, and perhaps Boehme. Each owes all to the discovery that God must be sought within, not without. That is the discovery of Jesus. Each perceives the worthlessness of all instruction, and the infinity of wisdom that issues from meditation. Each perceives the nullity of all conditions but one, innocence; the absolute submission which attends it. All becomes simple, plain in word and act.

—RALPH WALDO EMERSON

### Our Rightful Mind

. . . . . *by Kenneth B. Webb*

### I Walked for Peace

. . . . . *by Elizabeth Pattison*

### Conservation: For Your Purse and Conscience

. . . . . *by Joseph W. Lucas, Jr.*

### Letter from the Pacific Coast

. . . . . *by Ferner Nuhn*

*AFSC Notes*

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VOL. 4—No. 32

## Editorial Comments

*Nicolas A. Berdyaev*

WHEN the Russian theologian and philosopher Nicolas A. Berdyaev died ten years ago, the Western world as well as Russian Orthodoxy lost a powerful witness to the best traits in the Russian heart and soul. The story of his eventful life suggests some of his inner conflicts and visions, although his inward pilgrimage is even more adventurous than the outward course of his life. Born in Kiev in 1874 of an aristocratic family, he was expected to prepare for a military career. But as a young man he was expelled from the university and banished to the north of Russia for political nonconformity. After the 1917 revolution he was called to teach at Moscow University, for he had already established himself as a writer, philosopher, and socialist. Again expelled by the new government, he underwent imprisonment twice. In 1922 he was finally exiled from Russia, taught for a while in Berlin, and then settled in Paris, where he became the center of independent religious thought in the Russian Orthodox tradition.

These extraordinary experiences reflect the turbulent conditions in Czarist as well as in Soviet Russia. They likewise mirror an independent mind which refused to subject itself to dictation in any form. Berdyaev's chief concern was, however, not politics but the interpretation of his religious faith. Russian Orthodoxy allows each believer a broad margin of theological opinion and individualism. Like Rufus M. Jones, Berdyaev believed in the double search, which conjoins God's movement toward man and man's longing for God. This divine-human encounter is as much his central thought as is the "I-Thou" relationship in Martin Buber's thinking, and Berdyaev never tires stressing that God needs man as much as man needs God. Man's love of God is, however, impeded by the moral tragedies of life and the tragic fate of mankind in general. The entire content of modern life is apt not only to move man away from God but even to turn him against his Creator. The all-pervading sense of being lost resulting from this alienation is a "negative revelation," or confirmation, of the Christian truth. Anxiety, fear, anguish, triviality, and death are the categories characterizing this human predicament. In His immeasurable love for man, God identifies Himself with man; He is a God-man. By entering man, God raises him

into the divine realm. This mutual permeation is a mystery of experience as well as faith. The naive belief in a remote God dwelling in the beyond is as inadequate as the opinion that God dwells only in man. The mystery of divine-human love is a matter of prayerful aspiration. It should shape all interhuman relationships. Classes and races must, therefore, live in "symphonic" consciousness and "symphonic" culture.

### *An Intuitive Thinker*

Berdyaev's faith in the supreme destiny of the Russian people is touching and may be an indication of his tendency toward emotional exaggeration. He considered the Russians uniquely gifted to bring about the brotherhood of man. They are a mystery to themselves, and the West will never be able to comprehend them. Not only will the Russians understand mankind's problems in a universal spirit; they also will bring to the world a new sense of world community. These are strange predictions from an anti-Communist. Yet Berdyaev keeps repeating that Russia must not be measured by ordinary standards; nor can she be understood intellectually. The only thing to do is to believe in Russia, as the poet Tyutchev has also asked his own people to do.

Berdyaev's work is not a system of methodical thought or principles. He was an impulsive thinker, an intuitive writer, and a true artist. Like so many Slavs, he was also a superb storyteller. Those interested in a complete summary of his remarkably unorthodox religious views should read his fascinating book *Dream and Reality, an Essay in Autobiography* (Macmillan Company, New York, 1951), a most entertaining and informative book. It balances the story of Russian Orthodoxy as it has come to us during the last forty years. The recent meeting of the Moscow Metropolitan with leaders of the World Council of Churches seems to have prepared the road toward future cooperation between Russian and Western Christendom. Actual membership of the Russian Church in the World Council would be a step of historic magnitude. Western Christianity should become more familiar with the colorful and dramatic background leading up to this event, which informed leaders of the World Council expect to take place within the near future.

## Our Rightful Mind

By KENNETH B. WEBB

THE quiet blessing of Whittier's life on the Society of Friends is well known. How many modest lives there are whose influence goes on, though the men and women themselves may never be known beyond their own generation and their own Meeting!

Such a life was responsible for my own interest and subsequent membership in the Society of Friends. Many years ago I had the good fortune to attend a Half-Yearly Meeting of rural Friends in Northern New York. An old farmer, tall, straight, and ruddy-cheeked, caught my attention. There was something arresting about his calm and serenity. I watched him from a distance; but, being young and diffident, I never met him or even learned his name. The memory of this man remained with me. If the Society of Friends, I thought, can produce men like that, I want to know more about the group.

The two articles in the *FRIENDS JOURNAL* by Kenneth Ives on the decline of the Society (see the issues for October 5 and 26, 1957) included a list of suggestions for reversing this unhappy trend. These suggestions, it will be remembered, dealt largely with organizational outreach, something to which we undoubtedly need to pay more attention.

But a recent workshop on spiritual values sponsored by the New England Camping Association reached a deeper level. Searching for ways of increasing the spiritual sensitivity of youngsters in camp, the group of directors listed blessings at meals, daily chapels, and the reading of a psalm in the cabin just as youthful minds drift off to sleep.

The group responded eagerly to the suggestion that in order to foster a deeper spiritual awareness on the part of campers, an individual must deepen the level of his own life through daily search and meditation until his every act expresses the glory of God. Then, and then only, will he become aware of innumerable opportunities to pass on this glory of God to sensitive children.

Nothing points up this fundamental truth more clearly than the beloved story in the fourth chapter of John of the Samaritan woman at the well. The whole passage shows a master psychologist at work; it shows a man who so lived with his mission of spreading the word of God that he was not only alert to opportunities but even created them.

. . . Jesus, wearied as he was with his journey, sat down beside the well. . . . There came a woman of

Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" . . . Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? . . ." Jesus said to her, "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." . . .

Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." . . .

Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" . . .

Meanwhile the disciples besought him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know" (John 4:6 to 32).

What more unlikely time and place to implant some of the profoundest truths the Master revealed than when he was tired and thirsty, in Samaria, a hostile country, and to a strange woman of doubtful reputation! Notice how skillfully he led her on, first through surprise at his addressing her, then through shifting her attention from a literal to a figurative meaning, then by letting her realize that though he knew her for what she was, he still had respect for her as a person; he still cared about her welfare.

The woman's yearning is the yearning that lies deep within everyone of us, for the secret of a more abundant life prompted her to ask him simply and directly for the "living water." Thus he turned deep-seated prejudice into longing, enmity into reverence. He made the opportunity, then followed it up with single-minded purpose. When his disciples came back from buying food, he had no interest in eating: "I have food to eat of which you do not know."

Just as revelation was not complete with Moses or

---

Kenneth B. Webb, a Friend, operates the Farm and Wilderness Camps at Plymouth, Vermont.



with Christ, so our own grasp of spiritual verities was not completed at the shining moment of our conviction. Spiritual understanding is a growing thing. It needs constant care, daily baptism with the living water of Truth, through meditation, through quiet reading of God's word, through prayerful study of other books.

If we long deeply enough for the living water of Truth, we can bring into our own lives some small measure of the power that surged through the life of our Lord. Perhaps that is what Whittier meant by writing,

In purer lives Thy service find,  
In deeper reverence, praise.

### Letter from the Pacific Coast Pacific Yearly Meeting

QUITE by accident the *Phoenix of Hiroshima* docked in a slip in Honolulu harbor near that of the *Golden Rule*. Crews of the two boats had not known each other before. Earle and Barbara Reynolds of the *Phoenix*, with their two children Ted and Jessica and Japanese crewman Nick, were so impressed by what the *Golden Rule* was trying to do that after much consideration they decided to go on with the same effort after the other boat had been stopped.

This story of the unexpected contagion of their own witness was the main burden of the very modest report which Orion Sherwood brought to Pacific Yearly Meeting (August 6 to 10, 1958) at Redlands, Calif., only a few days after he and the other crewmen of the *Golden Rule* had been released from jail in Honolulu. Orion Sherwood stated that Barbara Reynolds, who is a writer, has written an article about the *Phoenix* experience which so far has not found publication in a national magazine.

Our peace witness must come from an inner, not an outward, trust, Friends generally agreed in a searching session on this topic. Yet it is practicable, too. Edna Morris told of a personal experience in relief work during the Russian famine following the First World War. Halted by armed and threatening Bolshevik soldiers, their American-made car was allowed to proceed only after no arms were found. "Had we been armed, I am sure we would all have been dead," she said.

The Yearly Meeting approved a concern to ask all groups of Friends on the Pacific Coast to join in prayer, ministry, and public witness in the area concerned with respect to the two intercontinental ballistic missile bases now being constructed at Lompoc, Calif., and Spokane, Wash. The Meeting united in the sending of letters to the heads of the governments of the United States, Mexico, and Canada, urging peace efforts as serious and comprehensive as the present efforts being put into destructive military armaments. In answer to the telegraphed appeal of Lewis Hoskins, the Meeting gave \$300 for Lebanese relief.

Returning from a year-long journey around the world, Gretchen Tuthill reported that the most frequent questions she encountered about America concerned our continued nuclear tests, our continued armaments program, and racial inte-

gration. The Meeting heard with approval the aims of the Fallout Suits against governments conducting nuclear tests.

The Yearly Meeting found deep value in three morning worship-fellowship periods participated in by seven groups of about twenty persons each.

Friends were moved by Herbert Hadley's letter about the meeting of the Friends World Committee at Bad Pyrmont and the concern of Swiss Friends in regard to a summit conference. We heard read, with much appreciation, a paper prepared for the Bad Pyrmont conference by Marjorie Sykes, telling with much beauty and insight the enrichment of her own Quaker Christian experience through friendship in India with devout followers of other religions.

Donald Campbell of Mexico City Meeting told of a projected informal, all-Mexican gathering of Friends to be held this November. This grew out of visitation by Heberto Sein to Five Years Meeting Friends in northern Mexico, during which he spoke to several meetings of 80 to 100 Friends each.

The Meeting warmly welcomed Carl and Hazel Hedin and Elmer and Lois Brown of California Yearly Meeting; Lewis, Faye, and Margarita Walmsey of Monte Verde Meeting, Costa Rica; Walter and Marydel Balderston and family of Lobo Meeting, Coldstream, Canada; Cal and Sylvia Rainbolt, returning from projects in Central America to Scattergood School; Fritz Bell of Westtown, now teaching high school in Las Vegas, Nevada, and desirous of locating other Friends who may be living in that community.

I am glad to report that after several years of agonized effort, adult Friends managed to curb their garrulousness enough for Young Friends to feel free during a common session to tell us something of their own problems and concerns. These latter, we discovered, include who belongs in which age group, social versus folk dancing, ways of expressing the peace witness, and the possibility of a work camp for Young Friends, "not too big a one," as part of Yearly Meeting. Junior High Friends produced during the Yearly Meeting the first issue of a new correspondence journal called *Orbit*. The Meeting truly felt a sense of fellowship with Young Friends. Commenting on the problem of age groups, an adult said, "Among adults, too, there seem to be some who don't fit in as adults."

A problem that continues to occupy and fascinate us is the structure of an international Yearly Meeting, with 30 Monthly Meetings (Tacoma, Wash., and Multnomah, Portland, Oregon, were accepted this year), some 1,500 members (67 new ones this year), and another 1,000 attenders, which meets as a Yearly Meeting successively in three widely separated regions, with no paid personnel. We believe some progress in systematizing our procedure is being made. The Discipline Committee presented the draft of a set of Queries for use and study over the next year.

We heard a report, punctuated by enthusiastic applause from the students themselves who were guests of Yearly Meeting, of a new Friends secondary school which is meeting experimentally this summer at Claremont, Calif., with 23 students and eight staff members, seven of whom are Friends. A panel discussed Indian affairs in different areas from Canada to Arizona and New Mexico.

Our gathering was enriched by a magnificent concert of organ music by Leslie Spelman and refreshed by a time of folk dancing and entertainment Saturday evening. At a called meeting the relationship of Friends to the arts was discussed.

FERNER NUHN

## *I Walked for Peace*

By ELIZABETH PATTISON

ON May 8 Curtiss Moody, Youth Secretary of the Fellowship of Reconciliation, telephoned me, asking for my cooperation in a Walk for Peace which he was then organizing. At the moment of the call, my attention scattered on the daily details of housekeeping, I almost said, "No," but retracted into giving Curtiss Moody an audience with our family at supper. In a thorough-going manner Curtiss Moody asked that evening if individuals or a church in Wilmington, Del., would help with hospitality for peace walkers coming from other places to begin a walk out of Wilmington to Washington, D. C.

Since our Monthly Meeting was convening that evening, Curtiss Moody and our Meeting's Peace Committee (after a quickly called brief session by a member, Dexter Pattison) asked to use the meeting house for convening the group. The Meeting gave permission. That the Middle Atlantic Section of the American Friends Service Committee was one of the sponsoring groups helped me and others, I feel, to give endorsement to a project which was only in embryo.

The Peace Walk, as it was then formulated, was to start from two points, Wilmington, Del., and Winchester, Virginia, and converge upon Washington on Memorial Day. It was to be a protest mainly against nuclear bomb testing in a forward relation toward over-all disarmament. It was estimated that about 40 walkers would come into Wilmington to begin the trek, and it was hoped that a Wilmington speaker could participate in some ceremony.

To achieve hospitality for 40 walkers seemed a reasonably light undertaking. The deeper undertaking for me was to accept the walk itself. I could allow others rather easily the freedom to engage in the walk, but to what extent would I commit myself to any further progress of the walk?

For a long time I have subscribed to pacifism on an ethical and rational basis, but I feel I am a long distance from the spiritual pacifism which represents oneness and love's perfection. Definitely witnessing to peace has

greater attraction when one's life displays harmony with divine manifestations, but I feel that one can believe and work for political peace if not oneself on the highest rungs of the ladder that climbs toward saintliness. This is not the usual attitude, and that is the reason I write it down, almost seeming to digress.

My mood, however, for this occasion was not one of apology; rather it was one of false pride. Would I risk the prideful gains I felt I had in community standing, and would I risk criticism of friends and family if I entered into such a public display? Did I believe that a Peace Walk was an effective means for certain objectives—in this case, the end of nuclear-weapon testing?

Fortunately, an adult class at the Alapocas School Road Meeting in Wilmington took up a discussion of the efficacy of Peace Walks. The question was raised whether peace is discredited by the kind of "peculiar" people who sometimes get linked up with projects of this kind. One member felt that Friends might undo social acceptance of their sober work by participating in risky and spectacular events. Another said that propaganda moves like the Peace Walk should be reviewed by public relations experts for greater effectiveness. Four people strongly expressed the thought that righteousness can never be popular or palatable, and that one's armor is faith alone in pioneering for moral advancement.

For a day thereafter I was caught up with fancying how a public relations expert could help with a stunt of this sort. I felt the value of the walk lay mostly in the realm of spontaneity and heartfelt dedication and less in the realm of smooth methods. Because the fear was expressed in the Conference Class that the walkers might not be respectable, my own fear vanished, and I could hear an inner voice which told me to go.

Demonstrating, picketing, proselyting—vulgar? Perhaps. Especially to the uninitiated. To initiate myself, I made a trip to the Regional Meeting of the FOR in Philadelphia in May to see slides of the Peace Walks from Philadelphia and New Haven to New York. My hesitation still would come and go. Would the walk be orderly?

And yet what better expression do I as an individual have for the gaining of peace among nations? I have gone to many meetings and signed petitions, and these have an effectiveness; but these techniques have not yet turned the world into the glorious orbit of peace. The world, in fact, looks so close to incendiary fire from misuse of atomic fission and fusion that drama, if not melodrama, is needed.

Worrying less and working more in the remaining two weeks, I made telephone calls to the press, wrote

Elizabeth Pattison is a member of Wilmington Monthly Meeting, Delaware.



letters, and made four unsuccessful attempts to find a speaker from the churches of Wilmington. Other local Friends were also busy.

On May 24 about 35 commenced the journey from Wilmington. For a send-off greeting I walked the first day of the walk and the entire second day. Tommy Pattison, aged six, and I walked several miles the fourth day. Dexter Pattison and I walked the eighth day, and I the ninth day before the White House. Eight other members of Wilmington Meeting also walked, as well as several Wilmingtonians.

The second day of the walk was our Quaker First-day. Sometimes the walk was along meadows quiet with wild flowers and cows. The scent of freshness in the air created the illusion that the world had just been born. Occasional showers seemed like an absolution. I felt a tie to all on the walk and tried to walk with as many as I could. The walk seemed a therapy for overburdened conscience. Reluctantly I left the group that evening. The shared experience had been like a spell.

The fourth day's walk was under a bright sun down the center of Route 40 south of the Susquehanna River, where the land is rolled up and down. Many motorists with cameras stopped to take still or moving pictures. Several army trucks came to a halt. We greeted one another, our white wooden placards inscribed with "Walk for Peace" and "Stop Bomb Tests" standing opposite the olive green of the trucks.

On the eighth day we walkers, now 700, took down our placards as we left College Park, Md., to enter the boundary of Washington. It was a silent walk, full of composure and dignity. Fourteen hundred feet moving up and down below 700 silent faces—blocks long the column stretched—left a trail of wondering behind upon the hundreds who came to picket fences and gates to watch. In a way never known to me as a motorist I felt a belonging to the human beings on the edge of this journey.

What kind of sounds did the footsteps of the walkers make? For the walkers, the walk meant dedication, catharsis, and convincement that the public was being aroused.

Every drop of publicity value was drained through the press releases in Wilmington, and I understand the press and TV reviews were favorable in Baltimore. I saw an unfavorable account in *The Washington Post*.

Thousands and thousands of people heard of the pilgrimage or saw it. Meetings were held sometimes with townspeople en route. When dispersed in Washington, walkers wore arm bands and placards as they ate in restaurants. Thousands of pamphlets were distributed, and

nearly everyone read them or part of them. There were very few hecklers.

Who were the people who walked? *The Washington Post* pictured a young American-Oriental girl, a Negro boy, and a young rural-looking girl as typical of the walkers. There were only a few Negroes. Perhaps half the walkers were under 25 years of age. Obviously this age group has less home responsibility and more time and more energy, tending also to be less established and more idealistic. Perhaps more than half were, therefore, either young and between school and job; or if older, those who never absorbed established social patterns, many living in communal groups experimenting with economic cooperation or with racial integration. Less than half were people who live more or less conventionally but still struggle somewhat to bring change. They were generally the middle-aged segment. There were a number of Quakers.

One can scarcely know what alterations of thinking came or may come to those who saw the walk or read about it. If it is true that people don an ideal because it is embodied in people like themselves, there were all sorts of people either transmitting the ideal or alienating people from the purpose. There were Jews and Gentiles; old and young; poor and not so poor on the walk.

I felt the Peace Walk was an effective instrument for such a purpose as protesting nuclear bomb tests. Tens of thousands of people do not come to Peace Committee meetings. How much they were drawn into the lines of antimilitary beliefs one does not know. It appeared to me many were—quantitatively and qualitatively.

An outcry of citizens keeps alive the will to make the next outcry.

### Sonnet for My Thirty-fourth Birthday

By J. H. McCANDLESS

Whether this life has not yet been required,  
or, being required, is merely not yet given,  
remains to be revealed. The law of heaven  
allows us infinite delay: still unexpired,  
God's statutes know no limitations, and we claim  
postponements, prudence, compromise until  
we make our own foreclosure to His will,  
and serve ourselves the summons in His name.  
We know not to what end we have been born,  
nor for what truth our blood should be the seed;  
we only know the time for which we plead  
is ended when the cock's crow cries the morn.  
And then what justice shall my life afford,  
that I have lived this year beyond my Lord?

## Conservation: For Your Purse and Conscience

By JOSEPH W. LUCAS, JR.

FOR the past several years now a procession of magazine articles has given evidence to show that cabinet members of the Eisenhower administration have been selling the slow-won natural resources conservation program "down the river." More and more people once highly in sympathy with the President are beginning to develop strong reservations in regard to some of his men who are running the country. It has not been too long since Secretaries for War and for Defense, you will remember, each expressed himself in a manner neither would have excused in subordinates in private enterprise. Then there was that pronouncement by Secretary Humphrey about the epic character in Hemingway's *Old Man and the Sea*, which appears to be headed for an epic immortality all its own. ("Why would anybody be interested in some old man who never amounted to anything?")

Right on the heels of these straws in the wind came a sordid epithet from the mouth of Interior Secretary McKay, who referred to those favoring a stronger conservation program as "punks."

Some reaction is perhaps healthy after so much experimentation by the liberals; certainly it was to have been expected under a Republican administration. Not before, however, does there appear to have been so much preparation for the event at the grass-roots corporation level, and just after the war the following experience was only too typical.

Late in 1945 a Marine mustered out of service and returned to his practice of law in Glendale, Calif. Before the war, he told me, his wife had been an active member of the League of Women Voters, in which one of the events most closely followed in their meetings had been the great Central Valley Project. He asked his wife what the League was currently doing about the power situation. She told him that for some reason the project was no longer being discussed. Lawyerlike, this man investigated, and turned up two reasons quite good enough for him. In the confusion of the war period the offices of President and Secretary of this organization had been filled, somehow, by employees of the local Southern California Edison Company. In 1954, nine years later, the Department of the Interior intimated the Central Valley Project might be sold to the State of California, an act which would constitute the first step necessary to enable farmers in possession of more than 160 acres to obtain water at the expense of smaller operators.

What is intended here, however, is not to undertake to enlarge the already fat file of watchdog material on conservation matters, but rather to point out a combination of circumstances by which the opportunity presents itself to improve vastly upon some of the more important legislation Congress has enacted these past few years.

Joseph W. Lucas, Jr., is a member of the Meeting at 144 East 20th Street, New York City, and is now living at Cocoa Beach, Florida.

The current basis of our military training legislation is the protection of the country by force of arms borne by the most physically fit. Since this is exactly the basis the great majority of citizens feel to be proper for defense in these times, however various their reasons, to contest this law frontally would be a futile and certainly an utterly negative action. But one of our most serious responsibilities today is to help our young men, whatever their beliefs may be, to help themselves toward a better life in a healthier world. Before us (as before them) another generation faced this responsibility—and did nothing to help. Shall we, too, in our zeal for perfection, pass them by? Rather it is to be hoped we may be ready to offer up some of our ideals for their sakes.

Now the Army is apprehensive about the high percentage of young men found to be unfit for military service due to physical and psychological deficiencies. A most pertinent point brought out in an excellent article by John Otto Reinemann in the *Friends Intelligencer* in 1954 is that juvenile delinquency was declining until the war in Korea brought back the draft, immediately after which the rate rose rapidly to the record high mark. Foisted upon minorities to satisfy the requirements of a perpetual cold war, our military training legislation continues to disregard that great percentage of youths the Army classifies as unfit.

Consider this: The most practically vulnerable point at which to attack a program for military training is in its cost. Also, in every major city there is hardly a citizen who, having known once what it was to walk without fear in certain parks and neighborhoods, has not come by a knowledge of the cost of youth delinquency from its effect upon his own budget and family life. On the other hand, to harrassed taxpayers awed by the cost of military preparation, there appears to be logic in the excuse put forward by those who would destroy the conservation program on the basis that it costs too much to maintain.

For these reasons it is proposed here to complement the military training legislation with legislation designed to guard all of the resources of the land, *both natural and human*. If thereby the purely military effects of the present law become diluted, so much the better!

There is space here for only one illustration by which a plan of these dimensions might be partially visualized. Most people are well aware of the fact that the cost of fire and policing the forests (the first rising in direct proportion as the second is lowered) has multiplied to the point at which it is now one of the more astronomical drains on the economy, and by so much contributes annually to the weakness and vulnerability of the country in the face of almost daily threats against its peace.

The nature and conditions of work in the Forest Service develop men of exceptionally good character and all-around ability. Just now they are more than ever underpaid and overworked. Traditionally, these rangers are highly respected



by young men. The Department of Agriculture (responsible for the National Parks), to make its always short ends meet, customarily sells timber whenever possible and usually under terms dictated by politics and business interests. The procedure includes nothing against leaving the treetops and branches to dry out in the forest where cut, to add enormously to the great natural fire hazard. Through lack of adequate labor, many other methods developed for providing better parks and forests remain to be implemented when funds become available. Much the same thing may be said of aspects of conservation other than forestry—of erosion and flood control, watershed management, and range improvement, for example.

Let us now add together the little knowledge of which we can be reasonably sure. Citizens, though confused and insecure, still abhor the tax for defense, for the negative business of war still is a truth ingrained deeply in all men's hearts. They have shown clearly, too, and recently, where they stand in regard to conservation, and the manner in which this is handled by the administration could prove to be what makes or breaks the Party's power, even without sputnik.

There does seem to exist the basis for a practical program that all people can endorse with real sincerity. That program would remove boys and young men from influences contributing to crime and poor physical development to training among natural surroundings in constructive work under the supervision of men of superior character. Any part of the time scheduled for conservation work would constitute a real gain in all-around defense and provide the citizen with something of more lasting value in return for his defense dollar, the spending of which is presently so generally deplored as to provide increasing cause for dissension among diverse groups and individuals.

Training could be given during summer months to boys of critical age up until the age designated by the Army for physical examination. Those young men found still unfit for continued military training could be well utilized as *cadre* for newcomers the summer following, rather than be sent home permanently as 4-F's without the all-important sense of responsibility it might thereby be possible to develop in them.

Under a program initiated in this manner, many of the advantages we know to have been gained for boys during the days of the Civilian Conservation Corps would again become realities, and in addition a more rounded basis for military instruction contributing more men physically qualified for defense would certainly be provided. Neither is it easy to conceive of a single agency of government which would not benefit as a result of this type of organization, for Health, Defense, War, Treasury, Interior, and Agriculture would all gain directly from the setup. Certainly the majority who now favor bearing the burden of a semipermanent Army training program, if given the facts, might prefer one along the lines indicated here.

The question is: Will Friends really cooperate with any form of training that includes the military? Being practical people, they might. After all, there is a time to grow and there comes a time (perhaps) to fight, and there is no shred

of evidence from the past to indicate that youth's bridges have been crossed successfully in these matters by their elders. The course that may here be open for Friends is to object with more reason and conscience to the omission of opportunities for progress in so much of the military training legislation. Otherwise, cannot it be charged that their attitude is doing nothing and implies that because so few hold their beliefs, so many are subject to the hysteria which produces it?

Perhaps the question could be put: Can Friends decide they would be willing to stand behind some other program (as a substitute for the one they are being taxed for) from which all our young people stand a chance to gain something and our society much? Is it not possible both to stand fast in faith and move forward in more of the broader fields of legislative action at the same time? If so, then act upon the idea in your meetings for business and as individuals in contacting your representatives in Congress!

It is now well-known that our American diet of nationally advertised sugar and caffeine products is largely responsible for alcoholism, neurosis, suicide, insanity, and murder, and that this diet has taken over city youths in particular. (The corner candy store is headquarters for the gangs.) Since nothing under heaven can be done against this profitable offense, let us by all means work with the Armed Services to obtain something on the positive side to offer our children and our country's future.

## AFSC Notes

The American Friends Service Committee has announced the following appointments of varying length of time in this country and overseas:

Kale Williams, who has been serving as Associate Executive Secretary of the Pasadena AFSC office, will be Executive Secretary, Chicago, Illinois. His other experience with the Service Committee includes work as Social-Industrial Secretary in the Chicago office and as Director of the Institutional Service Unit program in the national office.

Clarence H. Yarrow, better known as "Mike," has been appointed Executive Secretary, North Central regional office, Des Moines, Iowa, beginning September 1. Mike Yarrow is a member of the Swarthmore Monthly Meeting, Pa., and has served the Committee in a variety of jobs for a total of eight years.

Elizabeth Jallie, a member of the Eugene, Oregon, Meeting, becomes Middle Atlantic Region College Secretary, in Philadelphia, following recent service as Program Director of the University YWCA in Eugene.

Samuel L. Baily, a graduate of Harvard with a major in American history, will spend two years in Mexico and El Salvador in alternative service. Sam Baily is a member of Germantown Monthly Meeting and Philadelphia Yearly Meeting.

Also appointed on alternate service in Mexico and El Salvador for 24 months, beginning June 24, 1958, is Karl E. Fagg, a member of Claremont, Calif., Meeting of Pacific Yearly Meeting.

Lorraine Cleveland, a member of Newtown Monthly Meeting, Pa., has been appointed Director of the Social and Technical Assistance program (India, the Middle East, and Italy), replacing Jane Bennett, who expects to make her home in Chicago after her marriage this past summer to Don Weston.

G. Nicholas Paster, a member of the 57th Street Meeting, Chicago, has been appointed European Director of the Overseas Work Camps program in Paris for a period of 24 months, beginning on or about August 6, 1958.

Two short-term appointees to Vienna are Moira Douglas and Mary Jane Bragg.

Moira Douglas, who is a member of the Lisburn, North Ireland, Monthly Meeting and of the Dublin Yearly Meeting, will be administrative and program assistant for the Hungarian Refugee Program in Vienna.

Mary Jane Bragg, of Orange Grove Meeting, Pasadena, Calif., will serve as a team member in Vienna through September 30, 1958. Licensed to teach in California, she has taught English literature and grammar at Oceanside-Carlsbad Union High School in that state, and at different times has worked in the Henry E. Huntington Library at San Marino.

## Friends and Their Friends

Brummana Monthly Meeting, which represents Friends in the Lebanon area of the Near East Yearly Meeting, sent to the Friends World Committee for Consultation on August 26 a letter which says in part: "We feel specially comforted in the knowledge that Friends in many parts of the world have a clear sense of the forces at work in the Middle East countries, and that their views are in harmony with our own. We, living in the Middle East, deeply regret the continued resort by the great nations to a display of force when we are convinced that there can be no permanent peace until the longings of the people for unity and independence are taken into consideration. Constructive and well-conceived ways of bringing genuine prosperity and stability to the Middle East countries have scarcely as yet been tried."

Members of the Class of 1962 will arrive on the Swarthmore College campus during the afternoon of September 18 to begin a three-day orientation program. The College's 89th entering class numbers 156 men and 115 women, representing 35 states, the District of Columbia, Hawaii, and six foreign countries. Twenty-six of the freshmen hold National Merit or General Motors Scholarships. The total college enrollment will remain at the normal figure of about 900 students. Classes and seminars for all students will begin on September 23.

On August 24, Collins, N. Y., Meeting celebrated the 150th anniversary of the arrival of the first Quakers, who were also the first settlers, in what is now the township of Collins. The event is especially significant in that these first Quakers, under the guidance of Jacob Taylor and representing the Philadelphia Indian Committee, came to the area as missionaries to the Seneca Indians. In the name of the Indian Committee,

Jacob Taylor purchased from the Holland Land Company 700 acres of land lying just east of the Cattaraugus Reservation.

Levinus K. Painter gave the historical address at the Collins Meeting House, and at 5 p.m. a marker was dedicated at the grave of Jacob Taylor. The plaque was unveiled by Philip Taylor, representing fifteen members of the Taylor family present for the ceremony. The presentation was made by Robert Meech on behalf of the Buffalo Historical Society. Cornelius Seneca, chairman of the Indian Council, made a response for the Seneca Nation. The road passing the location of the marker is being improved and will become a major local highway.

William B. Edgerton, a member of the groups of Quakers which have visited Russia, Yugoslavia, and Poland in recent years and Associate Professor of Slavic Languages at Columbia University, has been appointed head of Indiana University's Department of Slavic Languages and Literatures, one of the University's fastest growing departments. A Friend and native of Winston-Salem, N. C., William Edgerton was educated at Guilford and Haverford Colleges and Columbia University.

Palm Beach Friends, Florida, held meeting for worship on August 24 for the first time in the new meeting house at 823 North A Street, Lake Worth, Florida. Ground was broken in March, 1958, and construction is virtually complete, except for paving and landscaping. Members of the Meeting appreciate all that others have done to help make this building possible. Winter and summer visitors and those moving to this area will be welcomed at the new location.

The Friends World Committee, American Section and Fellowship Council, is happy to announce the appointment of Marshall O. Sutton of Baltimore as the new Associate Secretary of the Midwest Office at Wilmington, Ohio. He is a history major from Colgate University and holds a master's degree from Columbia University. He also studied at Union Theological Seminary. His record includes C.P.S. and positions as Young Friends Secretary, teacher at Oakwood School, American Friends Service Committee worker on the Gaza Strip, and more recently as Secretary of Baltimore Yearly Meeting, Stony Run. He and Virginia Sutton have a daughter six years old and a son of two years. Marshall Sutton plans to attend the seventh session of the Friends World Committee in Bad Pyrmont, Germany, in September and then to move to Wilmington, Ohio, in early October.

Richard M. Sutton, a member of Haverford Monthly Meeting, Pa., and long a member of the faculty of Haverford College, has been appointed Professor of Physics and Director of Relations with Secondary Schools at the California Institute of Technology. Since February, 1956, he and his wife, Grace Sutton, have been residents of Cleveland and attenders at the Cleveland Meeting. Their address now is 885 North Holliston Avenue, Pasadena, Calif.



Edward P. Morgan in his June 13 talk on the American Broadcasting Network, usually given from Washington, D. C., but on this occasion delivered in New York City, referred to the successful work of Carl V. May, a San Francisco Friend and executive secretary of the organization Youth for Service. With the assistance of the American Friends Service Committee he has undertaken a youth project that is employing some 70 teen-agers, who work on a variety of projects, such as clearing lots for playgrounds, painting church rooms, fixing a kitchen for an invalid, etc. The work gives the youngsters a sense of purpose and constructive labor. Edward Morgan said, ". . . The boys earn no money, win no merit badges, mouth no slogans, abide by the strict rules and weekend schedules. . . ." Educators, medical men, trade union people, and civic groups are giving support to the enterprise. A foundation has promised substantial financial support to enable the project to broaden its present program.

Curt Regen of Plainfield, N. J., Monthly Meeting will be one of the delegates from New York Yearly Meeting to the general sessions of the Friends World Committee for Consultation, to be held in Bad Pyrmont, Germany, September 23 to 29. By arrangement with the FWC and Germany Yearly Meeting, he will carry out a number of visits to Meetings in Vienna, Switzerland, and Central Germany, as well as to isolated Friends. A get-together with Eastern German Friends at the Mittelhof in Berlin is also planned. This is Curt's fourth visit among European Friends.

William J. and Florence Lindley Reagan of Quaker Hill, Richmond, Indiana, were honored on June 8 at the Poughkeepsie, N. Y., Meeting House in recognition of their golden wedding anniversary. Present were members of their family and many friends who had known the Reagans during the 32 years when William Reagan was principal of Oakwood School, Poughkeepsie, N. Y.

Jackson Bailey, who with his family spent the last year in Japan, where he was doing research, will be head of the Department of Far Eastern Studies at Earlham College and Antioch College this coming academic year. He is a member of Cambridge Meeting, Mass.

Tokyo, Japan, Monthly Meeting at its business session on July 20, after considering the serious developments in the Middle East, agreed to send a letter to the Secretary General of the United Nations. One paragraph read: "We trust that this crisis can be and will be settled without resorting to arms and that the desires and welfare of the people will be considered prior to the varied interests of outside nations." The covering letter of the copy sent to the FRIENDS JOURNAL office, signed by the co-clerks, Ichiro Koizumi and Kikue Kurama, expresses the hope that the Meeting's concern "will be shared by Friends abroad who have the same prayer for the peace of the entire world."

Sydney D. Bailey has a clear, concise evaluation of the "U.N. Report on Radiation" in *The Christian Century* for August 13, 1958.

The Fallout Suits have lost their first battle in the lower courts, as expected, but the fight is going on. Late in July, Federal District Court Judge Richmond B. Keech declined to order an immediate halt to the present United States nuclear tests in the Pacific. Subsequently, he dismissed the suits. Attorneys promptly announced that they would immediately appeal to the Court of Appeals, and eventually, if necessary, to the Supreme Court.

On July 24, California lawyers A. L. Wirin and Francis Heisler appeared in court to argue for a preliminary injunction to end the tests. They held that when Congress authorized tests in 1946, it did not authorize the use of bombs with extensive radiation "which contaminate the population of the world." If Congress did have this in mind, they contended, it had acted unconstitutionally.

After hearing Justice Department attorney Donald McGuineas argue against the motion, Judge Keech denied the injunction, but took under advisement a government motion for the dismissal of the suits, pending receipt of additional information which he asked from Wirin and Heisler. A week later he issued his dismissal order.

In the original Fallout Suits, eighteen plaintiffs—including Linus Pauling, Clarence E. Pickett, and others from the United States, Great Britain, Canada, France, Germany, and Japan, a group comprising noted scientists, civic leaders, and plain, worried citizens—filed suit on April 4 against the U. S. Department of Defense and the Atomic Energy Commission to end nuclear testing. The two agencies were required to reply to the complaint by June 4, but they obtained a delay until July 3. On June 18 sixteen citizens of the Marshall Islands and one from American Samoa associated themselves with pending suits against the United States and Soviet Russia, and proposed suits against Great Britain and France, to halt the testing of fallout-producing nuclear bombs.

### *It's Good-by Again*

*At the end of the summer vacation some of you are helping a son or daughter pack for college. It's good-by again. But it must not be a separation from the ties of love and spiritual closeness that are the marks of Christian family life.*

*One way for young people to receive the spiritual nourishment and stimulation which you want them to have is to mail them a gift subscription to the FRIENDS JOURNAL. It will supplement your letters of affection as a weekly token of your close religious bond.*

*Special college subscription rate: \$3.00 for eight months.*

**FRIENDS JOURNAL**

1515 Cherry Street, Philadelphia 2, Pa.

### ***Oberlin, Ohio, Friends***

Since Sturges Hall, where Oberlin, Ohio, Friends have met, will be razed to make way for a new Conservatory of Music, Jack Kennedy, member of the Meeting since 1949 and Registrar of Oberlin College, obtained the use of Orchard Kindergarten. This one-story frame building is in a secluded spot behind the homes of the College President and former Vice President. Visitors to Oberlin during the college year who wish to worship with Oberlin Friends can obtain specific directions for getting to Meeting by telephoning the homes of John C. Kennedy or the undersigned.

Dan and Dorothy Kinsey, who have given the Meeting continuity since its inception in 1937, will be on leave next year. Dan Kinsey will be head of the Departments of Physical Education for Men and Women at Earlham College. While Earlham's gain is our loss, we wish Earlham and the Kinseys well.

David Kinsey, the oldest of the Kinsey children, who was Clerk of the Oberlin Meeting in 1954 and then served for two years with the American Friends Service Committee in Israel, was married in Oberlin on June 24, 1958, to Mariel Gilbert, an Oberlin classmate, who after graduation trained at Yale's School of Nursing and is now a registered nurse in Boston. David and Mariel Kinsey will make their home in September in New Haven, Conn., where David will teach in high school.

Imre and Helen Domonkos celebrated their 25th wedding anniversary the day of David and Mariel's wedding.

Marvin Blickenstaff, our Clerk for next year and Clerk for the past year, was married in August to Darlene Roth, a classmate and member of Oberlin Meeting.

IMRE DOMONKOS

### **Letters to the Editor**

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

The advertisement attacking the Friends Committee on National Legislation shocked me deeply. I am grieved that any who call themselves Friends could stoop to such an attack on Friends who seek to put their faith into action. Could anyone whose life was "illumined and transformed by loyalty to Jesus Christ" ever possibly have sponsored such an advertisement?

If seeking better laws is only "placing our trust in the police power of the state," then why not abolish all law? If the United States is in any sense a democracy and a free country, we cannot turn our backs on this important work. One of the strongest and earliest beliefs of Friends is that our *entire* lives belong to God; that God cares, not just about worship, but about every phase of our daily lives. Each must, of course, serve God in his or her own unique way.

*Bel Air, Md.*

ADELAIDE N. NOYES

I have known the Friends Committee on National Legislation staff for more than four years as member, volunteer, and visitor, and I never at any time saw nor felt the slightest

attempt at coercion of staff, willing subscribers, fellow lobbyists, or Congressmen in all that time. There was constant effort to inform, educate, advise, explain, and persuade. When the FCNL advised anyone to act, it was as citizen and voter, religiously motivated, but not particularly as spokesman for unconsulted Friends Meetings.

*Washington, D. C.*

MARIE S. KLOOZ

I was sorry and surprised at the terms in which the Friends Committee on National Legislation was criticized in both a letter and an advertisement in the August 25 issue. The accusations that the FCNL uses "coercion" and "force" and "brings pressure to bear" and places "trust in the police power of the state" seem to me unfair, and surely must be based on situations of which most of us have no knowledge. I would not for one moment pretend to have followed every detail of the Committee's work in the last 10 or 15 years, but I have read its *Newsletter* quite regularly and have never felt "coerced" to follow its policies. Rather I have been grateful for information that seemed to cut through mazes of propaganda and headlines to indicate where and how a concerned Friend might add his tiny bit of protest or (less often!) approval on a national policy. I have also heard those active in the FCNL speak on both political and nonpolitical topics and have been thankful for their broad vision, their fairness, their concern for the slaveholder as well as the slave, the deep Quaker faith that seemed to lie behind their position in legislative work.

*Poughkeepsie, N. Y.*

EDNA P. LEGG

I wish to commend very strongly the paid notice placed in *FRIENDS JOURNAL* in the issue of August 23 by Howard Kershner and others. It is shocking and inconceivable to note that some who profess to be members in spirit of the Religious Society of Friends should place themselves in a position that would represent them as speaking for the whole or even a majority of Friends. Such an action is not only contrary to the spirit of Friends but is highly unethical and smacks strongly of the methods used by totalitarians. Whence comes this strange influence that results in such distortions of truth?

*Deep Springs, Calif.*

WILLIAM E. FORT, JR.

Norman Cousins' address to the Friends General Conference (see the *FRIENDS JOURNAL* of August 9, 1958) is the finest thing on the self-destruction of man that I have read.

It is imperative that the American people be given such information. If citizens can be made to understand what is being done to them and future generations, they will rise up and say, "Enough!"

*Freeport, Maine*

TRUDELL BROWN

The article by Paul Blanshard, Jr., "The Challenge of Housing," warns that bankers and mortgaging agencies, builders, and real estate agents feed upon stereotypes and fears, profit from them, and reinforce segregation as a social institu-



tion. Paul Blanshard should know that all of these groups have the same high ideals on the matter of housing discrimination which he proclaims. Our problem, however, is much tougher. Statements of ideals are not sufficient with us who live with the problem day by day; our job is to create a climate in which nonsegregated housing can really operate. The housing industry representatives, the mortgage companies, builders, and real estate boards (I happen to represent the Philadelphia Board of Realtors) have been meeting for almost two years with the Commission on Human Relations of the City of Philadelphia to find practical methods of expressing our ideals. I hope that we can make some kind of dent in a very, very tough situation.

Philadelphia, Pa.

HENRY BECK

It is the height of egotism to imagine that if "the World" is destroyed, you will be saved. Yet it is a common belief, held usually unconsciously, by many religious persons. It might be called "the grand illusion" of our time.

There are two fallacies involved. One is that in some mysterious way world destruction would demonstrate a moral conscience so that you, a "good" person, would be spared. An Armageddon today would destroy practically everybody without any moral distinction. One need only recall the worldwide mass bombings of a few years ago. The second fallacy is that for you to be "saved" you need merely to be good and wait for the holocaust, after which you will have things the way you want them.

Cape May, N. J.

HOWARD HAYES

Friends may be interested to learn that one Congressional candidate this year will be running on a platform almost wholly pacifist. He's David McReynolds, Editorial Secretary of *Liberation*, the pacifist-radical monthly. He's a friend of Friends and a rising young pacifist leader, and he's been nominated by the Socialist Party to run in New York's 19th Congressional District (Lower Manhattan). A number of Friends are involved in this candidacy; two are members of the campaign committee.

New York, N. Y.

R. W. TUCKER

On June 21 (page 390) Paul Felton told of 23 delinquent boys with a "scared animal" look; a tough crust did not cover up the fear and loneliness. Their families did not care.

Most delinquents never had families "to preserve as a unit." A New York judge tells of children who say, "My mother told me she never wanted me." He asks, "Just how do you answer that?"

Until child-spacing clinics are available for all married women, that tragic chain—unwanted, neglected, delinquent—will continue.

Pittsburgh, Pa.

HELEN GLENN TYSON

As Friends in general share the growing anxiety about rapidly spreading juvenile crime, I hope that other Friends

will find ways of dealing with this problem as Carl May of San Francisco is reported to be doing, with the encouragement of some members of the American Friends Service Committee. I understand that Carl May has the cooperation of a sub-department of our Federal government, whereby certain areas of U.S. owned land in California have been temporarily allowed to be utilized as a reclamation project to be developed by the properly directed labor of problem juveniles. As I have ridden horseback over a so-called desert region still held in U.S. reserve, the thought came to me that boys with the help of horses could do more to make certain regions in Montana, etc., habitable than many men and billions of dollars' worth of machines might accomplish in only a little less time. Owning his own mustang might do wonders for some overgrown sixteen-year-old city boys who have no interest in school education and should not be forced to go to school.

Elkins Park, Philadelphia, Pa.

SYLVESTER S. GARRETT

BIRTHS

BIEN—On July 29, to Peter and Chrysanthi Bien of Riparius, N. Y., members of Rochester Monthly Meeting, N. Y., a son, ALEXANDER DIMITRIOS BIEN.

HEAD—On August 21, to James Lincoln and Kathryn Hayes Head, a daughter, MARTHA ROWAN HEAD. She is the fourth grandchild of W. Waldo and Edith M. Hayes of West Chester, Pa. The mother is a member of West Chester Meeting, Pa.

HOLLINGSWORTH—On June 29, at Baltimore, Md., to Dr. Norman Berry and Helen Platt Hollingsworth, their fifth child and fourth daughter, KIM WEBSTER HOLLINGSWORTH. The family are members of Rahway and Plainfield Monthly Meeting, N. J.

HOOPES—On August 19, to Rae and Amy Thomas Hoopes, a second daughter, EVELYN HOOPES. Her mother is a member of Valley Monthly Meeting, Pa.; her father is a member of Reading Monthly Meeting, Pa. The grandparents are Raymond and Lydia Thomas of Valley Meeting, and Darlington and Hazelette Hoopes of Reading Meeting. She is the fourth great-grandchild of Amy C. Thomas of Valley Meeting.

JONES—On May 5, to William Donald, Jr., and Margery Paxson Jones, a son, WILLIAM DONALD JONES, III. His mother and grandparents, William Hall and Bertha Hull Paxson, are members of Swarthmore Meeting, Pa.

MERRILL—On August 8, to Sam and Carmel Merrill of Fairport, N. Y., members of Rochester Monthly Meeting, N. Y., a daughter, ALIDA MERRILL.

PRESSLER—On August 12, at Fort Wayne, Ind., to Robert L. and Geraldine Pressler, their first child, a daughter, PATRICIA DARLEEN PRESSLER. Her father and paternal grandparents, M. Sherman and Edna L. Pressler, are members of Maple Grove Monthly Meeting.

TRUMPER—On July 17, to David and Virginia Lippincott Trumper of Chester Springs, Pa., a daughter, ALICE MIDDLETON TRUMPER. She is a birthright member of Merion Meeting, Pa.

WHITE—On August 16, to William H. and Lois Walton White, a daughter, BEATRICE HAWKE WHITE, a birthright member of London Grove Monthly Meeting, Pa. Her grandparents, Joel M. and Frances Baker Walton, are members of the same Meeting.

DEATH

WICKERSHAM—On June 7, MARY H. WICKERSHAM of Kennett Square, Pa., daughter of the late Benjamin F. and Mary Pyle Wickersham, in her 92nd year. She was a member of West Grove Monthly Meeting, Pa. Memorial services were held at the Kennett Square Meeting House on June 15. Surviving are three nephews.



## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### SEPTEMBER

14—Special all-day meeting of the Race Relations Committee, Philadelphia Yearly Meeting, at Abington, Pa., Meeting House. Worship, 11:15 a.m.; at 12:15 p.m., Jean Fairfax, National Representative of Southern Programs, AFSC Community Relations Department, "Opening Doors"; at 2 p.m., highlights of the Race Relations Conference held at Westtown School.

14—Annual Meeting for Worship at Plumstead Meeting House, Pa., 2 p.m. All are welcome.

18—Public meeting at the 15th Street Meeting House, New York City (221 East 15th Street), 7:45 p.m.: Albert Bigelow, captain of the *Golden Rule*, and William Huntington, mate, will tell of their voyage and the experience of the crew in jail. The meeting is under the auspices of the New York office of the AFSC and is sponsored by the Peace and Service Committee of New York Monthly Meeting.

20—Fall Teacher Training School at 1515 Cherry Street, Philadelphia. At 10 a.m., Douglas V. Steere, "Avenues of Spiritual Refreshment." Age-level groups, Georgie Glenn, Olcott Sanders, G. Macculloch Miller, 2nd, William H. Cleveland, Jr., and J. Barnard Walton.

21—Annual Meeting of the John Woolman Association, at the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: Dorothy Hutchinson, "The Secret of Faithfulness." Afternoon tea will follow at the John Woolman Memorial, 99 Branch Street, Mt. Holly. Board meeting, 2 p.m.

27—Fall Teacher Training School at 1515 Cherry Street, Philadelphia. At 10 a.m., Rachel R. Cadbury, "Avenues of Spiritual Refreshment." Age-level groups, Georgie Glenn, William H. Cleveland, Jr., Doris Jones, Olcott Sanders, Myrtle G. McCallin, G. Macculloch Miller, 2nd, Linda C. Paton, and J. Barnard Walton.

27—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J. Morning session, 10:30 a.m., under the care of Ministry and Counsel; afternoon session, 2 p.m.; at 7:30 p.m., Hugo Adam Bedau, "Capital Punishment." On September 28, First-day school, 10 a.m.; worship, 11:15 a.m.

Coming: Fall Report Meeting of the American Friends Service Committee at Race Street Meeting House, Philadelphia, Saturday, October 11, 10 a.m. to 4 p.m. Morning, in the care of the American Section, will include a report on "Housing, the North's Greatest Challenge." Afternoon, Dr. Joseph Stokes, recently returned from a month's cultural exchange visit to the Soviet Union, "Meeting Our Russian Counterparts," and Elmore Jackson, just back from a year as AFSC representative in the Arab Middle East, "Quaker Response to Middle East Problems."

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**BOULDER**—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 3-1478, for information and transportation.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

### MARYLAND

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.: 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### NEW HAMPSHIRE

**DOVER**—Friends meeting, 11 a.m., Central Avenue opposite Traquey Street. S. B. Weeks, Clerk, Durham 413R.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**RIDGEWOOD**—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

**SHREWSBURY**—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

### NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### OKLAHOMA

**STILLWATER**—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FFrontier 2-5713.



PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1535 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

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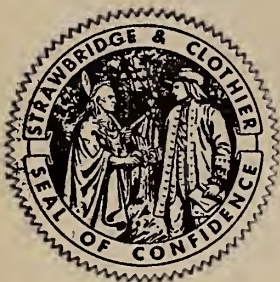
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

SEPTEMBER 20, 1958

NUMBER 33

## IN THIS ISSUE

*MAKE* yourselves nests of pleasant thoughts. None of us yet knows, for none of us has yet been taught in early youth, what fairy palaces we may build of beautiful thoughts — noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us — houses built without hands, for our souls to live in.

—JOHN RUSKIN

### Prophecy: Then and Now

. . . . . *by Moses Bailey*

### Noisy Abdullah

. . . . . *by Mary Sime*

### Baltimore Yearly Meetings

### Fair Employment Practice in Pennsylvania

*Letters to the Editor*

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 20, 1958

VOL. 4 — No. 33

## Editorial Comments

### *Birth Control, an International Problem*

IN 1830 the world had a population of one billion persons. One hundred years later, the second billion had been reached. In only 42 years, or by the end of this century, so the United Nations population branch estimates, our medical progress will have resulted in a world population of six billion, and there is a good chance that the figure will be even one billion higher, if the birth rate does not decline after 1975. The greatest increases are, unfortunately, occurring in underdeveloped countries (India, Indonesia, China, Egypt, and large parts of Africa). India, for example, might have in 2,000 A.D. a population of one billion, or three times her present population.

Such figures, anticipated or prevailing, are of great significance not only for the nations concerned but also for international relations. Among the reasons for the military forays of Germany, Italy, and Japan which resulted in two world wars was always their insistence on more living space (*Lebensraum*) for their rapidly growing populations. Not only had emigrants from these three nations gone to all parts of the world, but in their home countries they began to flood every available space with such disquieting fertility that population explosions of the kind we have witnessed seemed inevitable.

Last April the World Council of Churches called attention to these problems. In bringing this concern before the World Council, Dr. Richard M. Fagley, Executive Secretary of the Commission of the Churches on International Affairs, pointed out that most Christian and Jewish groups find themselves in opposition to the Roman Catholic Church, which forbids the practice of birth control or planned parenthood. Although different Churches have expressed themselves about this problem with various emphases, they agree that the health of mother and child, the welfare of society, and the dignity of parenthood demand a considerate and wise planning of the growth of a family as a responsible body before God.

### *Abortion*

The disquieting increase of abortion in the United States and elsewhere illustrates not only the intolerable and sad dilemma in which many mothers find themselves, but also dramatizes the need for education and enlightenment in this area. Estimates concerning illegal abortions

in the United States range anywhere from 200,000 to 1,200,000 per year. Most abortions are performed on married middle-class or wealthy women. Men and women in the fields of sociology, psychiatry, law, education, and religion should honestly and courageously study the problem, work for better advisory opportunities, and demand that legal statutes of the past be re-examined in the light of contemporary problems.

### *Japan's Progress in Solving Population Problems*

Mrs. Irene Taeuber, former President of the Population Association of America and now a research associate of the Office of Population Research at Princeton, N. J., describes in her book *The Population of Japan*, recently published by Princeton University Press, the gains Japan is making in this highly controversial area. Japan has given more consideration to the control of population than any other nation. She may well teach other Asiatic nations a valuable lesson. Birth rates are now lower than in the United States. Ordinary men and women of all classes decided that the number of children had to be limited; government policy was not the cause of these steps. But the government permitted private sterilization and even abortion to be practiced by designated physicians, without sponsoring or subsidizing them. Comprehensive information on planned parenthood was distributed by private agencies to reduce the harmful effects of excessive childbearing. It is now estimated that Japan's population will rise to a maximum of 107 million by 1990 but will decline thereafter. Mrs. Taeuber writes that the population might even drop to 100 million by the year 2010. Today, she says, "the majority of Japanese live in cities and labor in an industrial economy whose rate of progress approaches that of West Germany. Almost all are literate."

### *In Brief*

The Jesuit weekly *America* criticizes Catholic institutions for their academic inadequacy. Only two of the more than 250 Catholic colleges and universities qualify for Phi Beta Kappa chapters.

In 1957 UNICEF aid was given to 21 campaigns which tested 42 million people for TB and protected 16 million with vaccine.

## Prophecy: Then and Now

By MOSES BAILEY

WE are the grateful heirs of the Hebrew prophets. To many of their contemporaries, however, these same men were an insufferable nuisance. Amos was advised to leave the country. Of Isaiah it was reported in an ancient equivalent of the tabloid papers that he was sawed in two; we hope the report was false, but the story would not have arisen had Isaiah been considered an acceptable man of distinction. Jeremiah suffered repeated arrest and indignity. Uriah, Jeremiah's fellow-traveler, was executed (Jer. 26:20-23).

In their times the prophets were by no means universally appreciated. In this they were not unlike the early Christians and the early Quakers. But after the prophets had become a mere memory, then their praises were everywhere sung. Has not this same *post mortem* praise fallen upon both the names *Christian* and *Quaker*? When, after the fifth century B.C. no living man could remember ever having seen a great prophet, and all their fiery words were being relegated safely and rather harmlessly to pious books, then the good old days when the prophets were said to have talked with God seemed a kind of Golden Age. . . .

For twenty-five centuries the Judeo-Christian tradition has described the Hebrew prophets with pious sentiment. Who were they? More important, who are their successors now? We cannot read the newspapers, talk with the neighbors, or make a living in shop or office without a frustrated longing for some clear authority to set us straight. If there is a sound prophetic succession, let us find it. History may give the best running start upon this exciting question.

A half dozen definitions of the Hebrew word *prophet* may be found, as they are related to different points in time.

---

Moses Bailey delivered the above address, here considerably shortened, as the Carey Memorial Lecture at a joint session of Baltimore Yearly Meetings on August 10, 1958. Moses Bailey is Nettleton Professor of the Old Testament at Hartford Theological Seminary.

In the latter part of the lecture, here omitted, Moses Bailey pointed out that ours is an age that exalts scientists and administrators. To become prophets, human beings must be entered ("by the inner light, we Quakers say; by fire-in-men's-bones, says Jeremiah"), entered "by a burning, terrifying, enlightening fever" that will produce maladjustment and action affecting every area of life, regardless of consequences. There are too many normal people. "The greatest human tragedy is not to be a saint."

The Carey Memorial Lecture, "to be given on a subject related to modern biblical scholarship," was established in 1946 by Millicent Carey McIntosh in memory of her parents, A. Morris and Margaret T. Carey. Rufus Jones gave the first lecture, in 1946, on "The Supreme Revelation."

Some dictionaries set first, as preliminary to further definition, a word's etymology. The Hebrew noun *prophet, Nabi*, is the passive participle of the verb *to enter*. A prophet, therefore, is an *entered man*. Something outside his ordinary self has entered to make him different. A parallel expression in Greek refers to such a person as *beside himself*, a phrase we have adopted, though humorously. . . . A prophet was entered by what?

For a second definition we turn to the contemporaries of the prophets. Some of them would have said simply: "A prophet is an abnormal, maladjusted person." Of the mad King Saul it was said: "He prophesied . . . right in his house . . . with a javelin in his hand" (I Sm. 19:10). David barely escaped with his life. Elijah, hero of legend, was "a hairy man with a leather belt" (II Kg. 1:8). Isaiah "kept going naked and barefoot" (Is. 20:2). Jeremiah was so consistently strange that he could not get a wife, though he was quite normal in explaining that this was really because his God Yahweh had forbidden him to marry (Jer. 16). As for Ezekiel, 48 twisted chapters proclaim his peculiarity. . . . So the prophet was an abnormal, maladjusted person. Inelegantly, people used to say, "Who's their father?" (I Sm. 10:12). The prophet was queerer than any Quaker "query." We may add, by the way, that the innocent peculiarity of the prophets gave them access to the palaces of kings and the camps of armies. Even the HBI (Hebrew Bureau of Investigation), if it existed, was powerless before innocent abnormality. Prophets and Quakers travel where more conventional creatures have difficulty. . . .

Third, a prophet was one who made moral pronouncements illustrated in pantomime, blunt, staccato, unexplained, unforgettable. "You who turn good custom to poison! You who eat tender meat! You who sleep on luxurious beds! You who celebrate victory!" said Amos (Amos 5:7; 6:4, 13). "You early-morning drunks! You who call bad good! You who keep secrets! You delinquents!" said Isaiah (Is. 5:11, 20; 29:15; 30:1). . . . In a world of hardship, comfort is wrong; in a world that needs peace, victory is wrong. It was obvious, then or now; the prophets were exasperatingly clear. Snatches of catchy poetry, sparkling puns, or simple vocatives like these were set in unforgettable, continuous pantomime. Family life, trips to the market, to the seashore, buying real estate, planting a vineyard, caravan journeys were not just routine, as to other people, but were a lifelong series of prophetic illustration. . . . The prophets appear to have had no notion as to what results, if any, their



divinely guided homelife and business careers might produce. So the prophet was the living voice of conscience in the community.

A fourth definition might never occur to us, but it did to some who lived a generation or so after the prophets and who had survived the destruction of the Hebrew nation in 587 B.C. The prophets, they thought, had damned the comfortable, the victorious, the drunken; and their potent curses had fallen, a terrific black magic, upon the whole Hebrew people. It was the prophet who had destroyed his nation (Is. 44:25). The prophetic curse itself was the agent of destruction. The prophet, therefore, was guilty of high treason. That is superstition, but it comes from a superstitious age.

The idea, however, seems strangely like our saying that a "disloyal minority" by "infiltration of its ideas" is "destroying the morale" of the "100 per cent Americans." We moderns, when we have a crudely illogical notion, often camouflage its absurdity by making an involved statement. Instead of superstition we practice self-deception. . . .

A fifth definition is of no higher quality than the fourth, but this is the one still most commonly accepted. A prophet is one who foretells the future. Prophets had threatened destruction for sin. Destruction had come. As we read, the logical conclusion is that sin should be avoided; but when logic is embarrassing, we are happily illogical. From about 500 B.C. to 1958 A.D. the notion of prediction, this curious aberration of our fourth definition, has confused people's thought about prophecy. By being considered foretellers of the future, the prophets were exonerated of having destroyed their nation and were lifted into the make-believe world of celestial conversation. They had not destroyed the Kingdom; they had only known by special revelation that it would be destroyed.

In modern times this is sometimes stated more attractively to accord with our skeptical prejudices: the prophets foretold the future because they were men of superior intelligence. . . . The simple fact is, however, that it has always been easier to believe that the prophets had foresight, knowing in advance that their nation would be destroyed, than heroically to resolve to quit our own destructive sin. From this saccharine hypothesis it is a short step to the notion that the prophets must have foretold other major events in history. So some of the writers of the Dead Sea scrolls thought that their Inspired Teacher and their two Messiahs were predicted by the prophets; likewise some of the New Testament writers thought that their Messiah was foretold by ancient prophecy. . . .

The sixth definition of prophet is that he is one who

gives an ethical interpretation to the world and its history. This, I think, best describes the place of the prophets in society. The moral pronouncements, illustrated in their conduct, were validated in history. The Books of the Former and Latter Prophets show how the sin that they condemned led directly to national destruction; and, conversely, they show how avoiding sin would open the way to the Kingdom of God.

So the prophets have been variously esteemed:

(1) Entered persons. An inspiring but incomplete idea. (2) Maladjusted persons. True. (3) Persons making illustrated moral pronouncements. Perhaps their correct self-estimate. (4) Persons guilty of high treason. Superstitious nonsense. (5) Persons predicting the future. The fourth definition emasculated. (6) Authors of the ethical interpretation of history. And therefore immortal.

The prophets made their illustrated moral pronouncements, and ultimately, in the setting of history they gave the key to reality. The key, of course, is righteousness, for it is this that opens the way to the life that we seek. The Hebrew destruction proved that the simple ethical truths of prophecy were ingrained in the course of human affairs. The integrity of man's world is ethical. Read any great passage from the Latter Prophets; then read from the history in Second Kings and see how prophetic morality became the interpretation of the rise and fall of nations. This is the only legitimate reason why it may be called "sacred history." Then, having read Hebrew history, if you have courage, read American history, read the newspapers. Is the prophetic interpretation any less valid now? . . .

The prophets were dead before the full force of their interpretation was proved. Neither they nor their contemporaries knew the measure of their significance. Maybe this, too, is characteristic of all prophecy. For the reward of the prophet is in doing right, not in the acclaim that a later generation may give him.

### Pantheist

By SAM BRADLEY

When shall  
I know

The secret  
Of

A leaf,  
A love,

A flake  
Of snow?

## Baltimore Yearly Meetings

August 8 to 13, 1958

THE 287th annual session of Baltimore Yearly Meetings, Homewood and Stony Run, was held at Western Maryland College, Westminster, Md., August 8 through 13, 1958. Many of the sessions were joint; others were separate sessions, and are so indicated in the account following, compiled from reports sent in by Edna P. Legg, Margaret H. Sanderson, Elisabeth H. Bartlett, and an anonymous reporter from Homewood.

*Friday August 8*

*Joint:* Emmet M. Frazer, Clerk of Homewood, presided, with Margaret L. Matthews, Clerk of Stony Run. Their Recording Clerks, Sina Stanton and M. Elois Rogers, were at the desk. For the Committee on Ministry and Counsel, Alfred Stefferud spoke to the State of the Meeting reports of the two Yearly Meetings. Meetings report active, growing First-day schools in many areas, study groups and retreats on many subjects, scholarships for Friends to attend wider-area groups, and many other activities.

Elizabeth Kirk, Philadelphia, spoke of some of the experiences of Philadelphia Friends in trying to develop more effective ministry.

*Saturday, August 9*

*Joint:* Following the worship period the meeting opened with the reading of the London epistle. Friends from five other Yearly Meetings were welcomed, and recognition was made of the presence of the Junior Yearly Meeting, Hi-Q's, and Young Friends.

David Scull, speaking to the concerns of the Joint Social Order Committee, reminded Friends of the forthcoming Conference on Race Relations over the Labor Day weekend and of some follow-up work planned for the months ahead. He himself is awaiting a January hearing before the U.S. Supreme Court following a charge by a lower court of contempt of court. He refused to answer questions before the Virginia State Legislature after he was accused of working for integration. The Social Order Committee is also concerned that in our investments we not only avoid supporting the manufacture of alcohol, arms, and tobacco, but give positive support to such constructive endeavors as cooperatives, open-occupancy housing, etc.

William Eves, 3rd, reported for the Friends Council on Education. The rest of the morning's business was devoted to the concerns of the Peace Committee.

Lyle Tatum reported briefly for the American Friends Service Committee, giving some staff changes in the Middle Atlantic Region. Edward Snyder, speaking for the Friends Committee on National Legislation, voiced the Committee's concern that its efforts in support of disarmament, economic aid and technical assistance, and extension of the Reciprocal Trade Agreement should supplement and help individuals to take effective action, not take the place of individual action.

*Homewood:* In the inspirational half-hour Emmet Frazer suggested that what we believe *does* make a difference in our

lives. "Love your enemies" does have an application in our peace testimony. "He made of one blood" does apply to racial attitudes in our class-conscious world. "If meat maketh my brother to stumble, I will eat no meat" was offered as an appeal to conscience in the problem of alcohol as a beverage. He stated that in the women's prison in Virginia, nine out of ten inmates were under the influence of alcohol at the time their crimes were committed, and added: "Are we our brother's keeper?"



BALTIMORE YEARLY MEETING, HOMEWOOD

*Emmet M. Frazer, Clerk*

*Sina M. Stanton, Recording Clerk*

*Elizabeth E. Haviland, Assistant Presiding Clerk*

*Arthur W. Silver, Reading Clerk*

In the afternoon James Scherer reported on the proposal to establish a new board in the organization of the Five Years Meeting, to be known as the Board on Training for Christian Vocations. This board will seek to recruit and train those who can and will give major portions of time, if not full time, in the leadership of our Meetings.

*Stony Run:* Concerns of the Advancement Committee were considered. Ross Sanderson, chairman of this committee, read an admirable report of work done and projects hoped for, and laid clearly before all the need to work harder and to assess what we are doing in the light of the imminent departure of the Executive Secretary, Marshall O. Sutton.

*Joint:* J. Floyd Moore of North Carolina Yearly Meeting (Five Years) gave the Young Friends Lecture in the evening on "The Role of Young Friends in Contemporary Quakerism." He reviewed ably and interestingly various areas and trends of present-day American Quakerism and called on Young Friends to revive a religious group which despite areas of growth and vitality is declining.

*Sunday, August 10*

*Joint:* At 9 a.m. there were three small group meetings



considering "The Devotional Life"; "The Gospel of Mark," led by Bliss Forbush; and "Sharing the Quaker Faith," with Arthur Hummel as speaker. The chief source of tensions



BALTIMORE YEARLY MEETING, STONY RUN

*Margaret L. Matthews, Clerk*

*M. Elois Rogers, Recording Clerk*

*Elisabeth H. Bartlett, Reading Clerk*

between the West and the East, said Arthur Hummel, is the East's desire not simply for independence but for respect. Each has made a peculiar contribution to the world's culture. The West with its pursuit of comfort for the body has given us science and technology. The East has sought comfort for the mind.

At the joint meeting for worship there was a real sharing and sense of unity both in the silent worship and in the vocal ministry and prayer.

In the afternoon business session Richard Houghton read the Young Friends report. Marshall Sutton gave a brief summary of the work of the Friends World Committee. Eleanor Richardson reminded Friends of the relatively isolated Yearly Meetings in India and China and their need for visits and encouragement. She described several pamphlets about the FWC available to Friends.

Visiting Friends from Indiana and Philadelphia were recognized. Mildred Purnell, speaking for the FRIENDS JOURNAL, said that the JOURNAL tries to keep Friends informed of activities of diverse groups in the Society. Two new features are being added to the magazine, a quarterly publication of U.N. news, and news notes from the Friends Committee on National Legislation. The JOURNAL is grateful for growing participation. Continued publication is dependent on the contributions of the Associates.

S. Brooke Moore voiced a concern of Sandy Spring Friends that a new Friends Boarding School be established in their area. Property is available at Sandy Spring. Further plans

can be made when other Friends feel under the weight of the concern and find ways to finance the project.

*Homewood:* At a meeting of the United Society of Friends Women, George Scherer, Administrative Secretary, Board of Missions, Five Years Meeting, spoke on experiences while teaching in the Friends schools in Ramallah, showing many beautiful slides.

*Joint:* At 4 p.m. Friends were interested to see and hear Kaka Saheb Kalelkar (Uncle honored Kalelkar), who is traveling extensively in this country and speaking under the auspices of the AFSC. He and his secretary, dressed in their native Indian garb, made a colorful and striking picture. Kaka Saheb Kalelkar, who was a close personal friend of Mahatma Gandhi, is a member of the Indian Parliament and former chairman of the Backward Classes Commission in his country. His topic was "Nonviolence and Social Tensions." Friends are indebted to Henry and Mary Cushing Niles for bringing them this distinguished traveler and writer.

In the evening Moses Bailey delivered the Carey Memorial Lecture on "Prophecy, Then and Now." The address is published in this issue.

*Monday, August 11*

*Homewood:* Routine reports of committees and of independent committees and boards were given at the business session.

Memorials were read as follows: James Hoge Ricks, Richmond Monthly Meeting; Edith M. Jolliffe, Hopewell Monthly Meeting; Walker McClung Bond, Center Meeting (Hopewell); and Jane D. P. White, Bethel Monthly Meeting. The Yearly Meeting directed that the memorial to J. Hoge Ricks, who was Clerk of the Yearly Meeting for 25 years, be printed in the minutes and that others be filed in the vault in Homewood Meeting House.

Leonard Hall from Friends Central Offices in Richmond, Ind., spoke at the inspirational half-hour. He began with the remark of his small daughter, "God made us a beautiful world, didn't He?" and spoke of the importance of color in the world and in our lives.

*Stony Run:* The resignation of Marshall O. Sutton, our Executive Secretary, was noted with regret. The Meeting has decided to seek a full-time Secretary, a step which will necessitate a budget increase of some 30 per cent. A minute for Marshall Sutton as he goes among European Friends in connection with the meetings of the Friends World Committee for Consultation at Bad Pyrmont was gladly endorsed by the Meeting.

Helen W. Shortlidge of Philadelphia Yearly Meeting was welcomed.

Charles Preston for the Executive Committee recounted some details of business carried on by this group in the name of the Yearly Meeting. It was urged that letters stating quotas to the Meeting should be sent as nearly as possible at the same time as those of Homewood for the convenience of united Meetings. The proposal, followed this year, of suggesting names for Yearly Meeting committees ahead of the time of gathering the Nominating Committee was rejected as confus-



ing and difficult to use. The Budget and Audit Committee will henceforth be known as the Finance Committee.

The financial report was spoken to by C. Edward Behre. A. K. Taylor, Jr., was renamed Treasurer of the Yearly Meeting, with George Webb as Assistant Treasurer.

LaVerne H. Forbush reviewed statistical trends in the Yearly Meeting. Since 1880 statistics of membership have appeared in our *Proceedings*. Loss of numbers does not measure our vitality, and though the birth rate in our group is lower, there are more children brought in on request of parents and a larger number of adult convincements than was true a few years ago. Our membership in 1880 was 3,384; in 1958, 2,203. Though the total loss of members this year was 58, there has been a gain in the last ten years.

The Religious Education Committee through its chairman, Mary Lilian Moore, included in its report the help given to local Meetings in assembling and reviewing materials. Much work is done with Homewood's Christian Education Committee. Vacation schools have been held in several Meetings.

Bliss Forbush related the study of the National Council of Churches which had gone on. A wide variety of opinion was expressed as Friends discussed the desirability of our Yearly Meeting's joining this group. There was lengthy discussion in the session, culminating in a decision to join the National Council of Churches and also recommending that the Friends General Conference join the International Association for Liberal Christianity and Religious Freedom, whose conference Claire Walker was then attending.

The report of the Friends School, Baltimore, gave many interesting details about the new building, the enrollment of 625 pupils, the summer school and day camp.

*Joint:* Dr. Jerome K. Frank of Baltimore spoke in the evening on the "Psychological Effects of Atomic Testing." A psychiatrist, Dr. Frank drew parallels between the attitudes and actions of nations as they continue their testing of nuclear weapons, and mental patients whose "selective inattention" and "self-fulfilling prophecy" enable them to live on in a world of unreality. He asked that we assume in negotiation that the Russians want peace as much as we do, and that we should further all means of communication and exchange with them, while stopping our nuclear tests and working toward complete disarmament.

#### *Tuesday, August 12*

*Joint:* The session opened with a summary of epistles received from Yearly Meetings abroad. Ernest Kirk of London Yearly Meeting was welcomed.

Leonard Hall, Promotional Secretary of the Five Years Meeting, spoke of the concerns and activities of that body, and Sumner Mills brought greetings from Western Yearly Meeting, which is now celebrating its 100th anniversary. Lawrence McK. Miller, Jr., reviewed the activities of Friends General Conference during the past year, and Sam Legg, Vice Chairman of the Conference's Peace and Social Order Committee, commented on the recent gathering in Washington, in which Friends sought to clarify and deepen the peace testimony in present-day affairs.

Joseph J. Wetherald of Washington asked that Friends consider forming an organization of Quaker Men for fellowship and for the carrying forward of many concerns.

For the Cooperating Committee, Elizabeth Haviland asked that all Meetings follow changes in business procedure, thus simplifying the cumbersome machinery of two Yearly Meetings. Under the new chairman, H. Bennett Coates, this committee will hold an all-day meeting on November 1 at Sandy Spring.

The Meeting approved asking children of the College staff to attend Junior Yearly Meeting in the future. Herbert Hadley's request for our prayers during a summit conference was read and prayerfully considered. A report of the progress of work and of financial support for Camp Catoctin was read. Lela Mills gave most absorbing information about the work among Indians in Oklahoma, now covering a period of 88 years. Nixon Hadley told of our efforts on behalf of the Senecas in Pennsylvania.

*Homewood:* Leonard Hall, contrasting wells with cisterns in the inspirational half-hour, used the story of the woman at the well as the scripture. Leonard Hall recommended prayer, study, and action that living water may spring up continually.

*Joint:* In the evening a panel under the leadership of David Scull discussed the work of the American Friends Service Committee and the Board of Missions of the Five Years Meeting. Those participating were Charles Read, George Scherer, Elizabeth Haviland, and Edna P. Legg.

#### *Wednesday, August 13*

*Joint:* The session opened with explanation and demonstration of the work of the Junior Yearly Meeting, for which Doris Brown, Ruth King, Helen Dawson, Lucile White, and Margaret Hunter had been most fully responsible. The theme was centered around the peace testimony. There was a brief presentation of the program of Camp Catoctin, which was to open in a few days with 51 young campers, and which, it is hoped, will be the scene of many workcamps, retreats, and other gatherings in the future.

It was decided to hold the next Yearly Meeting sessions from August 1 to August 6, 1959, at Western Maryland College.

The reading of two telegrams to President Eisenhower relative to withdrawing troops from Lebanon and to the cessation of nuclear tests led to the announcement that the President was to speak at the United Nations during the morning. Friends decided that they would open their separate sessions later in the morning with a period of silence and prayer.

*Homewood:* Committee reports were presented, and the epistle was given its final reading and was approved.

The last session of the Yearly Meeting was a meeting for worship under the leadership of Marlin D. Dawson, Executive Secretary.

*Stony Run:* Following the period of prayer for the President, the Committee on Indian Affairs asked that the Meeting support its desire to be united with the similar committee of Homewood. The Meeting approved. The epistle was given its final reading and approval. The following names for clerks were submitted and approved: presiding clerk, Margaret L.



Matthews; recording clerk, J. Ernest Hartman; reading clerk, Elisabeth H. Bartlett; alternate presiding clerk, C. Edward Behre; alternate recording clerk, Bertha Buckman; alternate reading clerk, Dorothy Heacock.

*General:* Josephine Benton's brief, witty comments on good Quaker reading for all ages added zest to many sessions. The book tables were well patronized. Many Friends took the opportunities afforded to visit Camp Catoctin and were delighted with its location and its development. William Bacon Evans was a welcome visitor, and Barnard Walton and Larry Miller were alert and helpful attenders at all sessions. Two inspirational half-hours were held almost every day, one for silent Friends and one at which Emmet Frazer of Homewood was a chief speaker. Singing hymns of the Friends General Conference *Hymnal* under the direction of Eleanor Matthews and LaVerne Forbush was greatly enjoyed.

## Noisy Abdullah

By MARY SIME

A SMALL part of our work in Galilee consisted in distributing United Nations rations to those Arab refugees who were completely destitute. Each person each month received a large biscuit-tinful of flour, about a tumblerful of rice or beans or sugar, a cupful of oil, and sometimes a half pound of margarine. There was one tablet of soap for each family every three months. The Arab refugees came to collect in families, bringing any receptacles they possessed or could borrow, and they carried all away, however heavy, on their heads.

Distribution went speedily, as we had numberless volunteers for the heaviest part of the work. In "my" village of Madj-el-Kerum, two burly ex-internees, tall, muscular, brown Arabs in their long, white *gallibeahs*, measured the tinfuls of flour into the sacks that the women held open, hurling it in with such gusto that by midday they looked like tall, white ghosts. A youth of about twelve, a well-groomed and educated youngster named Osman, sat quietly in a corner, counting out measures of oil, and a playful and untidy young man called Fayed joked as he ladled out the beans. I perched on a pile of sacks near the door, watching each family in and out, marking cards, and keeping check on the accuracy of the helpers.

Outside, the refugees waited in a noisy queue, while the noisiest and perhaps the happiest man I have ever met shook a stick at them, dramatically but harmlessly, to prevent gate crashing or jumping places in line. I called him "Noisy Abdullah," and he took innocent pride in the name. He was a kind-hearted soul, loyal and humorous, always on the spot and never complaining. He was

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Mary Sime acquired the material for the above character sketch a few years ago when she was seconded by the Friends Service Council, London, to the small American Friends Service Committee reconciliation team in Galilee.

big, and heavy of stature; his brown eyes laughed; his teeth shone; his large, bare feet stamped in the dust. Every few minutes he would thrust his head in at the open door, interrupting our work with some merry command at the top of his voice. He kept us well informed of all that happened outside.

A long day of distribution was drawing to a close. Fayed, behind his beans, had had one or two good jokes. A Bedouin woman had placed a small bundle in the lee of a sack and, at Fayed's gesture, I had investigated for contraband. I uncovered from the tattered rags a minute baby a few days old, and Fayed bubbled with mirth.

Later a large, black-robed woman, the mother of ten, came in with her daughters, received her due, and, as usual, lined the family up for inspection before going out. Small Fowzea, in Victorian garb, led the line, with a sack of flour half her own height on her head; next came Soad, two years older, with a smaller sack of beans on her head; next, slightly older and taller, Nijmeh, gracefully balancing a small tin of oil; next Farideh, beneath a mere five pounds of margarine. At the end of the line, awe-inspiring in the proud carriage of her head, the corpulent mother balanced one small tablet of soap. The artistic instinct of Fayed breathed out more gurgles of delight. With a flourish of his stick, Abdullah cleared the doorway for them to step out in single file and with regal dignity.

We were all feeling tired except, of course, Noisy Abdullah. Into the room came two women, wives of Mohammed Ibn Saleh. Each of them always collected rations for herself and her children, and, in alternate months each had the husband's ration. This month I failed them, and called again the figures I had called the month before so that Aida again received her husband's share of flour. In a flash Kareya was shouting and fighting Aida, and all their daughters had joined in the fray. Aida's flour ration lay spilled on the floor. Noisy Abdullah pushed his great bulk in through the doorway and shouted above the turmoil. The unguarded queue streamed in to join the fight, while I, high on my pile of sacks, took hasty stock of the seething mob.

Then, knowing no words of mine would be audible, I simply leapt into the midst and lunged between the two wives of Mohammed Ibn Saleh. Instantly the fighting ceased, and the crowd waited in utter silence for me to speak. Equally quickly I realized I had no idea of what to say! So, for a seemingly interminable fraction of a minute, we gazed quietly at each other, and imperceptibly the fighting teams moved apart. Still they waited, alert but peaceful. Still I did not speak.

It was Noisy Abdullah, of course, who broke the spell. He shouted across the bewildered crowd, demanding, "How did you stop the fight? You did not speak, and

you struck no one. Still you have done nothing at all."

I simply smiled. I looked down at Fayed, once more sitting cross-legged behind his beans. It was Osman, still calmly seated in his corner, guarding his drum of oil, who answered him calmly across the quietness of us all. "By being silent," said he, with a mischievous glance in my direction. "I've often read of Quakers doing things that way."

Noisy Abdullah penetrated with further questions, and I let Osman give the answers.

"Is this all true?" Abdullah asked me.

"I suppose it is," I answered, laughing.

"How easy! I'm going to be a Quaker from now on," shouted Abdullah *fortissimo*. And, wildly waving his stick, he marshaled the now laughing crowd outside into the queue once more.

As we righted Kareya's flour ration, I heard him shouting the tale with great joy to those who had not managed to get inside.

Noisy Abdullah had experienced the wonder of silence—but small doses were enough.

## Friends and Their Friends

In cooperation with the American Friends Service Committee and other Quaker organizations, the Friends World Committee for Consultation has appointed Friends from different areas of the world for special service during the General Assembly of the United Nations in New York this year. The names of these Friends and their probable periods of service are as follows: Edgar B. Castle of Hull, England, September 27 to October 12; Jotham Standa and Rhoda Standa of Broderick Falls, Kenya, East Africa, October 15 to November 14; V. Gerald Bailey of Guildford, Surrey, England, November 3 to December 6; and Cecil R. Evans of Toronto, Canada, November 17 to December 12. For the first time African Friends will represent Quakers in this way, and it is especially significant that an African woman is to be included.

Edward Wagenknecht, Professor of English at Boston University and a member of Cambridge, Mass., Meeting, on September 11 gave the first of this year's Lowell Lectures at the Public Library, Boston. His subject is "Theodore Roosevelt, His Character and His Career—A Centennial Portrait." Five other lectures on the subject were scheduled for succeeding Mondays and Thursdays. The series of lectures will be published in October by Longmans Green under the title *The Seven Worlds of Theodore Roosevelt*.

George Loft, a member of Lansdowne, Pa., Meeting who represents the American Friends Service Committee in Salisbury, Southern Rhodesia, has written a detailed and most perceptive report about the racial situation in Nyasaland. The following passage from this AFSC report illustrates the diffi-

cult problems as well as the courage with which at least some church leaders speak about the tense situation there:

Recently, a clergyman with real insight into both the white and black mind in Nyasaland ascribed the causes of unrest in that country to (1) the steady influx of white immigrants who make no contact with the Africans, and whose growing power in business and government seems a threat to the Africans' economic and political advancement; (2) the development of projects not immediately related to African welfare, but which upset his ways of life and his security in the land; (3) the loss of confidence in official statements and promises; and (4) the feeling that the African is left outside all the planning and deciding, that his opinion carries no weight. The African is told endlessly what is being done *for him*, but there is little attempt to plan *with him*.

Opportunity for high-school-age Friends to visit the historic Quaker country in Northwest England is being offered by the Friends World Committee. In the hope that such travel would stimulate interest and build for future leadership in the Society of Friends, a project enabling seven boys and seven girls who will be in grades 11 or 12 during the school year 1958-1959 to visit England in the summer of 1959 has been announced. The American group will be joined by a similar one from the British Isles and the Continent for a two-week period of serious study of early Quakerism. The project will involve preparatory reading and a two-week work camp following the study tour. William and Lorraine Cleveland of the George School faculty have been selected as the American leaders. The Northwest 1652 Committee of London will arrange for lecturers and make field-trip arrangements. The cost will be \$700, with some scholarship help available. Applications should be made by November 1. Write the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., for further information.

Richard Houghton of the Friends Meeting in Washington, D. C., leaves this fall for the Friends Mission in Kenya to serve two years of alternative service. Another young Washington Friend, Richard E. Emmons, M.D., will serve his alternative service in North Dakota, working among the American Indians.

James Bristol, representative of the American Friends Service Committee in Delhi, writes that the Union Education Ministry in India has suggested to all states that teachers and pupils of the colleges and schools might assemble every day for brief periods of silent meditation. It is generally believed that silence for a short time is good for everyone, children as well as adults. D. K. L. Shrimali, the Education Minister, is quoted in the April 17, 1958, *Times* as saying that when a person observes silence it provides him with an occasion for introspection and leads to the development of a spiritual attitude. The government of Assam had selected a number of schools with a view to giving effect to the Center's suggestion.



Earlier this year the Korean student, In Ho Oh, was murdered in Philadelphia, Pa., by a gang of Negro teen-agers. The crime aroused the strongest indignation, and many expressions of sympathy were extended to the family of the student. The Japan Committee of Philadelphia Yearly Meeting recently made accessible to us a letter which the parents of the murdered student mailed to the Philadelphia Red Cross. This remarkable document says in part:

We, the parents of In Ho Oh, on behalf of our whole family, deeply appreciate the expressions of sympathy you have extended to us at this time. In Ho had almost finished the preparation needed for the achievement of his ambition, which was to serve his people and nation as a Christian statesman. His death by an unexpected accident leaves that ambition unachieved. . . . We are sad now, not only because of In Ho's unachieved future, but also because of the unsaved souls and paralyzed human nature of the murderers. . . .

In order to give evidence of our sincere hope contained in this petition, our whole family has decided to save money to start a fund to be used for the religious, educational, vocational, and social guidance of the boys when they are released. In addition, we are daring to hope that we can do something to minimize such juvenile criminal actions which are to be found not only in your country but also in Korea, and, we are sure, everywhere in the world. . . .

May God bless you, your people, and particularly the boys who killed our son and kinsman.

(Signed) KI BYUNG OH [Father]  
President, Young-Chin Industrial Co.  
SHIN HYUN A. OH [Mother]

The letter was also signed by other members of the family, by members of the Presbyterian Church to which the Oh family belongs, and by friends of the family.

W. F. Luder, a Friend, who is Professor of Chemistry at Northeastern University, is the author of a novel, *One Pearl of Great Price* (1,105 pages; \$4.84), scheduled for publication on October 1 by Farnsworth Books, 112 Wetherbee Road, Boston 54, Mass. A fictitious account of "what might have happened to the rich young ruler after he turned away from Jesus," it covers the period from the week before the resurrection of Jesus to the destruction of Jerusalem by the Roman legions in 70 A.D. Based upon extensive research, the story makes use of historical characters and episodes but is essentially imaginary. The book is beautifully bound, and from that standpoint alone would make an attractive gift.

Dr. Luder, says a note about the author, has written "numerous articles in *The Friend*, *The American Friend*, the *Friends Intelligencer*, and *The Christian Century*. He is also author or coauthor of more than thirty scientific papers published in various chemical journals, of a college textbook and a laboratory manual in general chemistry, and of *The Electronic Theory of Acids and Bases*, which was also published in Argentina and Russia. *One Pearl of Great Price* is his first novel."

Richmond, Va., Meeting has approved a recommendation of a special committee to establish a fund for an annual lecture as a memorial to the late J. Hoge Ricks, first judge of Richmond's Juvenile and Domestic Relations Court and for 25 years Clerk of the Baltimore Yearly Meeting of Friends, Homewood. Outstanding Quaker leaders will be invited to come to Richmond and speak in the meeting house, 4500 Kensington Avenue, on various phases of Quaker history, Quaker philosophy, etc. This Memorial Lecture will be financed by voluntary contributions from Friends and non-Friends who knew and appreciated the late J. Hoge Ricks.

The committee in charge is composed of Robert C. Clark, L. Maxie Duty, Emmet M. Frazer, and Katharine C. Ricks. Edward F. White, Richmond, RFD 6, Box 3, is Treasurer. The first lecture will probably be given in early March, 1959.

Robert and Margaret Blood left Ann Arbor on August 20 for Japan, with their four children, Jonathan, Larry, Alan, and Peter. Bob Blood has received a Fulbright Commission to be used during his sabbatical year doing research on the changing relationship between Japanese husbands and wives. The family may be reached c/o Sociology Department, Tokyo University of Education, Bunkyo-ku, Tokyo.

The current upheaval in the Middle East may possibly produce a practical opening for a solution to the Palestinian refugee problem, Dr. R. Norris Wilson, Executive Director of Church World Service, declared in early August. "It is not inconceivable," he explained, "that it could focus world attention on the 933,556 refugees who have for so long been used and misused by governments for propaganda and even military purposes." Church World Service, the relief and rehabilitation agency of the National Council of Churches, has forwarded \$10,000 to Lebanon to aid families made destitute by the revolt there.

One hundred Russians, according to the *Washington Post*, attended Orthodox services and a memorial meeting on July 17 at the Friends Meeting House, 2111 Florida Avenue, Washington, D. C., in memory of Czar Nicholas II, whom the Bolsheviks executed with his family forty years ago at Ekaterinburg.

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*This is to appeal to readers ordering extra copies of any issue to include in their letter the payment of 18 cents per copy. The work involved in billing, bookkeeping, or corresponding about such small orders taxes unduly the time and labor available in our offices.*

*We shall, therefore, fill in future orders for extra copies only when they are accompanied by 18 cents per issue (15 cents, plus 3 cents for postage).*

*Friends Journal  
1515 Cherry Street, Philadelphia 2, Pa.*

Mary Esther McWhirter, Editor of Educational Materials for Children, American Friends Service Committee, sends word that two numbers of *Friendly Things to Do* are ready for distribution, each at 25 cents. The October–November, 1958, packet for parents and teachers of elementary school children contains information about service projects, songs, games, stories, dramatizations, party plans, and full directions for *Diwali*, a harvest festival in India. The December–January, 1959, packet contains a new project for Christmas, "Treasure Trees." Send orders to Educational Materials for Children at the AFSC, 20 South 12th Street, Philadelphia 7, Pa.

The following letter was recently sent to the governments of the United States, the Union of Socialist Soviet Republics, and the United Kingdom under the signature of some 20-25 individuals, mainly Austrian citizens. Bernard Lawson, Secretary of Quäkerhaus, Vienna, transmitted to the American Friends Service Committee a copy of the letter, which, he pointed out, was not sent in the name of Friends, although he thought most members of the Society would have no hesitation in signing it. The letter was brought up for discussion at the forum meeting of the Vienna Friends Peace Committee on May 31, and the revised draft was approved by the following meeting on June 13.

"In a series of peace lectures (problems of atomic energy) held in the Quäkerhaus, Vienna III, Jaurèsgasse 13, the friends and promoters of the idea of peace discussed several acute problems of world peace and the world political situation at the present time.

"They are greatly concerned in view of the dangerous competition in armaments, and they regret that only little progress could be made in the international negotiations about disarmament. With great anxiety they are watching the fact that nuclear mass destruction means are being produced and are available in a steadily growing amount. The undersigned are of the opinion that it is primarily the responsibility of the great powers to prevent wars forever. In order to prevent future wars, they request the governments of Great Britain, the U.S.A. and the U.S.S.R. to carry through the following measures:

"(1) The three great powers which at present are in possession of nuclear weapons and other mass destruction means should immediately conclude an intergovernmental agreement with the solemn obligation in future to forego the production, testing, and application of such weapons and to observe the respective rules of control.

"(2) The three great powers should take the initiative for the earliest conclusion of a universal agreement regarding the abolition of compulsory military service.

"(3) All states should oblige themselves in a universal treaty in future to solve all international conflicts peacefully, e.g., by calling on an international arbitration court or the International Court in The Hague.

"We request the governments to make the greatest efforts towards a relaxation of the international situation and to prevent war forever."

By action of the Canadian Yearly Meeting and New York Yearly Meeting at their 1958 sessions, Farmington Half-Yearly Meeting and East Hamburg Executive Meeting have been transferred from the Canadian Yearly Meeting to New York Yearly Meeting. Farmington Half-Yearly Meeting is now free to unite with Farmington Quarterly Meeting, and East Hamburg Executive Meeting will become Orchard Park Monthly Meeting, thus healing the breach caused by separation 130 years ago.

On Sunday, August 17, Mable Willson, Clerk of the Canadian Yearly Meeting, and Paul Schwantes, Clerk of New York Yearly Meeting, were present at Orchard Park Meeting for a service of recognition. Orchard Park Meeting in the Buffalo suburban area has been revived, and services are held regularly on Sundays at 11 a.m. Plans are under way for making necessary repairs on the 138-year-old meeting house, which is in an excellent state of preservation. A course of Quaker lectures is planned for the fall and winter months.

Members and attenders of Old Haverford Meeting, Eagle and St. Denis Road, Havertown, Pa., are reminded that First-day school now convenes at 9:45 a.m. except the first Sunday of each month, when families worship together at 11 a.m. Meeting for worship convenes every Sunday at 11 a.m.

Olga Jones, a member of the Friends Meeting of Washington, D. C., is the author of *What a World for Peace!* (83 pages; \$2.50), recently published by the Vanguard Press, 120 West 31st Street, New York 1, N. Y. Addressed to responsible people, it endeavors to point ways out of the nuclear wilderness into the ways of peace and states the case for the United Nations. "Some Queries and Guides" is a three-page section appended for the use of book clubs and discussion groups.

According to the latest figures (June 1), there are at present 1,813 C.O.'s serving in the civilian work program. *The Reporter for Conscience's Sake* (401 3rd Street, N.W., Washington, D. C.) states that 82 per cent of these, or 1,495, were recognized as religious objectors. The largest group are Mennonites, with 1,161 men. Various Brethren groups account for 241 C.O.'s. Friends follow with 49 C.O.'s, and the Order of Aaron with 41. Jehovah's Witnesses are listed with 12 members.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Since reading on page 345 the article by Miriam Mulford Thrall, "Love Thy Neighbor as Thyself" (in the issue of May 31), I have given its message much thought. Our lives may be considered as grains of sand which may be incorporated in a mortar and so become the substance from which a building may be erected to the brotherhood of man, devoted to the material and spiritual uplift of humanity, serving without distinction all nations, races, world-wide religions, and even promoting the welfare of unborn generations.



What can we do to assist in the development of the brotherhood of man? We can assist in the development of a local organization in our respective communities, where interested men and women can meet at least once every two months, possibly at a luncheon covering one and a half to two hours of time. At least twice each year a team of organizers should be sent into adjacent territory to assist in the organization of another unit there. By consistent and continued effort the will of God someday will prevail, and man will love his neighbor as himself.

Cisco, Texas

W. B. STARR

Is it possible that those who inveigh against uniformity in theological belief overlook one important fact? In mathematics, physics, and chemistry there are settled principles, which, as far as discovered, may be relied upon.

It is true that we are free agents. One may conclude that  $2+2=5$ . On that basis one is not likely to calculate successfully an eclipse of the sun. Nor is the sun likely to move according to his chosen hypothesis.

Truth is a bit obstinate. As Oliver Wendell Holmes observes, truth, like a cube, refuses to roll; however placed, it is always itself. Truth is whatever is, in whatever field. Our knowledge of religious truth may grow, but it is always consistent with itself.

Our wills are ours, we know not how;  
Our wills are ours, to make them thine.

Haverford, Pa.

WILLIAM BACON EVANS

The Committee on Gerontology at New York Yearly Meeting has called attention to *The Dynamics of Aging* by Ethel Sabin Smith, Professor Emeritus of Philosophy and Psychology, Mills College, published by W. W. Morton, Inc., New York, 1956 (189 pages). This book goes beneath the surface to find psychological laws which are the bases for the ability to keep on enjoying life throughout the later years. The author strengthens her facts with clarifying illustrations.

We need to learn as children the meaning of selfhood and the ways of developing personality which will hold friendships and bring joy and satisfaction in maturing years.

It is really the dynamics of aging which each one of us, as a child, as a student, as a successful man or woman, must understand in order to bring to aging years the satisfactions and gratifications which all crave.

Larchmont, N. Y.

LYDIA F. TAYLOR

Harry Plissner, 345 West 58th Street, New York 19, N. Y., invites readers of the FRIENDS JOURNAL to write him if they want to offer the JOURNAL to foreign readers abroad after they have read it. Please enclose a stamped, self-addressed envelope which Harry Plissner will return with the name and address of a foreign applicant.

Please do *not* mail used JOURNALS to the office of the FRIENDS JOURNAL.

Seaside Park, N. J.

KATHARINE A. TATUM

## BIRTHS

BARD—On June 22, to Rubin and Esther Mallonee Bard, a daughter, ESTHER CATHRYNE BARD. Her mother and grandmother, Esther Felter Mallonee, are members of Baltimore Monthly Meeting, Stony Run.

BARUCH—On August 31, to Bernard and Lucy Rickman Baruch of London, a son, DANIEL JOHN RICKMAN BARUCH.

BRANSON—On August 25, at Waynesville, Ohio, to Byron and Wilhelmina Branson, a daughter, SARA CAROLYN BRANSON. The mother is a member of Miami Monthly Meeting, Waynesville, and the father of Baltimore Monthly Meeting, Homewood. The maternal grandparents are Raymond and Sara Braddock of Waynesville, and the paternal grandparents are Russell and Bessie Branson of Guilford, N. C.

COLLINS—On August 17, to Peter J. and Elizabeth Maule Collins, a second son, STEPHEN BRINTON COLLINS. The family are all members of London Grove Monthly Meeting, Pa.

MENDELSON—On September 5, to Everett I. and Mary Maule Leeds Mendelsohn of Cambridge, Mass., a daughter, SARAH ELLICOTT MENDELSON. The mother is a member of Germantown Monthly Meeting, Coulter Street.

WIEDERHOLD—On August 27, at Peterborough, N. H., to Dr. Louis and Elizabeth Plummer Wiederhold of Francetown, N. H., their fourth daughter, ELIZABETH WIEDERHOLD. The father is a member of Chestnut Hill Meeting, Pa., and the mother, of Valley Meeting, Pa. The maternal grandparents are William and Letitia Plummer of Radnor, Pa., members of Valley Monthly Meeting. She is their eighth granddaughter. The paternal grandparents are Mr. and Mrs. Louis Wiederhold, Jr., of Mt. Airy, Philadelphia.

## MARRIAGE

BECKER-CHINSLEY—On July 21, at Valley Forge, Pa., ANN-LOUISE CHINSLEY, daughter of Elwood A. and Edith Stubbs Chinsley of Columbus, Ohio, and JOHN E. BECKER, son of George J. and Marion Becker of Swarthmore, Pa. The bride is a member of New York Monthly Meeting. They will reside in Sewickley, Pa.

## DEATHS

APPLETON—On August 26, in Norwalk, Conn., CHARLOTTE JOHNSON APPLETON, a member of West Richmond Meeting, Ind., and for many years associated with *The Ladies' Home Journal* in Philadelphia. Surviving are her husband, George Appleton, and her mother, Susan Wright Johnson.

CLAPP—On August 21, in New York City, PERCY E. CLAPP, a member of East Hamburg Executive Meeting, Canada Yearly Meeting. For many years he gave devoted service to New York Yearly Meeting as Keeper of Records. He is survived by two sisters, Mrs. George Harmon of Lockport, N. Y., and Mrs. Frederick Gensert of Washington, D. C.; and one brother, Earle Clapp of Washington, D. C. A memorial service will be held on Sunday, September 28, 12:30 p.m., at the Meeting House, 144 East 20th Street, New York City.

LINTON—On August 31, MARION M. LINTON of Collingswood, N. J., in her 70th year. She was a member of Moorestown Monthly Meeting, N. J. Surviving are two daughters, Elizabeth M. Linton of Collingswood, N. J., and Margaret Linton Cook of Springfield, Pa.; and two granddaughters.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

## SEPTEMBER

21—Annual Meeting of the John Woolman Association, at the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3:30 p.m.: Dorothy Hutchinson, "The Secret of Faithfulness." Afternoon tea will follow at the John Woolman Memorial, 99 Branch Street, Mt. Holly. Board meeting, 2 p.m.

21—Baltimore Quarterly Meeting (Joint) at Sandy Spring, Md.



Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; business meeting, and conference, at which Ralph Rose will speak after lunch. Lunch served by the local Meeting. Friends desiring hospitality please communicate with Margaret Fussell, Ashton, Md.

27—Fall Institute on Religious Education, sponsored by the Religious Education Committee of New York Yearly Meeting, at the Poughkeepsie, N. Y., Meeting House, 249 Hooker Avenue, 9:30 a.m. through evening. Theme, "Religious Education Linking the Home and the Meeting." Visiting speakers, George Bliss and George Hall. Registration, \$1.00; supper, \$1.25. Send registration to Anne S. Carrothers, 49 Laffin Lane, Poughkeepsie, N. Y.

27—Fall Teacher Training School at 1515 Cherry Street, Philadelphia. At 10 a.m., Rachel R. Cadbury, "Avenues of Spiritual Refreshment." Age-level groups, Georgie Glenn, William H. Cleve-

land, Jr., Doris Jones, Olcott Sanders, Myrtle G. McCallin, G. Macculloch Miller, 2nd, Linda C. Paton, and J. Barnard Walton.

27—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J. Morning session, 10:30 a.m., under the care of Ministry and Counsel; afternoon session, 2 p.m.; at 7:30 p.m., Hugo Adam Bedau, "Capital Punishment." On September 28, First-day school, 10 a.m.; worship, 11:15 a.m.

## OCTOBER

4—Twenty-ninth Autumn Fair, Buckingham Monthly Meeting, Route 202, Lahaska, Pa. Plants, homemade foods, needlework, books, antiques, music, trash and treasure, fun things, 11 a.m. to 4 p.m. Luncheon served at noon by the Meeting Hospitality Committee. Event for the benefit of the First-day school, certain charitable activities, and the Meeting Kitchen Fund.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**BOULDER**—Meeting for worship 10 a.m. at 2150 Pearl Street.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

**NEWTON**—Meeting and First-day school, 11 a.m., Hawley School.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper

there) every first Friday. Telephone BUtterfield 8-3066.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MARYLAND

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

### NEW HAMPSHIRE

**DOVER**—Friends meeting, 11 a.m., Central Avenue opposite Trakey Street. S. B. Weeks, Clerk, Durham 413R.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**PLAINFIELD**—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### OKLAHOMA

**STILLWATER**—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.



**READING** — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE** — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**PUERTO RICO**

**SAN JUAN** — Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

**TENNESSEE**

**MEMPHIS** — Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

**TEXAS**

**AUSTIN** — Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS** — Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON** — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JAcKson 8-6413.

**UTAH**

**SALT LAKE CITY** — Meeting for worship, Sundays, 11 a.m., 232 University Street.

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For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Glohe 9-2474.

For appointments with Dr. Genevra Driscoll telephone WEsh Valley 4-7118 after 8 p.m.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

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*ANYONE* who is aware that he is a doubter realizes a truth, and he can be certain about this situation which he recognizes. Therefore everyone who has doubts carries in himself something true that cannot be questioned. And anything that is true cannot be without the existence of Truth. Therefore he who is plagued by doubt does not need to doubt the existence of Truth.

—ST. AUGUSTINE

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*Friend of Life, Book Review*

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## The American Friends Conference on Race Relations

A SECOND Conference of Friends on Race Relations was held on Labor Day weekend at Westtown School from Friday, August 29, to Monday, September 1. The purpose of this conference was for a deepening of our understanding and a strengthening of our faith in terms of the great problems in human relations that are facing us. About 135 Friends and friends of Friends, representing many Yearly Meetings, the Friends World Committee, American Friends Service Committee, Friends General Conference, the Five Years Meeting, and the Young Friends, gathered for worship and discussion. This conference was well planned by a group of concerned Friends, with David H. Scull as chairman of the Planning Committee; he was assisted by Ralph Rose, Victor Paschkis, Sumner A. Mills, James O. Bond, Charles J. Darlington, William Fuson, Samuel D. Marble, and David O. Stanfield.

In the general sessions each day we were acquainted with the most recent developments in certain areas and the resulting problems and questions arising and facing Friends groups there. James McCain spoke of the Deep South and massive resistance and subsequent massive retaliation, causing most Friends to be inactive in desegregation. Martha Jaeger and John Bross analyzed the psychological basis of prejudice in the individual and in the group. In the general session Sunday evening, open to Friends nearby, David Scull read his paper "The Contribution of the Quaker Faith in Dealing with a World Split by Race," written for the meeting of the Friends World Committee held at Bad Pyrmont, Germany, this month. Both David Scull and Ira Reid, in his summary at the last session Monday, pointed out that due to faith and our deep and sincere love of humankind and our willingness to put this into action and "speak truth to power," we can be effective.

Each conference member joined two discussion groups. In one problems and questions posed in the general sessions were discussed, and in the other discussions were on common interests, including audio-visual aids, socio-drama and role-playing techniques, school desegregation, housing, and how to reopen communications and make high-level contacts.

In the last session the conference members were united in hoping it would be financially possible for Victor Paschkis to travel in many areas (after November and until May) and carry this particular conference's concern and ideas. Two epistles were written, one to all Friends Meetings and the other to President Eisenhower. The first summarized the message of the conference, and the other encouraged the President to be strong in his moral stand against segregation. It was also hoped that more race relations conferences would be held, possibly a regional one next year and a national one in two or three years. It was encouraging to have a report from the Young Friends who attended and know that, as Ira De A. Reid said in his summary, they are on the threshold and standing by, ready to perpetuate and to participate in our actions and belief.

HELEN L. BLISS

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, SEPTEMBER 27, 1958

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## Editorial Comments

### *World Council Work Camps*

**T**HIS past summer a thousand young people from many countries took part in forty work camps sponsored by the World Council of Churches in 25 countries. A total of 235 young Americans participated in these ecumenical projects, 130 of them going abroad. Six camps were scheduled in the United States. These projects included the building of a chapel, youth center, and recreational facilities for the use of American Indians, work as ward attendants in a mental hospital, community service with migrants, and the building of an interracial camp.

This year the first ecumenical work camp was held in Madagascar, where campers helped build a country school described as "indispensable to the work of the local parish." Campers in Jordan helped build a Moravian Mission leper colony in Ramallah. In South London they worked on a parish hall and the construction of a club house. In Porto, Portugal, they remodeled a church in an industrial section of the town and provided facilities for a primary school.

In addition to camps in Belgium, Denmark, Germany, Finland, France, The Netherlands, Norway, Austria, Switzerland, Korea, the Belgian Congo, and South Africa, one camp was held in the Philippines, where 23 campers helped clear the site for the erection of a radio station of the Philippine Federation of Christian Churches.

This brief report indicates an encouraging record of growth and enthusiasm within the ecumenical movement. Such a contribution to the inner growth of the World Council may be as important as other efforts of a more representative kind.

### *Edward Teller*

Atom bombs do not make for trust and confidence. This is true also of the internal life of a nation producing them. A recent article on Edward Teller, inventor of the H-bomb, published in a reliable German weekly, *Die Zeit*, seems to shed some light on the obscure circumstances of Dr. Teller's resignation as adviser to the Atomic Energy Commission. The article speaks of Teller's "monomaniac" hatred and mistrust of Russia and of all attempts to come to an understanding with her concern-

ing the cessation of A-bomb tests. The recent (and very tentative) successes in this direction and Teller's futile attempts to prove that no control measures of any kind could ever be reliable, made Teller resign his position. The critical opposition of his scientific colleagues may have weighed as heavily in his step as political considerations. Teller's oversimplifications in demonstrating how harmless fallout effects were aroused universal protest and indignant opposition. Friends at Cape May heard Norman Cousins publicly use for Teller epithets so strong we prefer not to repeat them at this time. The U.N. report on radiation hazards was only one more blow to his waning prestige as a public figure.

Edward Teller has been a sick man for years. It is to be hoped that his less controversial laboratory work at Livermore will serve to improve his health. Teller, the politician and historian, was so completely saturated with pessimistic hatred that he was bound to fail. We can only hope that he will channel his scientific genius into constructive pursuits.

### *In Brief*

The Modern Language Association of America reports a "phenomenal change" in attitudes toward teaching and learning Russian since last winter. The critical shortage of teachers for high school courses and the lack of textbooks are the chief obstacles to improving the situation. In the academic year 1956-1957 only 107 of the 340,000 bachelor degrees granted to collegians were given for majoring in Russian.

In May each of the forty-eight governors of the United States received a chest with fifty carefully selected books donated by German scholars and students who had been invited to visit the U. S. This unofficial action was initiated by the Germans, who wished to express their gratitude for the hospitality they received here. Most of the governors turned over the chests and books to their state university libraries.

According to a spring, 1958, Gallup poll (American Institute of Public Opinion, Princeton, N. J.), the number of people in the U. S. using alcoholic beverages declined from 59,700,000 in 1957 to 56,900,000 in 1958. The decline is almost entirely due to the decrease in the number of women drinkers.

## Witness for Religion of the Spirit

By SAM BRADLEY

I WILL not speak his name. Suffice it to say that he is an old Quaker, honored leader of many years, who cared to be remembered not for greatness but for goodness. He bore from the past what had become living, the Word not wasted. I heard not, of course, his full earnestness, for one generation but slowly comprehends another.

Memorably his spirit sought our unity in spirit. The thought that breaks the silence should be that of love. As I sat to his words, he spoke for God's love. For want of dwelling in that love, he reasoned with us, men are divided—in their families, in their worship.

My question in the silence had been: What should be the way of Friends? He spoke to it. We should find them "loving one another as formerly when it was a by-word among the people, 'See the Quakers, how they love one another.'" And is their unity manifest? "However scattered, they would feel for one another, and whenever they passed by one another, they would be impressed by the one spirit to become one body and made to drink into the one spirit. This I call religion, but I consider no profession of religion to be religion at all."

We have heard so many professions of old beliefs, so little of the heart's fresh outpouring. We have heard so much of the world's niggardliness, and expressed so little of the heart's liberality. But how deeply inward, how much of the heart, his religion! So much of our lives—words, acts, symbols—seems of little consequence, and we suppose that little comes from vital depth. I want to hear the depth spoken. He probed toward the depth of God's spell over us.

He spoke, a witness who had lived amid no shallow ways. Like a prophet, this Quaker I reverently warned us against contemporary religious vanities.

Even the Bible can be misjudged. The letter is all too bendable. "We may go to books and to men," he taught me, "but they will not enable us to take one step in the right way, unless we are brought home to a knowledge of love in our own souls." Many who idolize the Bible promote works which are in opposition to its teachings. "The letter, if we trust to it, kills; but the Spirit, and nothing but the Spirit, can give us true life."

This imaginary portrait of Elias Hicks, here called the "old Quaker," is based on his writings. The quotations are his own words. In other places his ideas have been summarized.

Sam Bradley teaches American literature at Lebanon Valley College, Annville, Pa., and is a member of Sadsbury Monthly Meeting, Pa.

Since there is no recipient for God's revealing Spirit but the soul of man, we should not set the letter above the spirit, for thus we turn toward darkness. Only as the spirit turns toward the Spirit is there light. Only thus will we understand the Scriptures. "I say all letter written under the influence of God points us back to the place from whence it came." How discerning, then, we must be! If "we face the letter, we turn our backs upon the cause, just as a man turns his back upon the sun to see his own shadow. If we would see the sun, we must lose sight of the shadow."

Look, he bade me. Outward circumstance is shadow around you. It is the appearance of things as they are. Appearance may baffle you; realities lead Godward. "The letter is nothing but the effect; it is not any cause," this Friend, seasoned in meditation, maintained. "We must come back to that self-existent principle which was before all things—which created all things. We must come back to that God in our own souls, dwelling in us. For Jesus declares 'the kingdom of God is within you.'"

As he spoke, it seemed to me that we had ventured upon a rare moment. Not all sayings in meeting are revealing. Revelation is rare. But so it is with music, with poetry: they are usually partial statements, sound-patterns that go only a little way. I listen with expectant heart. I am come to find the openings, the illuminations. I wait for truth just breathed from living lips, not just to hear what has been written about life. I wait for truth as it is a stirring in the speaker's heart, and as it leads forth toward the world we want.

Literalness of interpretation, he held, had blighted us, had divided us into sects. "There never was anything made more a nose of wax of, than the Bible." The mischief, however, is in us, not in the book. It is we who are not willing to come to the Spirit. Those who proclaim, "I am of Paul; I of Apollos; I of Cephas," these men turn to the letter and to apostasy. They wear the masks of religion. "Every good thing has its counterfeit." Carefully he reasoned. Even those who mean the outward Christ when they say, "I am of Christ," blindly struggle toward a historical figure limited to a particular time and people. They fail to heed the Christ who insisted that "the kingdom of God cometh not from outward observation."

And this Quaker went on to say that we are sent another Comforter, a spiritual one, God's Spirit. This immediacy of God meant most to him. "Nothing can write God's law upon our hearts but the finger of God."



For this reason he wanted all men to be delivered from captivity to religion of the letter. He regretted that there are Christians who live and trust in the letter, who want others to submit to the letter that killeth. "It is a captivity of the very worst kind, for what has ever been more cruel than traditional religion?"

As I sat in the old meeting house, I realized that this man, gifted in ministry, would not have me follow him, nor even George Fox, but God. How futile he made it seem that some folk hire a minister "to teach that which nothing but the kingdom of God within us can teach"! I felt that I drew close to those around me who invited the light within. I marveled at how they were joined to God and to one another and to me.

And we were gathered there in the light.

Friend of Life

FRIEND OF LIFE: THE BIOGRAPHY OF RUFUS M. JONES. By ELIZABETH GRAY VINING. J. B. Lippincott Company, Philadelphia, 1958. 347 pages, illustrated with photographs. \$6.00

Rufus Jones is a heart-warming memory to thousands of people who had more or less close contact with him, directly or through his books and lectures, during his life. Already in the ten years since his death other thousands have grown up to whom he is only a name. Now we who knew him, who feel his stimulating personality as a living presence, can refresh our memories and stand exalted in awe as we learn of the great services of this great man in fields of which we were scarcely aware. Now those who never knew him can experience something of his greatness and of the enthusiastic affection for people which made him so effective as leader and teacher.

Elizabeth Vining's study reveals Rufus Jones as dedicated to the service of God through the Society of Friends. More accurately than most people he understood the faults and weaknesses of the Society; yet he felt it worth while to work for it and through it. He began his working life at a time when able men and women in England and America were striving with enthusiasm and intelligence to make the Society a better instrument for God's service; there were zest and the joy of good companionship in the struggle. The reader is moved to ask himself whether similar satisfactions are not awaiting those who now, in a similarly selfless way, strive wholeheartedly to serve and strengthen the Society of Friends today.

This biography of Rufus Jones will aid those who wish to appreciate his philosophy. Incidentally, it will encourage and amaze them to see how this man continued working to an advanced age with remarkably little change in his basic principles and faith and remarkably little tendency to hold a point of view simply because it had once seemed satisfactory to him. He was an inspiring example of persistent originality.

The development of the Society of Friends during the past seventy-five years is the framework of Rufus Jones's life. It was in large part because of his effectively expressed concern

that the Society was able in some measure to meet the opportunities (or demands) that came to it in the First World War and that continue to come in its troubled aftermath in which we live. Elizabeth Vining helps us experience the struggle within the Society of Friends as well as the hopes, anxieties, and disappointments of the American Friends Service Committee. She makes it possible for us to feel something of the impact of Rufus Jones on the world outside the Society of Friends and even beyond Christianity.

Rufus Jones comes alive for us again in these pages, and with a large measure of the tonic effect which he had on those with whom he came into contact. The reader closes the book not only with the sense of having again had converse with Rufus Jones, but also with the sense that the Society of Friends deserves his best service, that worship requires expression in life, and that God lives beyond all present evil. Rufus Jones as scholar devoted himself to the study of mysticism because he felt that true experience of God tends to truly led service of God through service of His creatures on earth.

RICHARD R. WOOD

An American in England

By RUTH E. DURR

Strange that an alien spirit  
But newly come into this mellowed land  
Should breathe so strong a sense of home!  
Yet hardly strange; for though no ancestor of mine  
Has felt this grass beneath his feet,  
Nor scanned this restless sky,  
There is no aspect of these pleasant isles  
That has not bred a portion of my being.

No thought has gathered through the corridors of mind;  
No word has shaped my tongue;  
No vision ever risen like autumnal mist  
From the God-illuminated sources of the soul,  
That has not delved its vital root deep in this parent soil.

Here have lived the storied folk who peopled childhood's fancy;  
And when in youth's first aching ardor  
I fell enamored of the earth,  
The lark, the tossing daffodil, the rainbow, and the errant cloud  
That kindled my delight were England's,  
Sweetly canted in England's deathless song.

Here first were seen my glimpses of the Lord,  
And here was forged a mighty human heritage of soaring intimations,  
To which the hand of history has chosen me coheir.

To England's quiet loveliness, reflective and alone,  
I come, a stranger-kinsman nearly native as her own.

## The Sixteenth Congress of the I.A.R.F.

SIXTY-FIVE years ago, in 1893, the first World's Parliament of Religions was held at the Columbian Exposition in Chicago. All the major faiths of the world—and some of the minor sects—had representatives present, and it was said that "twelve hundred millions of the human race were represented." When the parliament was projected, an enthusiastic response came from all parts of the world, but the venerable man who was then Archbishop of Canterbury declined to participate because, as he said, "The Christian religion is the only religion."

A number of members of the Society of Friends were present, among them Joseph B. Braithwaite and Howard M. Jenkins.

In the spirit of the original parliament the Sixteenth Congress of the International Association for Liberal Christianity and Religious Freedom was held in Chicago, Illinois, August 9 to 13, 1958, on the dignified and spacious campus of the University of Chicago.

About 800 delegates and attenders registered, including 130 from overseas. At least 17 Friends were in attendance, three of them as official delegates of Green Street Monthly Meeting, Philadelphia, and five as representatives of Friends General Conference. Twenty different countries were represented. The participants made up a colorful and extremely interesting group of people, many of whom were outstanding personalities. One of the most picturesque was the retiring President of the Association, the Rt. Hon. J. Chuter Ede, C.H., J.P., D.L., M.P. He was always charming, though sometimes brusque, and proved himself again and again an "old man eloquent."

The distinguished guest with the highest visibility was a Buddhist monk, the Venerable Induruwee Panetisa, Head of the Buddhist College in Ceylon, who is slated to be President of the new Buddhist University of Ceylon. His bright yellow or saffron robe made a vivid spot in every assembly he attended.

The spokesman for Islam was Sir Muhammad Zafrulla Khan, Judge of the International Court of Justice, The Hague (formerly Foreign Minister of Pakistan). He was tall, slender, and very distinguished in appearance.

Arthur E. Morgan, our Friend of Yellow Springs, Ohio, made an important contribution to the deliberations of the congress. We hardly needed to be reminded that he is one of the leading civil engineers of America, having served as chief engineer of fifty water-control projects, and that he was chairman of The Tennessee Valley Authority and president of Antioch College. Notwithstanding his many hard-earned honors, he is a person of humility and simplicity, as are all the truly great. A casual remark of his made in conversation between sessions deserves to be preserved like a fly in amber, *videlicet*: "There are so many widely different points of view in the Society of Friends that so long as they do not throw me out I am satisfied."

Another impressive guest from overseas was the Honorable Justice U. Chan Htoon, Judge of the Supreme Court of Burma and Vice President of the World Fellowship of Buddhists, from

Rangoon, Union of Burma. He had an important part in writing the new constitution of the Union of Burma.

The beautiful Gothic Rockefeller Chapel of the University of Chicago was the scene of the congress service of worship on Sunday, August 10. Dr. André Bouvier of Geneva, Switzerland, preached the sermon.

The theme of the congress was "Today's Religions Can Meet the World's Needs Today." This was an expression of hope rather than of expectation, and it was pretty generally agreed that while it may be true that the world's religions can, perhaps, meet the world's needs, they have not yet succeeded in doing so.

An outstanding feature of the congress was a series of five largely attended public meetings devoted to a presentation of the points of view of each of the five great living religions. Each was limited to the treatment of but one facet of the faith under consideration, its liberal aspect; and it became quite clear that each had a liberal aspect.

(1) The first of these large evening meetings was held Saturday, August 9, in Rockefeller Chapel. The subject was Christianity, and the speaker, Dr. Wilhelm Pauck, Professor of Church History, Union Theological Seminary, New York. His specific subject was "The Prospects of Christian Liberalism." "Protestantism," he said, "will remain the dynamic movement in Christianity only if liberalism will actually come to determine the life of the Protestant churches."

(2) On Sunday evening Sir Muhammad Zafrulla Khan of Pakistan presented a two-hour address from the point of view of Islam. With the aid of numerous quotations from the Koran, he showed that the prophet Mohammed had worked out a procedure for resolving armed conflict between nations, which resembles the methods used today by the United Nations.

(3) The lecture on Hinduism was given on Monday evening by Dr. Kalidas Nag, a well-known writer and member of Brahmo Samaj, from Calcutta, India. He was a very engaging personality with a strong sense of humor. His address showed how Hinduism had evolved from polytheism to monotheism, a form to which he himself adheres today.

(4) Buddhism was presented in a learned lecture by the Honorable Justice U. Chan Htoon. He brought his address to a close with a beautiful little prayer or benediction, which should be quoted: "May the Triple Gem of the Buddha, the Dhamma and the Sangha shed light and tranquility on all present here. May they and all beings be happy, and may peace prevail in the world."

(5) On Wednesday evening Rabbi Solomon B. Freehof, D.D., of Rodef Shalom Temple, Pittsburgh, Pa., gave the final lecture on the subject of Judaism. He discussed Reformed Judaism and its impact on our culture. Many who heard all five lectures thought that this address was the most helpful of all.

The I.A.R.F. business meeting was held on Tuesday afternoon. Dr. Ernest W. Kuebler was elected President for the ensuing triennium. The requests of Green Street Monthly Meeting and four other groups (all foreign) applying for membership were "acceded to."

Both the Right Honorable Chuter Ede and Dr. John



Howland Lathrop, a former President, recalled pleasantly their visits to Green Street Meeting, and Dr. Lathrop spoke appreciatively of the continuing interest of Esther Holmes Jones over a period of years, as a result of which Green Street sought membership in the Association.

The real substance of the congress was, of course, developed in the panel discussion groups, of which there were six. The writer was in Group 6. Lucy P. Carner attended Group 2, and Pauline Cheyney, Group 5. The subjects of the panel discussion groups were (1) "Philosophy and Theology"; (2) "Growing Tensions—Social, Racial, and Religious"; (3) "Science in the Modern World"; (4) "Worship, Education, and the Arts"; (5) "Ethics and International Relations"; and (6) "Human Values and Economic Forces."

The discussion in Group 6 was opened by Dr. Arthur E. Morgan, who read a lengthy paper based on his long experience in professional and government service, both here and abroad. Social and economic problems are, at bottom, he showed, moral and spiritual problems. Corruption is rampant in business, in labor unions, and in government, in the U.S.A., and throughout the world. He drew from personal contacts and experience for his source material. Each and all of us share the responsibility in some measure for these conditions. His final conclusion was that personal integrity offers the only solution for these evils and the only means for improving the social order.

Some who heard Arthur Morgan felt that, for them, his paper was the high point of the congress.

Professor Pierce Beaver of the University of Chicago then gave us a general review of the three-century history of Christian missions, stressing the good that had been done through hospitals and medical care, schools and education, efforts to improve living standards, etc.

The Venerable Panetisa then took the microphone and made his devastating criticism of the wrong kind of missionary. He was smiling but relentless, and he based his case on first-hand experience. At a later session he made a very strong, positive contribution in a lecture on human values.

Hon. Justice U. Chan Htoon of Burma gave a brilliant and almost passionate discourse on social and economic problems in the Union of Burma. Its people have had a revolution and are trying to build a new and better society, raising the standard of living. They know only too well the meaning of want and poverty. The task of construction is enormously difficult and complicated.

Space limitation forbids more. One can see why sharing in this brave facing of issues came like a fresh breeze through the musty chambers of the past. Stale pietism has no answers for the burning needs of today's world. We require honest grappling with complex, concrete problems in the spirit of Him who said, "He that would save his life shall lose it."

K. ASHBIDGE CHEYNEY

## Illinois Yearly Meeting

August 29 to 31, 1958

ILLINOIS Yearly Meeting moved temporarily from its traditional setting in McNabb, Illinois, and held its 84th session at Camp Wakanda on the shores of Lake Mendota, Wisconsin, August 28 to 31, 1958. Approximately 225 Friends lived and worshiped together. From the outset the theme of the Yearly Meeting, "The Faith That Unites Us," gave life to all gatherings, and it became apparent that unity did not depend on organizational agreement but on the deeper oneness that grew out of worshipping together.

The business sessions progressed smoothly under the able guidance of the Clerk, Francis Hole, who deftly fitted the ever-increasing matters of business into the ever-diminishing amount of time. The Yearly Meeting decided to enlarge facilities at the Meeting House in McNabb to accommodate the Yearly Meeting by 1960. It is encouraging to learn that eleven of the twelve Monthly Meetings have First-day school programs, teaching some 210 children. Seven Meetings are using the regular First-day school methods, while four Meetings are using the family worship program.

Reporting for the Friends Committee on National Legislation, Wilmer Cooper felt that evidence of change in the attitude and thinking of men in Washington was further encouragement for progress in disarmament. Friends were reminded that the draft law will again come up for consideration, and the FCNL welcomes the thinking of Friends on this matter. Marvin Fridley, reporting on his recent trip to Washington in answer to the call of the Social Order Committee of Friends General Conference, said that Friends in their urgency to act suffered greatly. "Truly, Friends sat in the darkness of self's will. We were disciplined—the light did not come." It was pointed out that the American Friends Service Committee is the only organization administering relief in Lebanon.

Interest was keen in round table discussions, which considered the following topics: (1) "Affiliation with the National

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*THE world has its own idea of blessedness. Blessed is the man who is always right. Blessed is the man who is satisfied with himself. Blessed is the man who is strong. Blessed is the man who rules. Blessed is the man who is rich. Blessed is the man who is popular. Blessed is the man who enjoys life. These are the beatitudes of sight and of this present world. It comes as a shock and opens a new realm of thought that not one of these men entered Jesus' mind when he treated of blessedness. "Blessed," said Jesus, "is the man who thinks lowly of himself; who has passed through great trials; who gives in and endures; who longs for perfection; who carries a tender heart; who has a passion for holiness; who sweetens human life; who dares to be true to conscience." What a conception of character! . . . For the first time a halo rests on gentleness, patience, kindness, and sanctity, and the eight men of the Beatitudes divide the Kingdom of God.—JOHN WATSON*

Council of Churches," (2) "Spiritual Life in the Family," and (3) "Problems of the Menominee Indians." There was no general feeling of agreement for joining the National Council of Churches at this time; in fact, one poignant statement, which seemed to reflect the feeling of several members, was on the uniqueness of this issue, in which for five minutes one sees valid points for one side and in the next five minutes one sees equally valid points for the other side. In order to avoid imposing creedal statements on sensitive individuals, a committee was appointed in business meeting to present a clear statement of the implications of membership for further consideration of this subject. The round table on "Spiritual Life in the Family" was well attended, and members who sought help on ways of strengthening spiritual life in the family were rewarded during the ensuing discussion. A regular pattern of family attendance at meeting, grace before meals, reading aloud together, and the practice of thinking through with our children the principles of Quakerism were stressed as values which give stability and character to family life. The round table on the "Problems of the Menominee Indians" was addressed by Mrs. Christine Webster, a member of the Menominee tribe.

Twenty-six high school boys and girls made up the Young Friends group. Using the theme "Quakerism, Myself, and the World," they conducted a separate program of business meetings, discussions, and meditation. The sincerity with which they accepted their role as Young Friends of the Yearly Meeting can be evidenced in the tone of the questions considered: "Is Quaker faith grounded in man or God? Does man have a spiritual nature as well as a physical being? What is it that stands in the way of comprehending spiritual reality?" Completing the circle of well-planned activities was a wholesome recreation program which included swimming, group singing, and square dancing.

The Junior Yearly Meeting spent class and craft time studying the Menominee Indians in northern Wisconsin. Under talented leadership, these children became aware of some of the Indian's problems today, while at the same time they gained an appreciation of his culture.

The introduction to worship on Friday morning was led by Eugene Boardman on "The Life of Rufus Jones" and on Saturday morning by Edwin Oldendorph on "The Practice of Meditation." In addition to the regular program there were tape recordings of Cape May talks given by Martin Luther King and Norman Cousins.

The thread of unity continued through the evening talks; only brief reflections can be included here. On Thursday evening, Eric Curtis, Dean of Earlham College, said that unity is realized when Friends concern themselves less with organization and more with the ends they would achieve; less with proclaiming the inner light and more with acting upon it. Friends are grateful for the insight and experience which Levinus Painter brought to the meetings for worship and business. Gilbert White of the University of Chicago told Friends of his concern that we train our young people to look forward to giving periods of service to lessening the great economic gap between peoples of the world. McClure Mc-

Combs of the American Friends Service Committee, Chicago, spoke on "The Faith That Unites Us." Faith cannot be defined; it can only be seen in its manifestations. If we really have faith in God, then we really have faith in man, the faith that unites us.

The Clerk's prayer at the beginning of the Yearly Meeting, that we be lifted above our lesser selves and pulled together in a new unity, was surely answered as we sought together for a clearer light for guidance. In these troubled times, when crises follow crises and our words speak eloquently for action, let us wait for the light within, which will show us the paths of action.

GERTRUDE WOOD

## Letter from London

I AM beginning to feel old. Having become eligible by age and payment, I have just received my first week's National Retirement pension. But as I have not yet retired from earning, I cannot go on receiving it. The first week's money is paid in such cases; I don't know why. Perhaps it will serve to underline the fact which I am already well aware of: I am now among the ancients.

We have in Britain compulsory insurance for all workers covering unemployment, retirement pensions, sickness benefit, children's allowances, and payments to widows and at the death of the insured. Besides this, we have an elaborate health service. Both these schemes bear the hallmark of the welfare state; I say "hallmark" because the notion that the schemes were "nickel-plated" from the first, and would wear through after a few years, has proved false. They have come to stay. The health service is available to everyone in the country. It covers free treatment by doctors, specialists, hospitals, and (with some part payment in these cases) provides medicines as well as dental and eye care. Help can also be secured in the homes for midwifery, nursing, and the like. There is even a state old-age pension for those who are not in the contributory scheme already mentioned. As to the cost of all this, the usual weekly payment made for each insured and employed man worker is now 18/2, of which the employer pays 8/3, and the worker himself the other 9/11. (The average weekly earnings of the male industrial workers here—including overtime—would, I gather, be about twelve pounds a week.)

Now that I have joined what my sister disrespectfully refers to as the "Gnat-Gnats" (the over-sixty-fives), I am absolved from most of these payments. Theoretically, too, I should have—were I retired—time to read all the rules and regulations governing the schemes. That, however, must remain a pleasure for the future. In the meanwhile I can truly say that though the schemes may creak here and there in operation, they are a great boon to the vast majority of British people. They have already had



an enormous effect on the standards of health and patterns of life.

We should keep in mind these rising standards, in many countries besides our own, when nuclear warfare nightmares tempt us to despair. I wonder sometimes if we realize how much is being done quite unobtrusively by the nations working together against the real enemies of man, the diseases which destroy us. I have been looking at a recent number of the UNESCO *Courier*, in which there was a review covering the last ten years of the World Health Organization's work. This body was founded in 1948 as one of the specialized agencies of the United Nations. Wonderful progress has been made in reducing the awful toll of such diseases as tuberculosis, malaria, yaws, leprosy, cholera, typhus, and pneumonia. "Modern drugs," I read, "have in the past ten years saved more lives than have been lost on all the battlefields of history."

Britain and the United States are, of course, among the countries with highly developed medical services. There are fourteen countries with one doctor for each thousand of the population—or less; but there are twenty-two countries with only one doctor for each twenty thousand—or more. We cannot be happy about that. Yet it seems to me that the proper pride which the West has in the wonders of its drugs and surgery may have tended to obscure other factors in health and well-being which "more backward" people still to some extent rely on, but which we mistakenly have neglected.

A few nights back I heard a woman traveler speaking of the people in distant islands who in some cases were literally frightened to death by the witch doctor's curse, or in others "miraculously" restored to health when the curse was broken. This power of the mind and the emotions over the body, to kill or cure, has never been fully explored; but, perhaps by the influence of psychological research, we in the West are slowly but increasingly re-studying it. The churches are putting on some pressure in this direction. What is called "nature cure" may be regarded as a secular movement, but "divine healing" or "spiritual healing" are the rediscoveries of contemporary Christians.

The latest report which bears on this was issued here since my last letter. It is from a commission appointed by the Anglican Archbishops in 1953 and made up of clergy and medicals. It surveyed all the health movements which claim a Christian background, including Christian Science, and referred to the quiet work of co-operation already developed to some extent among doctors and clergy. The British Medical Association, in an earlier report, spoke of the doctor-patient relationship as "a mysterious, little-understood element in medical

work," but as one which is productive of healing. The medicals seemed not to deny the possibility of "miraculous" physical cures from spiritual ministrations, but they appeared to dwell rather exclusively on spiritual comfort as of helpful worth to the afflicted. The archbishops' commission makes larger claims. Its members believe that healing and even health can come by personal and group prayer, when "the mind is stayed on God." The church's ministry in this matter, they say, "cannot be completely described in terms of psychological medicine"; nor is it a mere tranquilizer for the anxious heart. It is that, but it is more: a *direct* means by which the soul and body of a person, sick or well, can in unity seek and discover wholeness.

There is in London Yearly Meeting a Friends' Spiritual Healing Fellowship, with an office in Friends House. It also has a House of Rest—and restoration—in a lovely part of Southern England. It is associated with the Churches' Guild of Health, and has many supporting groups up and down the country. We find that the influence of groups in all this work is very important. The individual sufferer may turn to God alone, but he needs what he gets by knowing that others are with him and are bearing him up in their prayers. We may be thankful for what is already done in this direction; but I have been thinking how much the whole life of our Society would gain if this deep fellowship were widespread.

HORACE B. POINTING

### The Fourteenth World Conference on Christian Education

CHRISTIAN leaders and workers from 64 countries or territories attended the Fourteenth World Conference on Christian Education, held in Tokyo, Japan, August 6 to 13, 1958. There were 4,500 delegates, 1,500 from overseas and 3,000 Japanese. The theme was "Christ, the Way, the Truth, and the Life." Thirty-eight years ago the Eighth Conference was held in Tokyo, and now the emphasis is on the significant role of Asian Christian leaders in our critical age. In this part of the world new experiments are under way. There is a new sense of responsibility and urgency because of recent independence.

At the opening plenary session there were 12,000 persons in the Tokyo Gymnasium. The main address was given by Toyohiko Kagawa, in which he pointed out the great evils in our world today. He said: "We must be born again, become as little children. The world has become a small place, but yet we are fighting." The President, Bishop Shot K. Mondol, a Methodist from India, presided. Large choruses of young people, nearly filling the large front gallery, sang at each session. The very beautiful conference song was often sung, and sounded so much better in Japanese that the rest of us either listened or tried to learn.

At a later plenary session Bishop Otto K. Dibelius of East and West Germany, President of the World Council of Churches, spoke of the enslavement of man by materialism. Out of this mechanization has come his dehumanization. "The center of all things must be life." Bishop Dibelius flew here by "SAS polar flight, refreshed and vigorous," according to the paper. Almost all of the overseas delegates came by air.

Five thousand school children from different parts of Japan came Saturday afternoon, and delegates from overseas wore their native dress. They filed up to the platform, where representatives from Tonga, Sarawak, Lebanon, Angola, Nigeria, Uganda, and the Philippines spoke to the children. The worldwide outreach of Christianity was apparent and throughout was one of the striking aspects of this conference.

The delegates were registered in one of five divisions: Children's Work, Youth, Home and Adult Work, General Christian Education, and the Responsibility of the Layman. Since Friends are laymen, Edward and I attended this division. Each morning all members of a division met together first to hear delegates from different parts of the world. In our section they came from Singapore, Canada, Pakistan, the Philippines, and Japan. They spoke on the layman's responsibility in the home, as employer and employee, in the community, and in the world. After this address and a period of worship we broke up into eight different discussion groups of 25 persons. Here this large convention was more meaningful for the individual. We became acquainted with people and their problems, the different local situations of the members of our group from various lands. A pastor from the Philippines had suffered torture from Japanese soldiers. Here he learned that the Japanese interpreter of our group had gone to prison during the war. As "a Christian and a follower of the Prince of Peace" he could not accept the command of the Emperor to kill. We learned there were many who went to prison rather than fight.

When we discussed the outreach of Christianity in the community, the delegate from Borneo told us he lived in a "long house." Each section of it was the home of a family. On certain days of the week this "community" came together for religious service and helpfulness. The question of political interest and activity by the pastor in Japan seems to present problems. In the U.S.A., it was pointed out, some Churches invite all candidates to a community meeting for the information of their members. There was a good interchange of information on actual problems and conditions in these small groups.

At a regional gathering of all representatives from North America — here we needed no translation — several persons spoke on "What the Conference Has Meant to Me." One told of the love of children she saw in Japan. Another said, "There have been for me many new experiences with cultures, ways, and pictorial panorama. . . . 'Good luck,' I said to the bell boy. He looked at me and asked, 'Are you a Christian? Luck is not Christian.' Then he said, 'God bless you.'" One national youth leader from the United States spoke very forcefully: "Christians carry the Bible in one hand and an A-bomb in the other. . . . Young people search for that which is per-

manent. They see the instability of a transitory existence. This results in a couldn't-care-less philosophy."

Other remarks were along the theme that here we have realized Christianity to be "one great fellowship of love" and that we need to understand the backyards of the world. There is a call for a more intelligent and trained laity in the work of the Church.

The last plenary session was quite impressive. In answer to the question as to the follow-up of this conference, the chairman introduced members of twelve international teams who will go out in a few days to carry on in the "hinterlands of Japan" and in many parts of the world. Each team is composed of men and women of different races and nationalities.

The final address was given by Dr. Gerald Knoff of the National Council of Churches, U.S.A. The teacher must make clear what it means to be a Christian. The nurture of Christianity is through small, intimate groups. The way the laity live is the way we evangelize. "If Christ has made so little difference to Christians, what makes you think he would to us?" said the Hindu. The speaker replied, "No one can answer that. No words will suffice. Little groups of faithful people can show the way."

Friends at the Conference gathered at the Mita Meeting House by the Friends Center in Tokyo for meeting for worship on Sunday. Afterwards everyone gathered for a rice-bowl and watermelon luncheon. Dorothy Cadbury of Birmingham, England, who is a Vice President of the World Christian Education Association, spoke about Friends in England. John Johnson of New Zealand and we from the United States answered questions. Esther Rhoads of Friends Center here was also a delegate, and Japanese Friends from different Meetings were with us. We had a good period of fellowship.

ESTHER HOLMES JONES,  
*Delegate for the Religious Education  
Committee of Friends General Conference*

## Orie Shimazaki 1913—1958

**O**RIE SHIMAZAKI, the very able principal of Friends School in Tokyo, was killed July 31, 1958, by a truck while she was on a camping trip with thirty of her beloved students.

She was born in Nihonbashi, Tokyo, and went to Primary School in downtown Tokyo. Her father was a merchant, and when he planned to retire Orie alone sought out a school on the west side and discovered Friends School. As neither her parents nor her teachers had ever heard of the school, it took some persuasion; but Orie was patiently persistent and entered Friends School that spring. Throughout her student days she was at the top of her class. She was chosen to read greetings when Princess Chichibu visited Friends School in 1929, and was President of the Student Government in her Senior Year.

After graduation Orie served at Friends School, helping efficiently in the office for several years, and then was admitted to Tokyo Women's College, where she majored in Japanese literature. The war and total destruction of Friends School made her desire to give up her literary ambitions and return



to the humble task of teaching and helping to revive her Alma Mater. Two years' study in America (1948-1950) deepened her Quaker experience. She returned, prepared for heavier responsibilities, and was appointed Principal of Friends School in 1955.

It is for us to feel that her beautiful Christian spirit lives on, for us to see her appreciation of God's beautiful world, her love of her students and friends, her spirit of service, and her untiring perseverance are kept alive.

ESTHER B. RHODES

## Friends and Their Friends

Plans are under way for celebration of Universal Children's Day on October 6, 1958, sponsored by UNICEF and the International Union for Child Welfare. Dr. M. G. Candau, Director General of the World Health Organization, says that WHO is "concerned with helping governments in their efforts to bring about the best possible care for children everywhere, with special emphasis on public health and its preventive aspects, including the control of environmental conditions, protection against certain common communicable diseases, measures for proper nutrition and health education, adequate maternal and child health services, and mental health programs with all their social implications on the satisfactory adjustment of the child in the family and the community." David A. Morse, Director General of the International Labor Office, declared, "I am happy that this year particular attention is being given to those children who need special help, those who for one reason or another are handicapped with a disability which isolates them physically and spiritually from the community."

Westtown School, Westtown, Pa., opened its 160th year with the largest group of Friends in its boarding department in several decades. There are 196 Friends, and the total percentage in the boarding department is 70 per cent. Including the day students in the seventh, eighth, ninth, and tenth grades, the percentage of Friends in the upper school is 66 per cent. The total number of Friends in the upper school is 235, plus 35 Friends in the lower school, or an over-all total of 274 Friends attending in the first through the twelfth grades.

Students this year are from 29 states, plus the District of Columbia, and approximately ten foreign countries are represented, though most of the students from the foreign countries are American.

Plans are being made for a weekend camp this fall for Boy Scouts who have received the God and Country Award using the Friends requirements and for other Scouts actually working for it. Religious counselors are to be included.

Invitations will be sent only to those whose names are on file at the office of the Friends General Conference at the time of mailing. If not sure they are so registered, Scouts desiring to be included should check with their religious counselors or send their names, addresses, and ages to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Friends in The Netherlands have submitted to their members their annual report about the Friends Center in Amsterdam, formerly located at Raphaelplein. In 1957 they acquired a new Center in the Vossiusstraat, and a group of young volunteers renovated the new house during several months of labor. The Center, designed for discussion groups, lectures, social gatherings, and overnight lodging, was extensively used in 1957. On 14 special evenings 400 people attended, and 105 guests stayed one or more nights at the Center. Among the visiting speakers were Sigrid Lund, Sweden; Marie Pleissner, East Germany; Errol T. Elliott, Richmond, Ind.; and Douglas V. Steere, Haverford, Pa.

Friends in The Netherlands are always happy to welcome visiting Friends from abroad.

Ruth Nichols of Purchase Meeting, N. Y., who is well-known as a leading woman aviator, is also field director of the National Nephrosis Foundation. In a plane made available to the foundation by the Atlantic Aviation Corporation, she recently toured the chapters of the foundation in preparation for a major research effort to conquer kidney diseases, which are responsible for the highest mortality rate in the country after cancer, pneumonia, and cardiovascular disorders. More than 25,000 persons die each year of kidney diseases, she said recently. The National Nephrosis Foundation raised \$300,000 last year but is seeking \$700,000 this year, mostly for research.

Pendle Hill's autumn term begins on October 3 and will offer two courses open to the public without charge. Douglas V. Steere will give a series of five lectures on Monday evenings at 8 p.m., starting October 6 and continuing through November 3, on "Significant Contemporary Religious Literature." The lectures will deal with Thomas Kelly's *Testament of Devotion*, Alan Paton's *Cry the Beloved Country*, George Bernanos's *Diary of a Country Priest*, Evelyn Underhill's *Selected Letters*, and C. F. Andrews, a narrative by Bernasidas Chaturvedi and Marjorie Sykes. Howard H. Brinton's course on "The Faith and Practice of the Society of Friends" will be given on Wednesday afternoons at 4 p.m., beginning October 8 and continuing through December 10. This course will consider the place of Quakerism in the history of Christianity, the meeting for worship, the meeting for business, the social doctrines of community, harmony, equality, and simplicity.

Howard H. Brinton has an article, "The Quaker Contribution to Higher Education in Colonial America," in the July, 1958, number of *Pennsylvania History*, the quarterly journal of the Pennsylvania Historical Association.

In a study of attitudes of high school students toward science and scientific courses the following by a student is given by Dael Wolfe, American Association for the Advancement of Science: "When I think of a scientist I think of the great Isaac Newton who invented gravity, and that is important for without gravity we would be sunk."

The *New York Times* of July 5, 1958, devoted considerable space to the adventurous story of Gus Borgeest, a 45-year-old Friend, and his Chinese wife Mona, who chose, with their five-year-old daughter Naomi, the island of Chan Kung, popularly named Sunshine Island, near Hong Kong, as the site for an experiment in the rehabilitation of 40 refugees. Five years ago Gus Borgeest, an English citizen of Italian descent, born in China, started on the island to plant crops and get some livestock growing on the fairly barren soil of Chan Kung. British officials were skeptical but finally leased the island for \$25.00 per year. Now the main crops are ginger, pineapples, sweet potatoes, bananas, citrus fruits, guava, apricots, plums, and figs. The 40 settlers are living a hard life, and some of our luxuries, notably electricity, are missing. But they have regained faith in life. The Borgeests extend their care in the pilot scheme to the spiritual and mental welfare of these broken lives. In the course of his work, Gus Borgeest contracted tuberculosis, but he is recovering now. He and his wife, married now for 22 years, have more plans for the use of the remaining parts of the island. Their original capital was \$115, and contributions are now slowly trickling in. But they have amounted to only \$36,000 during the last five years.

Edith W. Cope, Media, Pa., sent us the text of "A Prayer for Persons of Seventy and Over" which she has frequently found helpful because it combines gratitude and appreciation with humble petition. We quote the following: "... Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy of those who bear the burdens of the world, clear thought and quiet faith. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others.

"Teach us to bear infirmities with cheerful patience. Let Thy peace rule our spirits through all the trials of our waning powers. Take from us all fear of death and all despair or undue love of life that, with glad hearts at rest in Thee, we may await Thy will concerning us. . . ."

*George Fox et les Quakers* by Henry van Etten will be published in the fall in London by Longmans Green, with the same illustrations as were in the French original. The translation was made by an English Friend, E. Kelvin Osborn, teacher of French at Saffron Walden Friends School, England. The text has been brought up to date and a new concluding chapter added.

A Friends meeting for worship has been held regularly since May, 1958, in the home of Yvonne Niset and Norah Fraser, 65 rue Vanderbroeck, Brussels 4, Belgium, from 6 to 7 p.m. each Sunday. Both French and English are spoken in this home. Visits at times other than that for the meeting for worship should be arranged in advance. There is no actual member of the Society of Friends in Brussels, but a few friends of Friends keep in touch with France Yearly Meeting and have contacts with some Friends in Britain.

An exhibit of "The Holy Experiment" by Violet Oakley and items related to the founders of Germantown, Philadelphia, will be held at the Carl Schurz Memorial Foundation, Inc., 420 Chestnut Street, Philadelphia, October 1 to 31. The hours are 9 to 5, Mondays to Fridays.

A group of Friends formed the Newtown Preparative Meeting, Conn., in February, 1957, under the care of Wilton Monthly Meeting, Conn. The Meeting was the outgrowth of a deep concern of the few Friends living in Newtown, who in the fall of 1956 held meeting for worship every Sunday at the home of one of the group. Immediately a First-day school was started, and on some Sundays there are more children than adults. Newtown, which is in Fairfield County, Conn., 14 miles north of the Meritt Parkway, is surrounded by towns without a Friends Meeting. The modest notice of the new Meeting in the local paper, *The Newtown Bee*, caught the eye of neighbors in Southbury, Woodbury, Brookfield, Bethel, Danbury, and Redding. As a result the Meeting is composed of Friends who are members of Meetings in Washington, D. C., New Orleans, Baltimore, Swarthmore, New York, Brooklyn, Flushing, Stamford, Wilton, and a few attenders. The Wilton Friends have been most helpful in giving encouragement and spiritual guidance. Catherine and Felix Korman of the Wilton Meeting act as liaison for the two Meetings. The Newtown Board of Education a year ago graciously consented to permit the holding of meeting and First-day school every Sunday, 11 a.m., at Hawley School, Church Hill Road (Route 6), Newtown. Kerstin T. Tribby, R.F.D. Sandy Hook, Conn., a member of Wilton Meeting, is Clerk. A warm welcome awaits Friends sojourning in New England.

MARGARET W. MASON

Approximately thirty Friends gathered at Chattanooga, Tenn., on August 31 for a daylong First-day School Seminar, arranged to help solve some of the difficulties that beset a small Meeting. The morning period passed quickly with a meeting for worship and informative talks by Agnes Coggeshall of Philadelphia Yearly Meeting and Russell Rees of Indiana Yearly Meeting. A pleasant box luncheon was enjoyed at 1 p.m. The afternoon was devoted to a question-and-answer period, with a discussion of material available to small Meetings. Friends from Chattanooga, Knoxville, Nashville, and Atlanta areas departed, much enriched and inspired by the seminar and with plans for closer communication with each other in this area.

MARY JANE S. COBBLE

### Meeting Concerns

The close connection between concerns of a personal nature and the spiritual life of our Meetings becomes once more evident in some of the reports which Monthly Meeting Letters share regularly with our membership.

Abington Meeting, Jenkintown, Pa., felt the need for a thorough study of race relations, prompted by the housing incident at Levittown, Pa., as well as by the existence of anti-Semitic prejudices elsewhere. Three meetings were held by approximately 20 Friends; the discussions benefited from



the presence of competent Negro leaders. Integration, so the final report says, "will take place in our schools, but it will also ultimately be taking place in housing." Friends were critically conscious of their reluctance to supply the much needed leadership in this field.

Chestnut Hill Meeting, Pa., dealt recently with the state of the meetings for worship and business. John H. Arnett's report says, "... Often our meetings give evidence that Friends come to them with hearts and minds prepared for worship, but at other times we fail even to take the first step toward worship, and, again, perhaps one or another of us may come with heart and mind prepared to speak rather than to worship.

"Most of us feel that our meetings are a source of strength and guidance for our daily living, but if the life and growth of the early church had depended upon us, probably most of the world would never have heard of Jesus; nor is our impact upon the local or world scene to be compared with that of the early Christians or Quakers upon theirs. . . ."

At the session of Ministry and Counsel and the Advancement Committees of New York Yearly Meeting, held in April, Charles R. Downing gave a searching address entitled "Our Commitment as Friends Today; Witness in the Meeting." We quote only the following passage: "... Seeking is submission; it is relaxation, letting happen, allowing God to act through us, for it means living this moment now in utter openness, being completely aware of what Eckhart calls the 'is-ness' of things. The attitude of commitment seems to imply reliance on grace, on what is given, and the recognition that it is not by effort or trying that we attain love, faith, hope, and insight; for these are gifts that come through experiences which cannot be 'made,' although we can learn to draw closer to them. The commitment that we have been discussing could be described as the determination to make our life one of drawing closer to God. . . ."

Finally, the *Newsletter* of 57th Street, Chicago, Ill., quotes an anecdote which contains a lesson to be applied to individual as well as to group concerns. It is all the easier remembered because of the pleasant note it conveys:

"Perhaps we need some of the spirit of Nicholas Waln, a spirited Friend from early Philadelphia, whose sharp tongue sometimes got him into trouble with the Elders. After one such occasion the Elders saw fit to visit with him. They rang his doorbell loudly and long, but got no answer. Finally Nicholas put his head out the second-story window and called, 'Friends, you need not come in. The Master has been here before you.'"

Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

To the readers who liked Paul Blanshard's article, "The Challenge of Housing," in the August 23 issue, I would like to direct the following:

There are several communities in the Philadelphia area which are offering equal access to both new homes and resales.

These communities are Concord Park, Trevese, Pa., 139 homes; Greenbelt Knoll, Philadelphia, Pa., 19 homes; Glen Acres and Maplecres, Princeton, New Jersey, 40 homes.

What has impressed me most about Concord Park is the fact that this community is composed of residents in all age groups, income ranges, and occupations which range from semiskilled to professional people. Yet a more harmonious community would be hard to find elsewhere.

Concord Park  
Trevese, Pa. CARL B. PALLAVER

As one who has worked with problem boys, I should like to say that Joseph W. Lucas's suggestion in your September 13 issue of a summer conservation corps for premilitary-age boys is a good one. It might well be supported by the Army and commanded by the Army in cooperation with the Forestry and Parks Services. Such a corps could drain off potential delinquents from our cities, and if properly run, provide fresh air, exercise, good food, discipline, etc., for boys from all over the country. Juvenile court judges might well suspend sentences in many cases on condition that young offenders "volunteer" for the corps at the next opportunity.

I believe no one should be compelled to join such a corps against his wishes unless he had committed some offense against the community.

Friends could, I believe, support an Army-run volunteer summer conservation corps without committing themselves to support of military training for war.

Bernardsville, N. J. BETTY STONE

I wish to add, emphatically, my approval of the statement recently published in the *FRIENDS JOURNAL* by Howard Kershner and others concerning the activities of the Friends Committee on National Legislation. I for one do not believe that the Kingdom of God will be brought appreciably nearer by political high pressuring in Washington or elsewhere; nor do I believe that the Society of Friends should join in the approval of High Court ukases and armed forces surrounding southern schools. All of this seems entirely contrary to what this life-long Quaker conceives to be Quaker methods.

Kansas City, Mo. CLYDE L. CLEAVER

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

OCTOBER

4—Twenty-ninth Autumn Fair, Buckingham Monthly Meeting, Route 202, Lahaska, Pa. Plants, homemade foods, needlework, books, antiques, music, trash and treasure, fun things, 11 a.m. to 4 p.m. Luncheon served at noon by the Meeting Hospitality Committee. Event for the benefit of the First-day school, certain charitable activities, and the Meeting Kitchen Fund.

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 p.m. About 4:15 p.m. Gilbert and Grete Perleberg will give an illustrated talk about their summer in

Europe. They visited France, Germany, and Italy, and will especially emphasize the World's Fair in Brussels. All welcome.

9—Illustrated Address at Chestnut Street Meeting, West Chester, Pa., 8 p.m.: Caroline N. Jacob and Ruth R. Vail, "Africa Today."

11—Fall Report Meeting of the American Friends Service Committee at Race Street Meeting House, Philadelphia, 10 a.m. to 4 p.m. Morning, under the care of the American Section; report on "Housing, the North's Greatest Challenge." Afternoon, 2 p.m., Dr. Joseph Stokes, recently returned from a month's cultural exchange visit to the Soviet Union, "Meeting Our Russian Counterparts," and Elmore Jackson, just back from a year as AFSC representative in the Arab Middle East, "Quaker Response to Middle East Problems."

### MARRIAGES

MAGEE-JACOBSON—On September 13, at the Wrightstown, Pa., Meeting House, JUDITH JACOBSON, daughter of Sol and Barbara Jacobson of New Hope, Pa., and Wrightstown Monthly Meeting, and JAMES SHALLCROSS MAGEE, son of Leigh and Esther Magee of Rosemont, Pa., and Radnor Monthly Meeting, Pa. They will be living in Washington, D. C.

McKEAN-GREGORY—On August 27, at Iowa Falls, Iowa, JANE GREGORY of Iowa Falls, Iowa, and MICHAEL ELLIS McKEAN, son of Barbara McKean of New Hope, Pa. The groom is a member of Wrightstown Monthly Meeting, Pa. They will reside at Earlham College for the next year.

### DEATHS

COLLINS—On August 20, after a long illness, JULIA COPE COLLINS, a member of Haverford Monthly Meeting, Pa., aged 92 years. Julia Collins was an Overseer and later an Elder of Haverford

Monthly Meeting. For more than fifty years she was active in the Philadelphia Friends Foreign Missionary Association, now the Japan Committee of Philadelphia Yearly Meeting. Her husband, the late William Henry Collins, a member of the faculty of Haverford College, died in 1939. Her father, the late Edward Drinker Cope, was a well-known expert on fossils. A memorial service will be held at Haverford Meeting on October 5 at 4 p.m.

SPICER—On August 7, after a long, serious illness, ESTHER E. SPICER, in her 86th year, a member of Baltimore Monthly Meeting, Stony Run. She was a daughter of the late Simeon and Adeline Spicer and a sister of Robert Barclay Spicer, who was for many years Editor of the *Friends Intelligencer*. She is survived by a sister, Abra Ella Spicer.

She graduated from Swarthmore College in 1893, and after a period of teaching in Friends schools she took the three-year course at Johns Hopkins School of Nursing. Following several years of social work she became Director of Prenatal and Social Work of the Obstetrical Department of Johns Hopkins Hospital, where she served thirty years.

*Jeanne Cavin*

Under the weight of a great sense of loss in the passing of Jeanne Cavin, Willistown Monthly Meeting, Pa., met September 7, 1958. Members have missed her cheery smile, pertinent comments, and contributions to the life of the Meeting, particularly her love of poetry, which she shared with them. Her activities as former Superintendent of the First-day School and her role in the past few years as Chairman of the First-day School Committee were carried out efficiently and in her own inimitable manner, which endeared her to all who knew her. Willistown Friends Meeting is enriched by the legacy of Jeanne's spirit, which lives on.

SARAH P. BROCK, Clerk

## MEETING ADVERTISEMENTS

### ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 10:00 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

### ILLINOIS

CHICAGO—The 57th Street Meeting of all

Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

### INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### MARYLAND

SANDY SPRING—Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### NEW HAMPSHIRE

DOVER—Friends meeting, 11 a.m., Central Avenue opposite Traquey Street. S. B. Weeks, Clerk, Durham 413R.

### NEW JERSEY

ATLANTIC CITY—Meeting for worship,

11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone EDwin Moon, Clerk, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.



OKLAHOMA

**STILLWATER**—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue. **READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; J Jackson 8-6413.

UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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FRIENDS applicants for the school year, 1959-60, will be given first consideration if applications are filed by **January 1st**. Although applications from Friends may be submitted for any one of the four secondary school years, a maximum number of students has been set for each of the four classes and the different sequence curricula, with the result that the Admissions Committee may not be able to give favorable consideration to Friends children applying if the maximum has already been reached.

*Further information may be had by writing to:*

ADELBERT MASON, *Director of Admissions*

Box 350, George School, Bucks County, Pennsylvania



# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

OCTOBER 4, 1958

NUMBER 35

## IN THIS ISSUE

*P*ADEREWSKI, in Carnegie Hall, at the close of World War I, declared: "We shall save the world not with passion, but with compassion." The world's largest instrument of compassion today is the United Nations, with its magnificent programs for children, health, food, labor, and research.

—FRANK C. LAUBACH,  
*The World Is Learning  
Compassion*  
(The Fleming H. Revell Company)

### As a Man Thinketh

. . . . . *by J. Barnard Walton*

### Internationally Speaking

. . . . . *by Richard R. Wood*

### North Carolina Yearly Meeting, Conservative

. . . . . *by Louise B. Wilson*

### News of the U.N.

. . . . . *Contributions by  
Esther Holmes Jones, Clarence E.  
Pickett, Gladys M. Bradley, and  
Jean S. Picker*

*Poetry*

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## North Carolina Yearly Meeting, Conservative

NORTH CAROLINA Yearly Meeting, Conservative, met at Cedar Grove Meeting House, Woodland, N. C., August 9 through 13.

During these extremely warm summer days we have felt God's tenderness and infinite love flowing in and about us as we have gathered in His name for worship and for attending to the business of our Yearly Meeting. We have been grateful for the company of visiting Friends from Philadelphia, North Carolina (Five Years), Ohio (Conservative) Yearly Meetings and the Southwest Conference in Dallas, Texas.

Our meetings for worship have dipped deeply into the pools of living water. We have again been reminded with new emphasis that God is the vine and that we are the branches. He is the tree of life, and the fruit of the tree is the love of God shed forth in the hearts of His children. When we know God to be the vine, we become the living branches through which His eternal love will flow, healing the nations.

A report was given of the Cape May Conference in addition to the usual reports. The Yearly Meeting was glad to hear of the expansion program of the Virginia Beach Friends School, a Monthly Meeting school. A new four-classroom building was completed about midterm. A fifth grade will be added this fall, and to date 150 students have been enrolled for the ensuing year.

Throughout the meetings we were urged to go back to basic testimonies of Friends and of Christianity. We felt a warning against getting into too many activities, even though the causes may be good. The world looks to Friends for spiritual strength. There was a feeling that we should be less concerned with the social gospel and become more concerned with the gospel of Jesus Christ, seeking to know his will for each of us. All our actions must be motivated by the spiritual leadings of the inner voice. Then our social gospel will be more effective.

The Kingdom of God is present within us now if we will but pass the entrance requirements. We must become as little children, looking at the world as though we see it for the first time. We must trust God as a child trusts its mother. We must completely surrender our will to His will.

The hope for the world in a nuclear age, in an age filled with racial tensions and fears, is Christ—not the Christ who was only human, but rather the Christ that lives in all of us, that makes every man more than human. Now is the time to so live that the world will know that He lives and reigns.

Our Yearly Meeting sends love to Friends everywhere.

LOUISE B. WILSON

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## Transformation

By RUTH R. K. PARR

And God has given your spirit wings,  
And from your heart evoked a song.  
Dare you then stay conformed to things,  
That can but breed new wrong?



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 4, 1958

VOL. 4—No. 35

## Editorial Comments

### *The Germantown Immigrants*

OCTOBER 6 is the 275th anniversary of the arrival on the shores of America of 13 families, comprising 33 persons, who were to become the founders of Germantown, now a part of Philadelphia. They came at the invitation of William Penn, who urged suppressed religious minorities in England and on the Continent to avail themselves of the new liberties in his Province of Pennsylvania. The founders of Germantown hailed from Krefeld, a town situated on the banks of the lower Rhine, where many nonconformists, including Mennonites, Pietists, and Jews, had found at least some protection. The predominantly hostile attitude of the Catholic population and the rigid attitude of the authorities prompted this group of Mennonites and Quakers to seek a permanent haven in Pennsylvania. Life was not easy here, and at first the newcomers called their town in good humor *Armenstadt*, meaning "town of the poor." Modern Germantown is far from being a town of the poor; it has made enormous strides throughout these years.

As anyone familiar with the history of Friends will know, these Germantown immigrants deserve a special place in the story of the millions who came to our shores. In 1688 they registered the first religious protest against slavery, thus establishing an ancestral and documentary record in the history of the Society of Friends and its contribution to the abolition of slavery.

Human rights and human freedom have now assumed a place of primary importance in the deliberations of the United Nations, and these two areas seem capable of uniting nations otherwise habitually opposed to each other. This is not to say that they will easily agree on the character of rights and freedoms. But they are cooperating toward finding solutions.

Eric Hoffer's remarkable study *The True Believer* assigns to the discarded and rejected the task of becoming the raw material of a nation's future. A nation without malcontents, he says, may be calm and undisturbed, but the seed of things to come is missing. Millions of them crossed the oceans to build our nation. And only they could do it. The Germantown immigrants deserve a place of honor among these legions of discarded and rejected because they contributed also to the larger spiritual edifice of the family of nations, still in the making.

### *News of the U.N.*

Starting with this issue, the *FRIENDS JOURNAL* in cooperation with the staff of *News of the U.N.* will publish every three months a four-page section dedicated to informing our readers of the principles and activities of the United Nations. The Board and Editors of the *FRIENDS JOURNAL* want to express their pleasure in being able to serve as hosts to the *News of the U.N.*, published under the auspices of Friends General Conference, and thus assist the great cause to which the publication is devoted. We are happy to welcome our guest publication as a source of reliably selected and carefully prepared information. It will deal especially with the contribution of Friends to the work of the U.N.

The staff of *News of the U.N.* as listed on page four of that section will continue to be responsible for these quarterly issues. Any comments or communications should be addressed to Gladys M. Bradley, 66 Villard Avenue, Hastings on Hudson, New York.

### *In Brief*

Seven socialist members of the Italian Parliament have presented to the Chamber of Deputies a bill granting legal recognition to conscientious objectors to military service. The proposed bill provides for civilian alternative service.

In Belgium, details of the proposed conscientious objector law have been released, but it has yet to be debated in Parliament.

In both countries some pacifists are against the proposed legislative measures, while others view them as steps toward greater freedom of conscience.

The Massachusetts Institute of Technology has announced that ROTC will be an elective subject instead of compulsory, starting in the fall of 1958.

The U. S. Office of Education has shown that enrollment in independent theological seminaries and religious training colleges increased 1 per cent at the opening of the 1957-58 academic year. The total enrollment that was given was 35,554, with men numbering 29,284 and women 6,270. These figures do not include students at seminaries operated as graduate departments of universities.

## As a Man Thinketh

By J. BARNARD WALTON

HAVE half of this apple?" called Jack as he met Bob. The big, red apple was quickly broken, and each boy had a half. The next day, when they met, Jack greeted his friend, "Hear this new tune." When he whistled it, Bob had the whole tune—not half—and Jack still had the whole. Why is there this difference?

When you reread the sayings of Jesus, you see that he understood what things obey one of these mathematical laws and what things follow the other. For example, "What king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand?" (Luke 14:31) And "He sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him, and said to them, 'Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living.'" (Mark 12:41-44)

Often Jesus balances these opposite ways of looking at things in a paradox. Some of his sayings are hard to understand, some hard to accept, and some crystal clear. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms: provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also." (Luke 12:32-34) "Not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." (Matthew 15:11) "The kings of the Gentiles exercise lordship over them: and those in authority over them are called benefactors. But not so with you: rather let the greatest among you become as the youngest, and the leader as one who serves." (Luke 22:25-26)

One saying used to puzzle me. "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." (John 12:24) I grew up on a farm and had planted seeds and watched them grow, and I should have understood what happens to a seed. Nevertheless, the words "falls into the earth and dies" frightened me. It pictured to me something deadly over-coming the seed. Rather when a seed hoards itself as the

grain in the barn built by the rich man for his surplus, does it fail of its purpose as a seed. When it gives itself wholly, as the widow gave her mite, then it fulfills its purpose. In the warm, moist earth it swells and softens. The hard shell yields. The rootlets and tender sprout push out. The nourishment stored in the seed sustains the young plant until it is able to gather its own. The seed has given itself and fulfilled its purpose.

From this point of view it is easier to grasp Jesus' talk with the rich young ruler. "'Teacher, all these I have observed from my youth.' And Jesus looking upon him loved him, and said to him, 'You lack one thing; go, sell all that you have, and give it to the poor, and you will have treasure in heaven; and come, follow me.'" (Mark 10:20-21) The young man looked on his possessions as Jack did on his apple. Jesus hoped that he could turn it into a tune, that he would find the treasure that does not fail—the well of living water—the radiant personality that would enable him to become a fisher of men.

A current illustration of what happens to the seed that "falls into the ground and dies" is shown in a passage from David Richie's report of his "Sixty-five Days around the World," November 28, 1957, to February 1, 1958. "I traveled two nights by train and most of the morning by dusty jeep south to the most remote village of Magrauth, the first village to deed over all private land to Vinoba Bhave. Now, five years later, I was overjoyed to see the progress being made (progress that no one peasant could have achieved alone), and still more overjoyed as well as surprised to find here the best BSS [*Bharat Sevak Samaj*: National Service Society] camp it was my privilege to visit. Forty out-of-school teen-agers had been recruited with difficulty from nearby villages, but once there they had begun to feel the cooperative spirit and faith in the future that pervades this community. They were joining gladly, and so did I, with the villagers in the construction of earthen dams to capture the deluges of the rainy season and so transform this barren, destitute, soil-eroded 'jungle' into a garden spot."

All that I am saying is very familiar to readers of the *FRIENDS JOURNAL*. Have you thought of applying these two contrasting ways of thinking to study of the atom? The atoms obey the same laws of structure and behavior now as in the time of Madame Curie. She looked on all the wonders of radium as a joy to discover and to share, to use for the benefit of humanity, with no thought for herself. She heard the tune. When she was granted an award, she gave it all as a gift of radium to a hospital which had need of it. Today the power in the atom is to



many a thing to be dreaded, a secret to be guarded, a power to be used in the balance of power to drive other people to do their will, a material object to be used to tempt men to compete for wealth.

Can you imagine what we might do with the atom if we would hear the tune? Think what we might do with the barren, destitute jungles of the earth if we would give ourselves completely, if we would "feel the cooperative spirit and faith in the future" that pervades a community which has learned to pull together for a common purpose greater than self!

### Internationally Speaking *China Policy and the Growth of World Organization*

SECRETARY OF STATE DULLES'S speech to the United Nations General Assembly lists several constructive measures in which the United States is seriously interested—measures involving organized international cooperation to promote the security and welfare of members of the community of nations, including the United States. Among these measures are a U.N. peace force; disarmament under international supervision; an International Development Association to supplement the World Bank, the International Monetary Fund, and the Extended Technical Assistance Program in aiding the economic development of underdeveloped areas; and international control to assure only peaceful use of human activities in outer space.

These proposals are evidence of the progress slowly being made toward adequate world organization. In conjunction with General de Gaulle's recent cordial welcome to a deputation from the World Parliament Association, they indicate increasing appreciation of the importance of world government appropriate to deal satisfactorily with the common problems that increasingly arise among nations in an increasingly interdependent world.

The great need is for public opinion willing to accept the necessary authority of an adequate world organization. It is now apparent that a nation, in the modern, technologically interdependent world, can enjoy greater freedom of action within an adequately organized community of nations than in the illusive freedom of isolation and anarchy.

*United States freedom* is now in danger of being impaired by our policy toward China. Our alliance with Chiang Kai-shek's Nationalist China, now on Formosa, might involve us through Chiang's decision rather than ours in such serious military action against mainland China that one result would be complete freedom of action for Russia in other parts of the world. Mr. Dulles told the General Assembly that attempts to unite China

by force are inadmissible. Unfortunately, the build-up of power on the islands of Matsu and Quemoy, very close to the Chinese mainland, which has now put a large fraction of the military resources of Nationalist China on those islands, is capable of being regarded as preparation for an attempt to unite China by force, from the Nationalist side. In the resulting situation, measures of defense by one side can easily be taken by the other for aggressive action. Mr. Dulles has said that the problem of Quemoy and Matsu is one for the U.N. General Assembly; unfortunately, he does not say how the Assembly is to be expected to apply a solution when mainland China, whose agreement is desirable, is excluded from participation.

Other important interests of the United States now before the Assembly need the participation of mainland China if they are to be satisfactorily dealt with. An evident example is disarmament; mainland China has the largest population of any nation in the world, and it is increasing rapidly. Her participation is necessary if a disarmament agreement covering manpower is to be worked out.

The policy of excluding mainland China from the United Nations seems to have outlived its usefulness.

Review of China policy has for a long time been politically impossible in the United States because a large number of able and influential people were publicly committed to supporting the Nationalist regime. There are signs that a more open-minded attitude is beginning to appear. For instance, the Democratic candidate for New York's seat in the United States Senate volunteered the statement that it is not sensible to continue to ignore realities in China. It may still be possible, with patience, to work out a better policy in which mainland China will cooperate. But the hour is late.

September 22, 1958

RICHARD R. WOOD

### A Mountain

By ALICE M. SWAIM

A mountain does not make comparison;  
It merely is, and asks of us to be  
The truest essence of our struggling selves,  
And rise above safe anonymity.

It does not analyze the elements,  
Nor whimper at the cruelty of gales,  
But stands tall and inscrutable among  
Whatever gloom or violence prevails.

It asks no explanation or surmise,  
No deep analysis of rock or tree,  
But only that we dare to raise our eyes  
And trust in its sublime austerity.

## Books

ERNEST E. TAYLOR: VALIANT FOR TRUTH. By J. ROLAND WHITING. Bannisdale Press, London, 1958. 135 pages. Illustrated. 12s. 6d. (\$2.50)

For many readers on this side of the Atlantic the name of Ernest Edwin Taylor will always be associated with his readable and popular narrative *The Valiant Sixty*. Therein he described the seventeenth-century men and women of the northwest Lake District in England who were the First Publishers of Truth as seen by the new Society of Friends.

Ernest E. Taylor's span of life from 1869 to 1955 covers the awakening of Quakerism into the modern period, and in that time he surely merits description himself as one of the effective Publishers of Truth in our century.

Much of his life was spent in valiant service as honorary Secretary to the Joseph Rowntree Social Service Trust and the Joseph Rowntree Charitable Trust. These funds provided for pioneering schemes in the social field and assistance in educational enterprise and work for the extension of Quakerism, notably by liberating individuals for religious teaching, extension work, and itinerant visitation. All his life he was associated with daily and weekly newspapers and periodicals as publications of the Westminster Press and British Periodicals, Ltd. Among them were *The Nation*, *The Contemporary Review*, *Friends Quarterly Examiner*, the *Weekly Westminster*, *The Friend*, and various newspapers in the north of England. In most of his undertakings and work he was the constant companion of the late Arnold S. Rowntree, and the two formed a strong team for furthering Quakerism through the printed word and a wide gamut of community outreach.

J. Roland Whiting now gives us a most intimate picture of the life of one whose influence has touched the lives of innumerable Friends and non-Friends. It records a full and busy life with wide range of interest. The chapter headings for several parts of the book indicate some of the character of Ernest Taylor revealed in this biography: "Good Companion," "The Quaker Way in Yorkshire," "Writer and Writers' Friend," "Seeking and Finding in Westmorland."

Ten excellent illustrations help us to know Ernest Taylor in his personal and family life. Roland Whiting has given us a memorable portrait of an English Friend "who transfigured the commonplace—a practical everyday saint."

RICHMOND P. MILLER

ABORTION IN THE UNITED STATES. Report of a Conference sponsored by the Planned Parenthood Federation of America. Edited by M. S. CALDERONE, M.D. Harper and Brothers, New York, 1958. 224 pages. \$5.50

This book is a factual, documented, and thought-provoking report of a three-day conference on abortion sponsored by the Planned Parenthood Federation of America, a voluntary health agency dedicated to the cause of family planning methods.

The scope of the abortion problem is clearly suggested by Dr. Alfred C. Kinsey, who participated in the conference and

whose special statistical studies reveal that about 22 per cent of the married women in the United States have had at least one abortion by the age of 45. Among the single women who have had sexual relations, Dr. Kinsey finds that 20 per cent have had abortions.

In the perspective of these data, abortion in this country looms virtually as a national disease, imperiling the health, and often the lives, of one out of five American women. The conference discussions, which are reported here verbatim, cover not only the incidence and methods of abortion but also the psychiatric and sociologic aspects of this problem and the relation between abortion and contraception.

The moral and ethical issue, more than any other, grows ominously clear as one reads the testimony of a physician who has been convicted of performing illegal abortions. How much of the burden of guilt falls on a society that has not yet come maturely to grips with the true nature and demands of sexuality, and how much accrues to the hapless victim who is caught in the nexus of social custom and law that seems to take poor account of real human drives? These and other questions are explored with a clinical honesty that is refreshing.

M. F. Ashley Montagu, the sometimes controversial commentator on our sexual mores, contributes a thoughtful introduction to these transactions, which have been carefully edited by the Medical Director of the Planned Parenthood Federation. There is an excellent appendix, supplying information on abortion and birth control laws in the United States and describing solutions developed in other nations.

GUSTAV GUMPERT

MEIN LEBEN, Volume I. By EMIL FUCHS. Koehler und Amelang, Leipzig, 1957. 338 pages. DM 8.50

Emil Fuchs, a member of the Germany Yearly Meeting, who became widely known when he threw in his lot with East Germany after the war, has written the first volume of his memoirs. At first glance this book would seem to offer little to the reader who is interested in its author as Quaker and Communist partisan, for during the years covered by the present volume, 1874-1918, Emil Fuchs was only slightly acquainted with the Society of Friends and was virtually nonpolitical in his orientation and activities. Actually, however, this articulate and vivid chronicle is a stringent critique of a period in German history when, as Emil Fuchs openly suggests, conflicts arose between capital and labor, between conservatives and their critics, which ultimately produced Hitler, and, so Emil Fuchs implies, led to the existence of the two Germanies of today. The author traces his growing dissatisfaction with the social conscience of the Lutheran Church, in which he was a pastor, and of German industry, to whose employees he felt called to minister from 1905 on. As a pioneer in worker education he attempted to help the German worker bridge the deep gulf which even after the turn of the century separated him from the educated classes. The book is written without rancor and abounds with lively, sympathetic portraits of personalities regardless of social or economic background.

JOHN R. CARY



# news of the U.N.



FRIENDS GENERAL CONFERENCE  
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 2 — NO. 3

## *From Our U.N. Representative*

This letter is written in Japan, where we feel very much at home. The complexity of this country is a challenge to the visitor, and after two months we are beginning to unravel some of the history that will help us understand Japan's modern century. As late as 1868 it was a secluded, semifeudal agrarian country with thirty million people; now it is a modern, industrial world power with nearly ninety million people. It became a constitutional monarchy in 1880, and the basic document was not altered until 1947, after Japan's defeat. These changes provided needed reforms, such as an independent judiciary, human rights, universal suffrage, and a Cabinet responsive to the elected Diet.

The beauty of the countryside is breath-taking. Every inch of the limited coastal area is cultivated, mostly with rice paddies; and the steep mountainsides are skillfully forested, sometimes with the beautiful *Cryptomeria* trees. One can understand why Shintoism, the indigenous religion, is based on nature worship. The ancient shrines, moss covered, surrounded by evergreens, are often built on a hillside, with long, steep stone stairways starting under the graceful torii and leading up to the altar.

The new Japan is, of course, influenced by the old, and the contributions of several world religions have and are playing their part in her culture.

The people of Japan are most energetic and are eager to catch up with their aspirations. Their students go to many countries. Their ability to imitate as well as create is observed in a visit to one of the big department stores in Tokyo.

The very active United Nations Association of Japan has been most helpful in supplying information. The following list of activities indicates the interest this nation has in the United Nations Organization. UNESCO has sponsored or assisted in four important projects:

(1) In the middle of July, 32 Canadians, representing different cultural organizations, came here in an East-West intercultural exchange. The chairman of the group in an interview indicated how valuable she thought the experience had been. Personal contacts were arranged to promote programs about Japan in the Canadian press and on the radio. (We accom-

panied this group to the famous Buddha at Kamakura. It is a really inspiring religious monument which has been standing for 700 years.) In appreciation of the hospitality they had enjoyed, this group presented a gift of five hundred dollars to the UNESCO National Commission here to be used by students to study abroad.

(2) Starting on August 1, the Economic Commission for Asia and the Far East (ECAFE) held a Seminar on Regional Planning. Representatives from 16 nations and the 16 U.N. organizations met to consider the problems of the rapidly growing urban centers of Asia. The opening speeches indicated that overpopulation and rapid urbanization have led to unemployment, bad housing, lack of planning, and the growth of juvenile delinquency. Japan is hoping that this significant conference will result in stepping up plans for Tokyo, including new thoroughfares, scientific traffic control, improved housing, and strict zoning regulations. The report of this seminar indicated "an atmosphere of immediacy to planning problems in the ECAFE region, never experienced elsewhere."

(3) From August 27 to September 9 the Ninth International Congress for the History of Religions will be held here. Part of this Conference is under the sponsorship of UNESCO. It is a symposium on the following themes: (a) "The Characteristics of Oriental and Occidental Culture," (b) "The Influence of Occidental Thought on the Orient and of Christianity on the Orient," (c) "The Common Concern—The Problems of an Emerging World Civilization," and (d) "The Contribution of Oriental and Occidental Religions to Cultural Understanding," with special regard to world peace. (We are anticipating attending this Conference.)

(4) Opening on September 22 is the UNESCO Conference on the Treatment of the West in Asian Textbooks. Delegates from 24 countries will participate.

During the last half of our time here we hope to learn much more about this beautiful land and courteous people. We appreciate the opportunity of living while in Tokyo at the Friends Center, where Esther B. Rhoades so wisely and graciously presides.

*August, 1958*

ESTHER HOLMES JONES

## *The World's Children*

Here are a few graphic pictures of the lifeblood of the United Nations Children's Fund:

The happiest boy in this humble, straw-roofed school-house in Nigeria, Africa, is eleven-year-old Audu. It wasn't always so. Last term Audu hated school. He could hardly drag his spindly legs to class, and felt too weak to study or even care. Other pupils shunned him, afraid to touch his body or let him join their games. Audu was scared, too, for along with a half-million people in Nigeria he had leprosy.

One morning everything changed. The teacher pointed out the ugly white sore on Audu's back and explained that leprosy could now be cured with a new medicine called sulphone drugs. Supplies from UNICEF were helping the Nigerian government treat 100,000 children and mothers. "All families must report for examination," the teacher warned sternly, "because leprosy is contagious, and if we hide it in shame or fear, it will spread."

Lately, Audu is smiling more and gaining pep. Mothers no longer pull their children away or call him "leper." He is bringing home better marks and new friends, and is planning for a future made possible by only \$1.50 worth of UNICEF drugs." (*News of the World's Children*, 1955, Vol. 3, No. 4)

We hear a good deal these days about the Tigris and Euphrates valley. In biblical times it was one of the Middle East's chief breadbaskets. Now that valley has fallen into decay, and endemic diseases are a constant threat, especially to the life of its children. In addition to efforts to redevelop this great river valley for food production, here is the story from UNICEF:

On treacherous steepes in northern Iraq, Kurdish mountaineers are turning their DDT sprayers on the malaria mosquito with new intensity. In this region where the headwaters of the Tigris and Euphrates rivers create abundant breeding places for the *anopheles sacharovi* and *superpictus*—two of the mosquito carriers that are resisting DDT and related insecticides in other countries—malaria kills one out of five infants. Mothers journey for miles to give birth in "safe villages."

Malaria takes 2,500,000 lives a year, most of them children. In the global race to eradicate malaria before enough insecticide-resistant mosquitoes multiply to render man's cheapest and most feasible weapon useless, UNICEF has helped give Iraq and 50 other countries a headstart. Iraq's effort is now geared to cover all its 3,000,000 inhabitants of malarious areas by 1963. Determined to win a final victory over the mosquito before it is too late, the government is enlarging the Endemic Diseases Institute at Baghdad, establishing regional malaria centers—diverting oil revenues to quadruple her national malaria budget. (*News of the World's Children*, 1955, Vol. 3, No. 5)

Happily, we in the United States know little or nothing of the disease called yaws. But it is one of the most dread scourges afflicting African children. Devastating though it is, its cure is relatively simple. In 1956, and with the very active participation of Africans themselves, 2,000,000 persons in Africa alone were treated. Heartened by such statistics, and the eagerness of villages that are cooperating 95 per cent strong, the Nigerian government has high hopes of licking yaws by 1960. So successful has this project been that at a conference of 30 countries, which was held in Nigeria, it was recommended that a campaign be waged to rid the entire continent of Africa of yaws within the next ten years.

These are illustrative of the kind of services currently rendered by UNICEF in 100 countries and territories around the world. It has provided milk and other foods last year to an average of more than four million children and pregnant and nursing mothers through schools and maternal and child health centers; has vaccinated more than 130,000,000 children against tuberculosis; has treated more than 11,000,000 children and mothers for yaws and syphilis. Whence is the support for this service? Its largest support is from governments. The annual budget for the entire work of UNICEF is about \$23,000,000. Of this amount, governments contribute approximately \$20,000,000, the balance coming from private contributions and miscellaneous sources, including the sale of greeting cards. The United States government contributes about half of the amount coming from governments, or \$11,000,000. But American voluntary contributions account for another million. This has been raised in the country by the "Trick or Treat" opportunity offered by the constructive use of Halloween to give American children a chance to collect funds for the help of children in less fortunate parts of the world, and by private contributions of individuals and organizations.

And finally, it is important to remember that even receiving countries, restricted as they are in funds, furnish far more than the more fortunate countries. The balance sheet looks like this: For each American dollar, other contributing countries give 79 cents. In addition, countries receiving UNICEF assistance supplement this assistance with programs of their own amounting to \$2.39 for every \$1 of UNICEF aid. This means that out of all the assistance given to the world's children we give less than one-quarter, and the expenditure given by the receiving countries—three times our own—is eloquent testimony to their appreciation of the new hope and life brought to the oncoming generation by this united effort.

CLARENCE E. PICKETT

Clarence Pickett is Vice Chairman of the United States Committee for the United Nations Children's Fund. He is Chairman of Friends General Conference and Executive Secretary Emeritus of the American Friends Service Committee. On many occasions he has been a Quaker observer at the United Nations.

Friends who wish further information about the "Trick or Treat" Program for UNICEF should write to the United States Committee for UNICEF, United Nations, New York City. Sample materials free upon request.



*Friends at the U.N.  
at CAPE MAY*

The program of the United Nations is world-wide. Too often we think of it as being at headquarters in New York City, or in Paris or Geneva. Increasingly we learn of the extent of its reach, and the part that Friends are playing in this global effort for peace. Three Friends who are part of the U.N. program attended the Conference at Cape May. They came from widely separated places where each is contributing distinguished service in his particular field.

Many Friends greeted Herbert and Jo Abraham from Paris. Some Friends recalled Herbert Abraham as Director of Studies in George School in the late thirties; some remembered him as Assistant Director of the UNESCO Relations Staff in the United States Department of State. Now he is Program Specialist in the Department of Education in the International Secretariat of the United Nations Educational, Social and Cultural Organization (UNESCO).

After Cape May he was to start for Japan, where he would serve as co-ordinator at a Meeting of Experts on the Treatment of the West in Asian Textbooks and Teaching Materials. En route to Japan, he would stop in Istanbul for a Conference of European Educators on the Teaching of History.

Herbert Abraham is a member of France Yearly Meeting; formerly he was a member of Liverpool Preparative Meeting.

Jo Abraham was to spend the summer as Acting Director of Davis House in Washington, D. C. She planned to return to Paris in September, where she is head of the Junior High Division of the American Community School. Their daughter Jen-



*Audu receives his first sulphur tablet from a  
leprosy medical unit*

nifer plans to return to Swarthmore for her second year, while their elder daughter, now married to a medical student at Harvard, will be studying library science at Simmons College.

Friends at Cape May were fortunate who had an opportunity to talk with Robert and Renée Crauder, and to meet their two young children. Robert Crauder is in the Field Finance Office of the United Nations Relief and Works Agency for Palestinian Refugees (UNRWA). This Agency was created in 1949 to help the governments of Lebanon, Syria, Jordan, and Egypt care for the Arabs from Palestine who had gone to these countries for refuge. The problems of these 900,000 people constitute a major concern in the Middle East.

Renée Crauder is an active leader in the international community in Damascus. She is working to increase the participation of women in local affairs.

The Crauders began their home leave by traveling overland by car from Beirut, Lebanon, to the Atlantic seaboard. Returning in the same manner will complete a very unusual experience. They will be located in Damascus, which is now in Syria Province of the United Arab Republic.

Philip and Winifred Thomforde and their five children came to Cape May from Kennett Square, Pa., where they are members of the London Grove Monthly Meeting. They are on home leave from Iran, where Philip Thomforde has served two years in the Division of Technical Assistance with UNESCO. He is Technical Assistance Adviser in Agricultural Education to the government. His previous experience makes him extremely well-fitted for this work. Besides his professional work as a teacher of vocational agriculture in Pennsylvania schools, he served as Agricultural Officer with the UNRRA in North China (1946). His Civilian Public Service included work in a reforestation project in Oregon, seven months as a parachutist for the United States Forest Service (he made 16 jumps to suppress fires in national forests in Northwest United States), and four months as a human guinea pig in the office of the Surgeon General testing life-raft rations.

One of the problems with which the U.N. is helping the Iranian government is in the control of the production and use of opium. The government requested aid in helping farmers to offset the loss of income which they suffered by the banning of the opium crop.

Winifred Thomforde shares with her husband an international point of view. She spent her childhood in China, where her parents were missionaries, but returned to the United States for her education. Wherever she is, she is able to convey the spiritual message of Friends, not only to her family but to those around her.

Each of these three Friends will describe his work in future issues of *News of the U.N.*

GLADYS M. BRADLEY

*Note:* Nora B. Cornelissen, who writes "Friends at the U.N.," is with her husband, Fred Cornelissen, on home leave in Europe. Her usual article will appear in the December issue.

To aid our FRIENDS JOURNAL readers in following this new section of U.N. activities, the Editors believe that a review of the structure and purposes of the U.N. will prove helpful.

### What Is the U.N.?

Much confusion about the U.N. arises over the basic misunderstanding of what the U.N. is, and what it can and cannot do. The U.N. is *not* a world government, and it is not a supranational agency that dictates policies to its member governments. *The U.N. is a voluntary association of nations that have come together to work for peace.* What it is and what it accomplishes depends on the wills of the member nations, individually and collectively. The U.N. provides the tools for peace, the machinery by which nations can settle their disputes and raise the world's standard of living.

*The Charter* of the U.N. is the document in which all the goals and purposes of the U.N. are outlined. The Charter specifies the procedures by which these goals can be obtained. Seven principles in Chapter 1 of the Charter are the basis on which the U.N. is founded:

- (1) All member nations are equal.
- (2) They will fulfill their agreements as set forth in the Charter.
- (3) They will settle their disputes peacefully.
- (4) They will not use force in any way not allowed by the Charter.
- (5) They will assist the U.N. in any action it takes.
- (6) The U.N. shall ensure that all nonmember nations shall act in accordance with these principles as far as may be necessary.
- (7) The U.N. will not interfere in the internal affairs of any nation.

*Membership* in the U.N. at the present time is 81 member States. To become a member, a country

- (1) Must be peace-loving, and be willing to accept the aims and rules of the Charter.
- (2) The Security Council must recommend the new member.
- (3) The General Assembly must confirm the recommendation by a two-thirds majority vote.

Since 1945, 31 additional nations have been admitted:

Afghanistan	1946	Austria	1955	Nepal	1955
Iceland	1946	Bulgaria	1955	Portugal	1955
Sweden	1946	Cambodia	1955	Romania	1955
Thailand	1946	Ceylon	1955	Spain	1955
Pakistan	1947	Finland	1955	Tunisia	1956
Yemen	1947	Hungary	1955	Morocco	1956
Burma	1948	Ireland	1955	Sudan	1956
Israel	1949	Italy	1955	Japan	1956
Indonesia	1950	Jordan	1955	Ghana	1957
Albania	1955	Laos	1955	Malaya	1957
		Libya	1955		

In February, 1958, Syria and Egypt formed the United Arab Republic and became a single member of the U.N.

The following have applications for membership pending: Democratic People's Republic of Korea, Republic of Korea, Democratic Republic of Viet Nam, Viet Nam, and the Mongolian People's Republic.

*NEWS of the U.N.* is issued four times a year. Editors: Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, and Jean S. Picker. Art Editor, Gaston Sudaka.

### Delegates

Nations are represented in the U.N. by delegates. These delegates are:

- appointed by their government
- paid by their government
- given instructions by their government as to the policy they should follow in the U.N.

Each nation appoints its delegates according to its constitutional processes. In the United States, delegates are appointed by the President and confirmed by the Senate. Each nation pays the salaries and working expenses of its delegates, their aids, assistants, secretaries, etc. Some nations can afford a large delegation staff; others, only a small staff. The largest is the U.S. delegation, officially known as the United States Mission to the United Nations. It employs a staff of roughly 100 people and has offices at 2 Park Avenue, New York City.

Office space is not provided at the U.N. for delegates or their staffs. Delegation offices are scattered throughout New York City, and delegates only come to the U.N. buildings for meetings or conferences.

Each member nation is entitled to send five delegates and five alternate delegates to the General Assembly. To all other meetings, nations send one delegate. The same delegate may sit for a country on different meetings.

Ten U.S. delegates were appointed to the 13th General Assembly. Renamed to the delegation are Ambassador Henry Cabot Lodge, Ambassador James J. Wadsworth, and Mrs. Oswald B. Lord.

New appointees are Senators Mike Mansfield and Bourke B. Hickenlooper; Miss Marian Anderson, concert artist; George Harrison, President, Brotherhood of Railway Clerks; Herman Phleger, former legal adviser to the Department of State; Watson Wise, Texas businessman; and Irving Salomon, Editor of the *AAUN Business Fact Sheet*.

(The structure, duties, and functions of the General Assembly will be discussed in the next *News of the U.N.*)

JEAN S. PICKER

### Effects of Atomic Radiation

The report of the Committee of Scientists set up by the General Assembly in 1955 has completed its report on the "Effects of Atomic Radiation on Man and His Environment." The conclusions of this report will be considered by the General Assembly in its 13th session, which began September 16. Copies of this report may be secured from the United Nations Bookstore.

"To Practice Tolerance and Live Together in Peace with One Another as Good Neighbors"

This is the United Nations Day theme as designated by the United Nations for October 24, 1958.



## Friends and Their Friends

The Friends World Committee for Consultation has announced the appointment of Bertram H. Pickard as Acting General Secretary during the nine-month absence of Herbert M. Hadley from the Committee's central office at Woodbrooke in Birmingham, England. This announcement was made at the Seventh Meeting of the FWCC at Bad Pyrmont, Germany.

Bertram Pickard is a member of London Yearly Meeting. He and his wife, Irene Pickard, served for many years as Secretaries of the Friends International Center in Geneva. Here he had many contacts with the League of Nations and other international organizations.

Bertram Pickard will give part time to the FWCC office while he and Irene Pickard are in residence at Woodbrooke College during the spring and summer terms, 1959 (January to July). Ellen E. Atkins, FWCC Assistant Secretary, will continue in that office.

Herbert Hadley, FWCC General Secretary, will return to the U.S.A. in December for home leave and for travel to other areas of the world. In January he and Ruthanna Hadley will visit the Yearly Meetings of Friends in Cuba and Jamaica. Then Herbert Hadley will visit Friends in India, Japan, South-east Asia, Australia, and New Zealand. He will return to the U.S.A. in June and visit several American Yearly Meetings during the summer. By early September the Hadley family will return to England, where Herbert Hadley will resume the duties of General Secretary of FWCC.

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Jean S. Picker, a member of the editorial staff of *News of the U.N.*, is the author of a 60-page booklet entitled *The United Nations*, published by the United Nations Department of Public Information. It is a most instructive guide to the large variety of facts and the organizational structure of the U.N. and is cleverly illustrated with graphs and pictures. The price is 25 cents. The first edition was out of print in less than a year. The second edition is about to be published. Mrs. Eleanor Roosevelt is the editor of the booklet. Jean S. Picker is a member of Scarsdale, N. Y., Meeting.

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Russians can now read a six-page well-illustrated feature on Swarthmore College in their own language. It is in the *Life*-like magazine *Amerika*, distributed to Russia by the U. S. Information Agency. Entitled "Swarthmore, A Small College," it is a reprint from *Business Week*.

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Wolfgang S. Seiferth, a member of Florida Avenue Meeting, Washington, D. C., teaching at Howard University, has received a \$2,000 grant for work on a project on Christian history. His study dealing with Christian symbolism is entitled *Ecclesia and Synagogue* and will gather the imagery of the Church and of Judaism from the pictorial and sculptural expression in architecture and in stained glass windows. Preparation for the work, which will be illustrated, has been going on for many years.

The Dean Bond Rose Garden was dedicated on the Swarthmore College campus on September 10. Named in honor of Elizabeth Powell Bond, Dean at the College from 1886 to 1906, the garden is located near the site of a rose garden she planted and kept. The garden was given by Robert Pyle, founder of the National Horticultural Society and member of the Board of Managers of the College from 1909 to 1949. Tea was served to about a hundred guests at the home of President Courtney Smith.

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Pendle Hill's first weekend of the autumn term will be held from 4 p.m., Friday, October 24, through 1 p.m., Sunday, October 26. The theme is "Psychotherapy Based on Human Longing." Robert C. Murphy, Jr., M.D., will lead five lecture-discussion sessions. Robert Murphy was educated at Harvard College, Cornell University Medical College, and trained in psychiatry at the Menninger Foundation. He has led a former Pendle Hill weekend and was on the staff of the 1958 summer term. Advance registration is required. The weekend is open only to persons who enroll for the entire weekend. Room and meals are \$10; enrollment fee, \$5. Write to the Secretary, Pendle Hill, Wallingford, Pa.

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The weekend camp for the Quaker Boy Scouts and Explorers who hold or are working for the God and Country Award is scheduled for November 15 and 16, 1958, at the Resica Falls Scout Reservation in Monroe County, Pa. Invitations will be sent to those who have received the badge, using the Friends requirements, and to those whose names are on file at the office of the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., as actually working toward the award, together with their religious counselors.

If any boys are not certain that their names are already on file, they should ask their counselors to register them without delay. Any scouts or explorers registered with the Five Years Meeting or an independent Yearly Meeting as working on this project will be welcome. Such scouts should notify the Conference at the above address that they desire invitations and any last-minute information.

Friends may be interested to know that these Religious Awards are designed as bridges of understanding to carry the boys into religious interests by encouraging them to study the history, principles, practices, and ideals of their own denominations and to identify themselves with their own local church by service in its behalf. Eight boys who are members of Scout Troops have qualified for and received the award through the study of Quakerism and service to local Meetings.

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A series of three two-hour seminars is being offered in Philadelphia by the Interchurch Committee on Alcoholism. The group will meet on three successive Tuesday mornings, October 7, 14, and 21, at 10 a.m. Each Monthly Meeting is urged to send one member so that the Meeting can be informed on the latest therapy and on what to do for someone who needs help. Please get in touch with Willard Tomlinson, Kingswood 3-2022 (residence) or Kingsley 6-0235 (business).

The New York Friends Center, 144 East 20th Street, New York 3, N. Y., has published a 20-page annual report for 1957-1958, entitled *Quaker Information and Service*. It contains an interesting account of the many activities of the Center.

The many Friends who met Benjamin S. Ngaira during his journeys to America in 1950 and to Europe in 1957 will be glad to know that he is making a good recovery from a serious illness which began in February. Under doctor's orders to rest from his major responsibilities for a year, he resigned from the Secretaryship of East Africa Yearly Meeting. Thomas Lung'aho has been named to succeed him. Thomas Lung'aho has been a teacher and the Treasurer of the Yearly Meeting. He visited widely in America in 1955 and was briefly in Britain during that journey.

### **Urban Renewal—America's New Frontier**

The Social Order Committee of Philadelphia Yearly Meeting began the 19th season of Weekend Workcamps under the leadership of David S. Richie on October 3. There will be at least one regular weekend workcamp in Philadelphia each weekend through May, open to all, if 15 years of age or older (the older the better). In addition, there will be several Special Emphasis Work Weekends—priority given to those of college age and older—with resource people to further a more advanced understanding of social problems. Two Weeklong Close-Up of Urban Problems programs for those of high school age will also be held. We are ready and willing to supply speakers and films or slides for school, church, or Meeting groups; telephone Philadelphia LO 8-4111.

The theme of the Weekend Workcamp is "America's New Frontier—Urban Renewal." Two-thirds of America's total population is urban. With approximately 25 per cent of all urban dwellings already classified as unfit for human habitation and with our urban population expected to double within 40 years, we indeed face an urgent issue: How are we to be housed?

Philadelphia Weekend Workcamps offer the opportunity for exploring this pressing social problem. Participants work together with people whose lives have been complicated by bad housing, and at the same time they enjoy the whole exciting adventure with other campers.

For the past 18 years the Social Order Committee has sponsored volunteer Weekend Workcamps, making it possible for more than 6,000 campers to join with neighbors caught in the slums in painting, plastering, and fixing up their homes. Won't you join us some weekend soon?

PIERCE HAZELTON

### **Letters to the Editor**

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Your editorial on "The Church and Atomic Warfare" speaks with refreshing forthrightness and clarity on ecumenical sanctioning of atomic warfare. It is a challenge of faith and steadfastness for the Society of Friends in maintaining our

peace testimony in the face of wavering deliberations and pessimism. It is also an inspiration that a non-Friends family, the Reynolds, carried through the concern for the intercepted voyage of the *Golden Rule* in protesting further atomic testing.

Medford, N. J.

BETTY PENNOCK

I want to express my appreciation of your comments on "The Church and Atomic Warfare" in the FRIENDS JOURNAL of September 6. Personally, I am not disturbed by the revival "of the strong doubts existing in many quarters of the Religious Society of Friends about our membership in a body that now may sanction atomic warfare." On the contrary, I am encouraged that such "doubts" exist in many quarters. I hope they will grow and that more Friends will find courage to express themselves against any kind of membership in any Christian body that sanctions any kind of warfare.

It was not for this that so many of us came out of the steeple houses to join the Religious Society of Friends.

Philadelphia, Pa.

NORMAN J. WHITNEY

In my talks and contacts thus far with the Friends Committee on National Legislation leadership and meetings, I have been most impressed by their democratic spirit and solicitude for the views of the membership. As I see it, the FCNL tries continually to bring certain pressures on Congress and state legislatures for the furtherance of certain principles dear to the hearts of many Friends and other religiously oriented persons. How else could a tiny group of Friends fulfill a historic role of being a leaven, a quickener of the conscience of society?

Peoria, Illinois

CECIL R. SMITH, JR.

[This will conclude the discussion of the topic in question, which has been continued for some time.—Editors]

### **Coming Events**

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

#### **OCTOBER**

5—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: "I Met a Man Named Jesus." Introductory session, M. Annie Archer.

5—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: Richard D. Stine, "Forerunners of Quakerism."

5—Memorial meeting for Julia Cope Collins at Haverford Meeting, Pa., 4 p.m.

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 p.m. About 4:15 p.m. Gilbert and Grete Perleberg will give an illustrated talk about their summer in Europe, with emphasis on the World's Fair in Brussels. All welcome.

9—Illustrated Address at Chestnut Street Meeting, West Chester, Pa., 8 p.m.: Caroline N. Jacob and Ruth R. Vail, "Africa Today."

11—Fall Report Meeting of the American Friends Service Committee at Race Street Meeting House, Philadelphia, 10 a.m. to 4 p.m. Morning, "Alaska Work Camp," John Ferger; "Segregated Housing, the North's Greatest Challenge," Paul Blanshard, Jr., and Thelma Babbitt; "How Can the AFSC Meet Hardening Attitudes on Internal



and External Problems?" Hallock Hoffman. At 2 p.m., "Quaker Response to Middle East Problems," Elmore Jackson; "Meeting Our Russian Counterparts," Joseph Stokes.

11—Ohio Valley Friends Conference at Hyland Creek Meeting House near Salem, Indiana, 10 a.m. to 4 p.m. Friends from Kentucky, Indiana, and Ohio are planning to attend.

11—Annual Institute of the Committee on Indian Affairs, New York Yearly Meeting, at the 15th Street Meeting House, New York City, 221 East 15th Street, afternoon (2 p.m.) and evening (7:30 p.m.) sessions. Indian dancing, flute playing; speakers, Georgene Lovecky, Melvin Patterson, Helen Peterson, James Hayes. At 7:45 p.m., "Present-day Concerns of Western Indians." Registration, 50 cents; dinner, \$1.50.

12—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "The Work of John the Baptizer."

12—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: Howard G. Platt, "Some Early Friends and What They Wrote."

12—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Elwood Cronk, "A City Which Hath Foundations."

12—At Wilton Meeting, Conn. Meeting for worship, 11 a.m.; about 1:30 p.m., Melvin Patterson, Quaker member of the Tuscarora Indian Nation and newspaper reporter, "The Great Need for Reconciliation among the Tuscarora People." Bring a picnic lunch.

18—Western Quarterly Meeting at London Grove, Pa., 10 a.m.

Coming: Brethren-Friends-Mennonite-Schwenkfelder Fellowship on November 29, 3 to 9 p.m., at the Mennonite Church, 6121 Germantown Avenue, Philadelphia.

One-day retreat at Purchase, N. Y., Meeting House, on Saturday, November 15, 10:30 a.m. to 4 p.m., based on silence. All interested may contact Jean North, 55 Ehrbar Avenue, Mt. Vernon, N. Y., or Glad Schwantes, 688 Forest Avenue, Larchmont, N. Y. Overnight hospitality arranged for Friends coming from a distance.

BIRTHS

COLLINS—On August 17, to Peter J. and Elizabeth Maule Collins, a son, STEPHEN BRINTON COLLINS, their second child and a birthright member of London Grove Monthly Meeting, Pa.

HUMPHREY—On August 12, to John P. and Ruth O. Humphrey, a daughter, JANET ORMISTON HUMPHREY, their fourth child and a birthright member of London Grove Monthly Meeting, Pa.

MOORE—On August 28, to William P. and Sara Walter Moore, a daughter, REBECCA LYNN MOORE, their first child and a birthright member of London Grove Monthly Meeting, Pa.

MORRIS—On July 22, to William F. and Barbara Anderson Morris, a second son, ANDREW BEVAN MORRIS. The family are members of Old Haverford Monthly Meeting, Oakmont, Pa. The maternal grandparents, Edward L. and Marion Bond Anderson, are also members of Haverford Monthly Meeting.

WHITE—On August 16, to William H. and Lois W. White, a daughter, BEATRIX HAWKE WHITE, a birthright member of London Grove Monthly Meeting, Pa.

MARRIAGES

CLOPTON-AULD—On September 7, in Cedar Falls, Iowa, INA ELIZABETH AULD, daughter of Lawrence W. and Dorothy P. Auld, and EDWIN R. CLOPTON. The bride and her family are members of Coal Creek Monthly Meeting, Iowa Yearly Meeting, Conservative.

SCATTERGOOD-MACLEOD—On September 6, at Radnor Meeting, Pa., ELSIE ELIZABETH MACLEOD of Radnor Monthly Meeting, Pa., and ROGER SCATTERGOOD of Germantown Monthly Meeting, Pa.

WALKER-YEATMAN—On August 23, in the London Grove Meeting House, Pa., ELISABETH JANE YEATMAN, daughter of Clarence P. and Marjorie B. Yeatman of Avondale, Pa., and RAYMOND WILLIAM WALKER, son of Mrs. Alice R. Walker of Wilmington, Del. The bride is a member of London Grove Monthly Meeting. They will reside at 39C Lancaster Court Drive, Lancaster Court Apartments, Wilmington, Del.

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## MEETING ADVERTISEMENTS

## ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

## ARKANSAS

**LITTLE ROCK**—Meeting for worship, 9:30 a.m. Education Building, Pulaski Heights Christian Church, 4724 Hillcrest; Robert L. Wixom, Clerk, 25 Point of Woods Dr.; MO 6-9248.

## CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

## DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

## FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 10:00 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

## HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

## ILLINOIS

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

## INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

## KENTUCKY

**LOUISVILLE**—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

## MARYLAND

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

## MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

## MICHIGAN

**ANN ARBOR**—Meeting at 1416 Hill, 10 a.m. and 11:30 a.m.; Sunday School at 10 a.m.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone Townsend 5-4036.

**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

## MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

## NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

## NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan:** at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn:** at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues. **Flushing:** at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

## OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

## OKLAHOMA

**STILLWATER**—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

## PENNSYLVANIA

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

## PUERTO RICO

**SAN JUAN**—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

## TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

## UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

## VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

## WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.



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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

OCTOBER 11, 1958

NUMBER 36

EVERY ship that goes to America got its chart from Columbus. Every novel is a debtor to Homer. Every carpenter who shaves with a foreplane borrows the genius of a forgotten inventor. Life is girt all round with . . . the contributions of men who have perished to add their point of light to our sky.

—RALPH WALDO EMERSON

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### The Special United Nations Assembly and the Middle East Crisis

. . . . . *by Elton Atwater*

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## A Cup of Tea

TODAY bread cast upon the waters may return in some very queer forms. Consider, for example, your cup of tea. Have you done anything that you can remember that might return to you unpleasantly, if only in a cup of tea?

You can't think? And furthermore, you may ask, what is wrong with my cup of tea?

True, your tea may look and even taste all right. But it is quite innocently bringing back to you something that you cast upon the waters far away and long ago. Its return in your cup is annoying and embarrassing. Your tea may contain strontium-90.

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I'm sure it is nice tea, and I'll probably drink some of it myself. But I'm afraid I'll dream of the gentle radioactive rain that fell on it in Japan and how wonderfully that strontium-90 has found its way into my pleasant little afternoon refreshment.

HOWARD HAYES

## The Quiet Place

By DOROTHY B. WINN

Within my soul there is a quiet place,  
A shrine to which I may retreat when fright,  
Or pain, or stress has reached too swift a pace,  
A shrine in which I see my Father's might.

I wait in stillness for his counsel there.  
He never fails to heed my call, to lift  
My spirit fully till I breathe a prayer  
Of gratitude for His consummate gift.

## Silence

By ETHEL AVERBACH

Seekers young and searchers old  
Relaxed in quiet composure,  
Harkening with the inner ear  
For God's divine disclosure,  
Guided by the Light within,  
Our strength and inspiration:  
To reach the goals for which we pray,  
Illumine, Lord, for us your way.

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 11, 1958

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## Editorial Comments

### *Popular Religious Literature*

BOOK publishers have their worries. But the publishers of religious literature are more confident than in years past; sales figures promise to be steady or are even likely to increase. The interest in religious literature has constantly risen during the past decade.

A close analysis of our contemporary religious literature reveals, nevertheless, that all is not well. Growing criticism has been leveled against the success-centered character of some of these books, notably those by Norman Vincent Peale. Observers abroad consider such books "typically American" because of their undisguised techniques for increasing material success. They emphasize less the acceptance of God's will for life than our hope that life's course may change because of our petitions in word and deed.

What is the truth about such reproaches? Two sociologists, Louis Schneider and Sanford M. Dornbusch, now have published a careful investigation of this popular literature of inspiration, salvation, practical philosophy, and religious therapy. Their study, entitled *Popular Religion* (The University of Chicago Press, Chicago, Illinois; 174 pages; \$4.50), analyzes 46 representative books and arrives at the conclusion that this type of literature is preoccupied with success, life mastery, power, and peace of mind or soul rather than salvation in the traditional sense. In other words, the books are man-centered rather than God-centered. It is, of course, a question what interpretation one is to give to a term like "salvation." But it remains true that the unchanging verities and values of religion receive less emphasis than the material benefits that are to result from the practice of the writers' counsels. This popular literature stresses adjustment and conformity to the thinking of society and fosters psychosomatic teachings, but it obscures a good deal of the same religious heritage which the books purport to convey. The techniques employed by writers like Peale, Liebman, Merton, and others (Elton Trueblood also receives considerable attention in the study) make it obvious that much of this popular religious literature belongs to the realm of mass culture. The books attempt to make religion "useful" in the concrete sense of the term.

Critical observations like these will not ignore the relative values or truths that many of the books contain. After all, even the search for quick solutions of irritating personal or social problems may become part of a more significant search for eternal truth or lead toward a higher orientation. But the quick and easy production of this literature implies, nevertheless, the danger of shallow thinking and the mechanical prescription of remedial techniques that are apt to preclude in many individuals a deeper and persistent search for the acceptance and understanding of man's relationship to God. Many of the techniques employed in popular religious literature are also used by modern evangelists. Is this fact one more reason to be critical of them?

### *The Ghost of McCarthy*

The other day an Ohio organization calling itself the "Circuit Riders" sent us a leaflet, accusing the translators of the famous Revised Standard Version Bible of extensive Communist affiliations. Among the accused is also Henry J. Cadbury, chairman of the American Friends Service Committee, eminent New Testament scholar, inspiring lecturer, and prominent author. It was interesting to learn from the leaflet that the genial author of our "Letters from the Past" supports the American Rescue Ship Mission, the Christian Leaders Against the Atlantic Pact, the Conference on Peaceful Alternatives to the Atlantic Pact, the World Peace Appeal, and similar organizations. This is a remarkable record for a scholar who is very busy and unusually versatile. Some of us feel guilty when we listen to the Philadelphia Query on Civic Responsibilities, which calls for our active support of peace and freedom of speech. The Advice appeal to "men and women of intelligence, high principle, and courage" to "combat ignorance, self-interest, and cowardice" and to work for these high causes. Henry Cadbury is in the distinguished company of men like Luther Weigle, Willard Sperry, James Moffatt, and many others, who are engaged in precisely this kind of work.

Did the Circuit Riders know that the insane woman who stabbed Martin L. King considered him "mixed up with the Communists"? Obviously, the Circuit Riders are similarly haunted by the ghost of McCarthy, a symptom that calls for an early examination.

## The Mysticism of Rufus Jones

By ELIZABETH GRAY VINING

THROUGHOUT his life he [Rufus Jones] made a distinction between affirmative mysticism and negative mysticism. Here he parts company with many writers on the subject, to whom the negative is the classic type and indeed the only real mysticism.

The *via negativa*, as Rufus Jones saw it, called for withdrawal from the world, from all that is finite and temporal, in order to lose oneself in that which is infinite and eternal. The naughting of the self, the elimination of the I, the me, and the mine, the extirpation of all desire, the quenching of all thought, the merging of the individual personality in the divine Whole is necessary if union with the divine is to be achieved. Plotinus's often quoted phrase, "the flight of the alone to the Alone," expresses this summit experience. Ecstasy is the goal of the follower of this way.

The affirmative mysticism, to the interpretation of which Rufus Jones gave his life, was a "milder and more normal correspondence of the soul with God." The affirmative mystic, he declared in *Social Law in the Spiritual World*, "seeks union with God, but not through loss of personality." On the contrary, his personality is fulfilled in God. St. Paul's statement, "It is no longer I that live but Christ liveth in me," Rufus Jones understood as "no negation of personality but a triumphant type of immensely expanded personality." The mark of the affirmative mystic is a transformed personality, radiant, vital, filled with energy, who finds, as he said in *Social Law in the Spiritual World*, obedience to the vision more important than the vision and who seeks to serve God in this world.

Ecstasy in itself he distrusted, as being related to symptoms of hysteria, auditions, bodily changes, and hypnosis. Trances and ecstasies have an element of abnormality and are not the best part of mysticism. He considered it a weakness of the negation mystic that he encouraged men "to live for the rare moment of ecstasy and beatific vision, to sacrifice the chance of winning

spiritual victory for the hope of receiving an ineffable illumination which would quench all further search or desire." Thirty-four years later he put it even more strongly: "I am equally convinced that the emphasis upon ecstasy which the Neoplatonic strain of thought introduced into Christian mysticism was an unfortunate and very costly contribution, and quite foreign to the mysticism of the New Testament. In fact for many interpreters ecstasy came to be thought of as the *essentia* of mysticism: No ecstasy, no mystic!" He qualified this statement somewhat by making it clear that he was thinking of ecstasy chiefly as a semipathological state marked by an abnormal autosuggestibility and hysteria. "There is a type of ecstatic state, of inspiration and illumination, which seems to me to be a most glorious attainment and very near to the goal of life—a state of concentration, of unification, of liberation, of discovery, of heightened and intensified powers, and withal, a burst of joy, of rapture and of radiance."

The source of negative mysticism he found in the belief in a wholly transcendent God, unknowable, wholly other, abstract and characterless. He was fond of quoting in this connection the lines,

Whatever your mind comes at,

I tell you flat

God is not that!

This God of the negation mystic, the "nameless Nothing" of Eckhart, the "Divine Dark" of Dionysius the Areopagite, the "fathomless Nothingness" of Tauler, Rufus Jones characterized as the "Abstract Infinite." "The long struggle of man's mind with the stern compulsions of this abstract infinite, is, I think, one of the major intellectual tragedies of human life. . . . It is easy to see how that theory of the abstract [i.e., characterless] infinite would lead the mind of a mystic to expect his experience of God to terminate in a mental blank, and everlasting Nay."

To him God was a Concrete Infinite. He used the term for the first time in the introduction to *Spiritual Reformers* and continued to employ it to the end of his life. "No ancient or medieval thinker," he wrote in *Testimony of the Soul*, "ever dealt adequately with what we have learned to call 'the concrete infinite,' an infinite revealed in and through the temporal and the finite." The great symbol of the concrete infinite he finds in St. John's figure of the Vine with its many branches. "In that figure we have the suggestion of an Infinite that goes out into multitudinous manifestations and finds itself in and through its interrelated and finite branches.

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We are indebted to Elizabeth Gray Vining and J. B. Lippincott Company, Philadelphia, for permission to reprint a small selection from the recently published *Friend of Life*, the biography of Rufus M. Jones (347 pages; \$6.00).

Our review, published in the issue of the FRIENDS JOURNAL for September 27, 1958, has already pointed out the rich variety of content found in this biography, which has been written by a master pen. The present brief excerpt pertains to only one of the many interesting facets of the book, which weaves a colorful pattern from the many strands of Rufus Jones's life as a person, the father of a family, a scholar, writer, and religious leader of rare stature. Friends can be grateful for this definitive work, which will indeed convey to all readers the greatness and strength of Rufus Jones.



Perfection is not through isolation and withdrawal but through self-surrender and sacrificial limitation." In the *Luminous Trail*, after interpreting John 4:24 to mean, "God is essentially Spirit and men can join with Him in vital fellowship, for he too is spirit," he went on to say, "This report means that religion is founded on a concrete Infinite, for Spirit is a concrete Reality, not on an abstract and 'naughted' Absolute, and intercommunion is an intelligible process of Like with like."

The affirmative type of mysticism he traced first to St. John and St. Paul, who, he said, had been often disqualified as mystics by New Testament scholars who assumed that mysticism meant withdrawal from all that is finite and temporal. With the Renaissance and the recovery of New Testament models, a new type of mysticism came to birth, more Pauline and Johannine than the medieval type had been. The medieval view of God and man was broken by the new humanism, not the modern humanism of naturalistic philosophy that "reduced man to a natural creature" but the luminous humanism of Erasmus and the Renaissance thinkers, who discovered with joy the glorious potentialities of the human mind and spirit. "The focal idea of this new type of mysticism," he wrote, "is the glowing faith that there is something divine in man which under right influences and responses can become the dominant feature of a person's whole life. The favorite text of the exponents of the affirmation mysticism was that noble oracular fragment in Proverbs already quoted: 'The Spirit of man is a candle of the Lord.' This line of thought goes back for its pedigree, without much doubt, to the humanism of the Renaissance."

To this humanism, "at heart deeply Platonic and mystical," was added the Reformation's rediscovery of the primitive message of Christianity and its insistence on the responsibility of the individual in the sphere of religion. "The center of religion was no longer thought of as being an external imperial organization; it was felt to be the inner life of the individual man. This shift of attitude was like the coming of the vernal equinox and with it came a new outburst of mystical life." From the strand of mysticism of the Friends of God, the humanism of Erasmus, the inward religion of Luther's early insight, and the glowing message of the New Testament came, as Rufus Jones showed in his historical studies, the mysticism of Caspar Schwenkfeld, Hans Denck, Sebastian Franck, Sebastian Costellio, and Jacob Boehme, the spiritual reformers whom he believed to be the fore-runners of the Quakers of the seventeenth century.

Thomas Traherne, the seventeenth century poet, he cited as a brilliant interpreter of affirmative mysticism, and he considered William Law its chief exponent in the

eighteenth century. William Blake was, he said, the "most notable mystic" of the latter century, but in none of his books did he care to tackle the elucidation of Blake. Nor was Blake one of the many poets whom he frequently quoted.

Although he insisted upon the distinction between affirmative and negative mystics, he declared with equal emphasis that there were both affirmative and negative elements in both types of mysticism. The difference between the two types was a relative difference. "There have been no negation mystics who were not also affirmative, and there neither are nor will be any important affirmation mystics who do not tread at some point the *via negativa*,—the hard and dolorous road."

All the great mystics up to the Reformation were, he felt, negative because of the prevailing metaphysics but affirmative in their experience. Again and again he paid tribute to their lives and their personalities, to the good that they did in the world. He loved them and he wrote of them in book after book, Meister Eckhart, whom he called "the peak of the range," Plotinus, the anonymous author of the *Theologia Germanica*, St. Bernard of Clairvaux. Even Dionysius the Areopagite, whom he considered responsible for much of the more extreme form of negative mysticism, he spoke of as "this dear man." . . .

By this classification, Rufus Jones clearly belongs with the religious mystics. God to Rufus Jones was personal in the sense that we can enter into a relationship with Him. To use Martin Buber's term, He is not the God of the Philosophers, but the God of Abraham, Isaac, and Jacob, to whom we can say, "O Thou!"

Beyond that, Rufus Jones's mysticism is profoundly Quaker. It is colored by the Quaker strain that has come through his home and the meeting, through his reading of Quaker sources, through his knowledge of the New Testament and the primitive Christianity to which seventeenth century Quakerism was a conscious return. Though he found immense inspiration in Plotinus, in Eckhart, Tauler, the *Theologia Germanica*, and Ruysbroeck, he was happiest with them when they were expressing, in other terms, ideas which were Quaker ideas; also when they moved away, he was obliged to say sadly, as he did of the author of the *Theologia Germanica*, "I go most of the way in joyous company with this dear man whom, not having seen, I love. But I cannot finally be satisfied with any system of thought which empties this world here below of present spiritual significance or which robs the life of a human personality of its glorious mission as an organ of the Life of God here and now, and which postpones the Kingdom of God to a realm where the Perfect is a One with no other."

## Friends Peace Testimony

### *Its Relation to Current Nonviolent, Direct-action Peace Demonstrations*

CAUSES of the recent trend towards direct action in the peace movement seem to be remarkably the same in all countries where such manifestations have taken place. There has been, and still is, a slow, steady culture lag or slowing down in the social institutions that implement the wishes of the public. This shows particularly in the slowness of governments and other institutions like the church, educational groups, and private associations to respond to the continued popular demands for positive steps towards disarmament. Cessation of nuclear bomb testing and an end of the cold war and its policy of "massive retaliation" have been protested by leaders in many fields as well as by private citizens.

Further, the sources of informed opinion have often been controlled, so that the press, radio, TV, pulpit, and community forum cannot be counted on to express the deeply felt desires of the public. To make matters worse, government spokesmen, officials, and scientists in government employ make contradictory pronouncements or change their ideas and policies with no satisfactory explanation.

The result of this confusion—lack of acknowledgment of the seriousness of the issues involved by those in power and the callous official reception given to groups representing pleas for action in the field of disarmament—has turned the average citizen away from hope of effecting changes in the usual manner.

Those who are not so terrified by fear or made so apathetic by frustration that they no longer protest now seek out others to join them in bringing home to the average man, as well as to those in authority, their determination to demand a new policy of action in the face of imminent dangers to life and health, wars such as man cannot imagine.

Although we often fail to realize it, social changes are taking place all around us. Laws do not make such changes; they merely enforce them after public opinion has expressed its approval of such alterations in the accepted patterns of behavior. Thus public sentiment must find channels of expression. Lincoln said of this problem, "Public sentiment is everything. With public sentiment, nothing can fail; without it nothing can succeed. Consequently he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

In this day of constant crosscurrents of ideas hurrying

towards our eyes and ears every hour through the printed word, TV, and radio, we long for a simple demonstration of our faith. In the nonviolent, direct action we have been seeing is frank, unashamed, unwavering testimony to the things we hold most deeply to be true. We and all men of good will can run to join these ranks, thankful to cast off all the weight of frustrated hopes at last.

Before we can fully evaluate the new trend in the peace movement, we should examine some of its characteristics. Many of them are among the "bench marks" of nonviolent action laid down by Philadelphia Yearly Meeting Peace Committee in its *Guide on Nonviolence*.

First and perhaps the most important feature has been the serious, studied plans of action worked out both beforehand and in the day-to-day program. This prevents rowdy or wildcat behavior that would open the whole operation to immediate criticism by the public. During the sit-down fast in the Atomic Energy Commission headquarters in Germantown, Maryland, each day a strategy conference was held. This resulted in carefully disciplined conduct in the face of fifteen refusals to accede to the participants' request for an interview with Admiral Strauss, who finally did talk with the group.

Dignified behavior in action has been manifested on all peace walks. The Aldermaston March in England at Easter was characterized by deep silence as it approached the British H-bomb factory. Friendly gestures by the public on the walk to the U.N. headquarters were accepted by the marchers in good spirit, but contacts and conversations were carried on in an earnest, purposeful manner.

No threats or picketing with the purpose of intimidating other groups or individuals were used. There seems to have been no self-conscious effort to attract public support, although banners and placards were carried. Good will was carefully cultivated with the officials of the Atomic Energy Commission and U.N., who in most cases showed sympathy with the demonstrators.

Willingness to suffer any consequences of their action was shown by most groups. The *Golden Rule* crew disregarded dangers of radiation and storms, and calmly met their prison sentences. The sit-down fast group endured hunger quietly during their entire demonstration. Firm, patient persistence won the day when Admiral Strauss appeared to talk to them.

It is strange but true that many of the same types of behavior characterized early Friends, who marched on



foot throughout England to spread the message of one who could speak to man's condition. The "Valiant Sixty" swept through the country like a fire. Meetings for worship were held in public places without secrecy. Arrests, long imprisonments, floggings, maimings, and hangings of both men and women failed to quench the flames of this spirit of truth.

Violence and retaliation were never used, and Friends were described by a contemporary as going like lambs to the slaughter, meekly accepting the punishments imposed on them.

The underground railroad before the Civil War, in which Friends especially in the Ohio River valley took part, was practiced without violence. Friends felt that divine law stood above man-made statutes that degraded human beings. Quietly, but with prayerful determination, hundreds of slaves were assisted to freedom by members

of the Society. Posses, reprisals, and arrests did not stop their work.

Today we have come to a time for a re-evaluation of our three-century-old peace testimony. We reach this moment in our history, looking both backward to our ancient stand and forward to a new era with fresh eyes and open hearts. Let us ask ourselves some questions, each answering to his own conscience.

Are we faithfully putting our beliefs in a first place in our lives, leading rather than watching where people need positive proofs that peace must be had for the sake of suffering humanity? Are we willing to explore new ways to demonstrate that we are unafraid to join other like-minded men and women in asking governments to save a world groaning in terror of man-made suicidal weapons?

MARY G. GARY

## *The Special United Nations Assembly and the Middle East Crisis*

By ELTON ATWATER

AUGUST 21, 1958, will undoubtedly be remembered as one of the most memorable days in United Nations history. On this occasion, it will be recalled, the special session of the General Assembly by the overwhelming vote of 80-0 approved an Arab-sponsored resolution entrusting Secretary General Hammarskjold with the delicate task of making practical arrangements to uphold the Charter in relation to Lebanon and Jordan, and thereby to facilitate the early withdrawal of American and British troops from these countries.

The resolution came as a surprising but extremely gratifying expression of unity on the part of all ten Arab members of the United Nations, including Sudan, Tunisia, Morocco, and Libya, as well as the Arab states in the Middle East. Up until this time, Lebanon and Jordan, which had originally accused the United Arab Republic of intervention in their internal affairs and had invited American and British forces to assist them in their difficulties, had been sharply ranged against the four other Middle East Arab states, which had been demanding the immediate withdrawal of foreign troops as the first requisite for peace in the region. The Soviet Union had been

skillfully exploiting this division between the Arab states by insisting that American and British forces must leave Lebanon and Jordan immediately and that any United Nations resolution which did not call for such an immediate withdrawal would be sidestepping the real issue.

The decision of the Arab states to close ranks was immensely significant, for it not only reduced the opportunity for the major powers to interject cold war politics into the United Nations deliberations, but it also opened the door for Mr. Hammarskjold to undertake his negotiations with the consent of all interested parties. Other resolutions before the Assembly, although proposing a similar assignment for the Secretary General, would not have won unanimous Assembly backing and would not therefore have provided as strong a mandate for Mr. Hammarskjold as did the Arab resolution. Moreover, the unity of the Arab states on a moderately worded resolution left the U.S.S.R. little choice but to vote for it, and it demonstrated the ability and willingness of the Arab group to act independently of the U.S.S.R. even when the latter had been supporting some of their objectives. The extent of the Soviet compromise is more apparent when it is recalled that the U.S.S.R. was now voting for a resolution very similar in substance to the Japanese resolution which the Soviet representative had vetoed in the Security Council on July 22, 1958. It had been this Secu-

Elton Atwater is Associate Director of the Quaker Program at the United Nations, representing the Friends World Committee for Consultation and the American Friends Service Committee. He is on a two-year leave of absence from Pennsylvania State University, where he is Professor of Political Science. He is a member of State College Meeting, Pa.

ity Council stalemate, followed by the breakdown of negotiations for a summit meeting at the United Nations, which led to the convening of the Special Assembly. It was therefore little short of remarkable, and unprecedented in the history of the United Nations, that the Assembly acted *unanimously* on a major issue which the Security Council had been unable to resolve.

What led the Arab states to adopt a united and moderate position on an issue which had previously been the cause of such sharp division? I cannot, of course, answer this question with any degree of certainty, but might hazard a few possible explanations.

(1) The moderating influence of the North African Arab states, notably Sudan and Tunisia, which had never given their unqualified support to the United Arab Republic's position and which had urged greater action by the League of Arab States to assure respect for the sovereignty and independence of all its members.

(2) The relatively moderate position in the Assembly taken by the United Arab Republic itself. The representatives of the latter made only two brief speeches before the Assembly, neither of which was marked by such strong language as was used by the delegates of Iraq, Saudi Arabia, and Yemen. It may well be that the United Arab Republic, aware of the widespread support in the Assembly for asking the Secretary General to try to untangle the Middle East crisis, felt that it would be far wiser for this to be undertaken with Arab consent rather than without it. By agreeing to this, it may be that the Arabs, with the help of India and some of the other Asian states, were able to gain Western assent to include in the resolution the idea that the Secretary General's negotiations should "facilitate" the "early withdrawal" of foreign forces from Lebanon and Jordan.

(3) Reference in the Assembly resolution to certain principles from the Pact of the Arab League and the Bandung Conference regarding good neighborly relations, nonaggression, noninterference, and respect for other systems of government, which constituted a more diplomatically acceptable means for the Arab states to reaffirm these obligations than the wording previously embodied in the Western-sponsored Norwegian resolution.

(4) The election of General Chehab as president of Lebanon on July 31, which was a major step towards the restoration of stability within Lebanon. Since it also meant that Lebanon under the new administration (after September 24) would undoubtedly seek closer and more friendly relations with the United Arab Republic, the latter could now afford to be more moderate and conciliatory.

Approval of the resolution, even by unanimous vote, does not mean that the long-range problems of the Mid-

dle East are solved. Serious attention must still be given to the basic causes of tension in the region arising from the constructive aspirations of Arab nationalism, the extremely low living standards in the Arab countries, and the festering sores of the unresolved Arab-Israeli conflict. President Eisenhower made a significant contribution to this when he suggested to the Assembly that an Arab regional development institution be established. The Foreign Minister of Ireland also proposed a fresh approach to the problem of the nearly 1,000,000 Arab refugees by suggesting that the United Nations raise a \$1 billion fund to repatriate and resettle them, rather than leaving the entire responsibility to Israel. The total cost of such a program, he added, would in the long run be less than the indefinite maintenance of refugee camps and services.

Quakers have long been concerned about these basic needs of the Middle East, and our Quaker staff at the United Nations had many opportunities during the special Assembly to express our feelings to a wide number of delegates representing all sides in the controversy. Sydney Bailey and Elton Atwater were present throughout the period of the Assembly, and Clarence E. Pickett was present for part of the time. Consideration was given to assembling a small Quaker team for the special session, as is done during the regular Assembly session, but the time was too short to accomplish this.

In our conversations with United Nations delegates, we tried to stress the value of such steps as the following: (1) early withdrawal of American and British troops from Lebanon and Jordan, accompanied by the strengthening of the United Nations Observation Group and the Truce Supervision Organization in those countries; (2) creation of a United Nations organ to report on all radio propaganda, particularly that which tries to foster violence in other countries; (3) an embargo on arms shipment to the Middle East; (4) recognition of the right of freely chosen governments to enter or refrain from entering political associations with other states; (5) recognition that the United Nations might play some role in helping the people of a country to choose or change their form of government; (6) renewed impetus to the search for a peace settlement between Israel and the Arab states, including an agreement on the refugee problem; and (7) the early establishment of a comprehensive plan of economic and social development for the Middle East.

The special session of the General Assembly concerned itself primarily with how to facilitate the withdrawal of American and British forces from Lebanon and Jordan. The resolution approved on August 21 did request the Secretary General to continue his studies and consult the Middle East Arab countries regarding the



establishment of an Arab development institution, but it was generally felt that consideration of this and other long-range problems should be deferred until the regular session of the Assembly in the fall. These meetings are now under way, and it will be our hope and endeavor that constructive steps be speedily taken by the United Nations to reduce the underlying causes of tension in the Middle East.

Fifty years ago a crisis such as that which occurred

this summer, accompanied by ultimatums, outside pressure, and military intervention, might easily have swept the principal contestants over the brink of war. But the negotiations at the United Nations and the activities of the Secretary General provided a safety valve which helped the forces of moderation get under way. This is one of the new dimensions which have been added to international diplomacy today, for which the people of all countries can be profoundly grateful.

## Friends Testimony on Alcohol

### *A Re-examination in the Light of Psychiatric Knowledge*

By GEORGE NICKLIN

FRIENDS have not always had a testimony on alcohol, though apparently the use or manufacture of intoxicating beverages was not well tolerated from the earliest meetings. It was, however, not until 103 years after the founding of the Society that a specific query was introduced in 1755, as follows:

Are Friends careful to avoid the excessive use of spirituous liquors, the unnecessary frequenting of taverns and places of diversion and to keep to true moderation and temperance on account of births, marriages, burials and other occasions?

Howard Brinton in *Friends for 300 Years* points out that this query was gradually modified in the direction of greater strictness. In 1874 the "young men" in Philadelphia successfully revolted against the "older men" on the facing bench, insisting the query be changed to include "all" liquors. One might conclude from this that members of the facing bench were indeed a "spirited" group in those days. But this trend paralleled the temperance movement in the United States and led early in the twentieth century to a query on total abstinence. Naturally, Friends' opposition to alcohol has been based on the difficulties it caused in their own and in others' interpersonal relations.

#### *Alcoholism*

During the 1920's the United States experimented with enforced abstinence on a nation-wide basis, only to find itself appalled at the undermining of its legal-judicial system. The medical profession faced the problem of a mounting death rate from alcohol poisoning, usually the wood alcohol type, due to the unsupervised manufacture of spirituous beverages. All this led to the repeal of Prohibition in 1933.

During Prohibition the rate of alcoholism had fallen while the alcohol death rate rose. Since repeal of Prohibition the death rate (primarily from wood alcohol) has dropped while the incidence of alcoholism has risen. Estimates on the current number of alcoholics in the United States vary from 1,500,000 to 6,000,000 out of 65,000,000 consumers of alcohol (*Alcoholism*, by George N. Thompson, M.D., C. C. Thomas, 1956). It is of interest that these consumers are a minority of our 170,000,000 people. There are five to six male alcoholics for each female alcoholic, according to hospital admission statistics.

The end of Prohibition, of course, should have raised our motor vehicle death rate since alcohol is involved in at least 25 per cent of all motor vehicle accidents (National Safety Council). In 1934 the National Safety Council reported 14.4 fatalities per 10,000 vehicles in the United States. In 1953 there were 6.9 fatalities per 10,000 vehicles. Likewise, the fatality rate per 100,000,000 vehicle-miles-traveled dropped from 17.4 in 1934 to 7.1 in 1953. One might conclude from this data that the end of Prohibition had a good effect on traffic fatalities. Other factors, however, such as better car manufacture, better roads, better tires, and better driver education were probably important to the improvement.

Realistically, addiction to alcohol is a very serious disease. Amongst known alcoholics life expectancy is twelve years below the national average. Psychiatrically, excessive alcohol intake is considered a sign of severe emotional illness. Indeed, most alcoholics on psychiatric study are found to be using alcohol as a tranquilizer for their unusually severe anxiety. Sobriety only brings them face to face with the deep emotional problems that typify this illness. These problems usually stem from a difficult childhood or a severe family problem in the present. Some physicians have advanced the additional

George Nicklin, M.D., is a member of Westbury, N. Y., Preparative Meeting and a practicing psychiatrist in New York City. The above article is an abstract of an address he presented at Cornwall, N. Y., Meeting on October 6, 1957.

theory that addiction to alcohol may be a metabolic disease just as diabetes is a metabolic disease.

The psychiatrist does not call alcoholism evil or sinful. He regards it as a disease and measures it as "bad" only in the sense that it impairs a person's effective functioning. It is unlikely that one would say to a possible pneumonia victim, "Keep away from the cold weather!" or to the potential diabetic, "Keep away from sugar!" Though alcohol is not quite in the same category, it is equally difficult to say to the potential alcoholic, "Stay away from alcohol!"

As yet there is no satisfactory way of predicting who will and who will not become ill. The risk if one does use alcohol is roughly one in thirty of becoming an alcoholic.

#### *Temperance Workers*

The temperance worker can be just as emotionally ill as the alcoholic, though pursuing a less socially disturbing course. I am not referring to the healthily motivated temperance worker who is truly aware of the alcohol problem, and who realizes that temperance is by definition moderation. I am referring to the overly rigid advocate of abstinence who is unhealthily motivated by a profound anxiety based on his own childhood or life experience. His self-righteous attitude concerning abstinence may interfere greatly in his effective social functioning, not only as a temperance worker but as a human being. It would be wise for any such person to do some introspection of his own motivation, and if he feels a concern about himself, to seek counseling.

#### *What Friends Can Do*

The mentally ill alcoholic who has stopped drinking has to face his overwhelming anxiety without the tranquilizing effect of alcohol. He needs emotional support from friends, and this may no longer exist because of the ostracizing behavior in which he has engaged. With

understanding, Friends should find it possible to be sympathetic toward these ill people. Alcoholics Anonymous, the organization of fellow alcoholics who lovingly help others with the same affliction, has provided the most effective answer to date for the alcohol problem once overt illness has appeared. Friends should assist members of Alcoholics Anonymous where possible.

Friends in addition can educate the public to the risk, and urge restriction of advertising and of sales to people under twenty-one. But in true Friendly fashion, each must find his own path with as full a knowledge as possible of the facts. Above all, we should not be overly rigid or self-righteous in our stand on temperance. Too much rigidity encourages the forbidden path for the rebelling member of society. Prohibition by taking a rigid stand made drinking a fashionable and socially acceptable way of violating the law in many groups during the 1920's.

In summary, Friends are urged to re-examine their stand on alcohol in the light of psychiatric knowledge, which considers the affliction of alcoholism as a symptom of mental illness, *i.e.*, an emotionally distorted way of handling interpersonal anxieties. Friends are urged to consider that excessive rigidity with regard to alcohol can be as serious an affliction as too much laxity. Friends Meetings are urged to join with such groups as Alcoholics Anonymous and the Mental Hygiene Movement in offering facilities for the treatment of alcoholics, and in hastening the day when widespread recognition of alcoholism as a disease problem will make proper treatment facilities available to these people who are so much in need of them. Friends should continue efforts to control the dissemination of alcohol and of its advertising, as well as to help carry on an educational program on the alcohol problem. Last, and perhaps most important, Friends are urged to see the reality of this situation and realize that it requires the constant use of good judgment and flexibility in meeting the problem.

#### *Coming Soon*

*The following articles will be published in the near future.*

*Atoms for Peace—or War?* by Kathleen Lonsdale

*The Peace Testimony in Philadelphia Yearly Meeting*, by Lyman W. Riley

*The Indispensable Ingredients of Fearlessness*, by Dorothy Hutchinson

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**FRIENDS JOURNAL**

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#### **AFSC Notes**

The transfer of the American Friends Service Committee Mexico-El Salvador program from the American Section to the Foreign Service Section on October 1, 1958, went beyond an internal administrative change.

Succeeding Wanneta Chance as director of the Mexico-El Salvador program is Nancy Richardson Duryee, who for the past four years has been Coordinator, AFSC Projects Personnel, in Philadelphia. Nancy Duryee and her husband, Samuel S. Duryee, Jr., are members of the Germantown, Pa., Meeting, Coulter Street.

In accepting the transfer of the program to Foreign Serv-



ice, Willis Weatherford, Chairman of the Program Priorities Committee, included among the recommendations the following: (1) Edwin Duckles should serve as AFSC Commissioner in Central America and Field Director in Mexico. A Field Director should be appointed for El Salvador. (2) Persons whose service in Mexico or El Salvador is expected to continue for one year or more should be considered as appointees, subject to approval by the Personnel Committee in the same manner as all other Foreign Service appointees. Those who plan to serve less than one year should be considered as project participants. (3) The Mexico-El Salvador Program Committee should be continued, the chairman becoming a member of the Foreign Service Committee. Ruth Dominovich is continuing her services as chairman of the continuing committee.

Appointments to India, El Salvador, and Mexico have been announced by the American Friends Service Committee.

Two couples will serve for two years in the Barpali Village Service in Orissa, India. Thomas Mott Fraser, Jr., member of the Manhasset, N. Y., Meeting, has been appointed Educationalist. He will be accompanied by his wife, Dorothy Fraser, who has specialized in Fine Arts, and their two children, Daphne, aged 2, and Cynthia, aged 6 months.

Warren Leslie Prawl will serve as Agriculturist in Barpali, while Nancy Lou Prawl will be a team member and administrative assistant to Robert Gray, Field Director of the project.

Meta Rescher, secretary and assistant to the Director of the Friends International Center in Pasadena, Calif., is beginning work for twelve months as a project leader in Mexico, where she will work with college-age young people and others outside Mexico City.

George A. R. Silver, a member of Deer Creek Meeting in Harford County, Md., has been appointed a team member in El Salvador for two years. His work in El Salvador will fulfill his alternative service requirements.

Jane Anne Badger, a member of the Providence Monthly Meeting, Media, Pa., whose home is in Boulder, Colorado, will be a team member in El Salvador for one year. In El Salvador she probably will be working in the village of Joya de Ceren, where the AFSC group assists an El Salvadorean social work agency.

## Friends and Their Friends

A home for released prisoners was opened on June 16 at 1227 South Crenshaw Boulevard, Los Angeles 19, Calif., under the direction of the Prison Committee of the Pacific Southwest Regional Office, American Friends Service Committee. There are at present four men in residence, who have their meals with the resident director and his family, paying for their room and board, though somewhat under the current rate. No one can remain for more than 90 days. An eight-page illustrated brochure gives information on the project. Thomas W. Nelson, Director of the Program for Released Prisoners, says in a covering letter, "We feel our home does have the homelike atmosphere we aimed for. It is also satisfying to note the positive effect the fellows have on each other."

Joseph C. Satterthwaite was nominated in August by President Eisenhower to the post of Assistant Secretary for African Affairs. In July Congress authorized the post and the formation of a Bureau of African Affairs in the State Department. The new bureau was once a part of the Bureau of Near East, South Asian and African Affairs.

Joseph C. Satterthwaite has served as Ambassador to Burma, diplomatic agent at Tangier, Ambassador to Ceylon, and director of the Office of Near East and African Affairs. More recently he was Director General of the Foreign Service. He is a member of the Friends Church at Tecumseh, Michigan (Ohio Yearly Meeting, Damascus).

The following statement on nuclear tests was issued by the Friends Peace Committee, London, England, on September 9, 1958:

While welcoming the British government's promise to suspend the testing of nuclear weapons on October 31st next and to enter into negotiations with the U.S.A. and the Soviet Union, the Peace Committee of the Religious Society of Friends deplores the decision to continue tests in the meantime.

Further tests may give Britain some technical advantages, but only at the price of placing the government in a position of moral weakness. This was precisely the point on which the Soviet government was criticized earlier this year, when unilaterally ending tests after a hectic series of completed experiments. Is there any reason to suppose that similar action on the part of Britain would not be so regarded both in the Soviet Union (where it might prejudice the success of future negotiations) and throughout the world?

The grave issues facing mankind call for courageous action, not hesitation.

Let Britain act and abolish tests at once.

George School opened its 65th year with the largest enrollment of the children of Friends in its history, a total of 233. Included in the total enrollment of 451 students is Edouard Rouby, who comes to George School from the Collège Mixte de Guebwiller, an Alsatian coeducational secondary school. He will be living with Kate and Arthur Brinton, English teacher at George School since 1931, whose son Keith spends this year at Guebwiller. Claus Blome from Dusseldorf continues George School's exchange program with Jacobi Gymnasium. Reuel Sides represents George School at Jacobi.

The Autumn issue of the *Religious Education Bulletin*, now being distributed, contains an expanded version of the talk given at Friends General Conference, Cape May, N. J., on June 29, 1958, by Elizabeth H. Watson of 57th Street Meeting, Chicago. It is here entitled "People at Peace with Themselves." This four-page leaflet is free on request from the Committee on Religious Education, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Alfred Haines Cope, Assistant Dean of Utica College, New York, and a Friend, is the author of "A Layman Speaks" in the *Utica Daily Press* for August 9, 1958. The column is headed with a large photo of the author. In part he says: "There cannot be a good society without good individuals; cheat others and the cost will be your own. If we need anything now, we need effective individuals, sensitive and sensible in faith, aggressive in the search for knowledge, and persistent in the search for justice considered in historical perspective. Such persons are prone to study the implications of 'the impossible' and then they make it possible so that all may benefit."

Kelvin Van Nuys writes from Rapid City, South Dakota: "We try to keep a tiny meeting going here in the Black Hills, getting three or four families together biweekly from 75 miles around, the Ralph Schlomings, the Dick Ruddells, the Neiferts from Pine Ridge occasionally, the Dean Shannons, and various guests."

M. Elizabeth McCord of Hockessin Meeting, Del., is now Guidance Counselor at Jenkintown High School, Pa. She was formerly Head of the Primary Department at Wilmington Friends School, Del.

Millville Meeting, Pa., on August 22, was notified that this year its annual rental fee was expected, one peppercorn. When John W. Evens first rented two acres of land to Millville Quakers in 1794, that was the annual fee, payable on August 28. This year, John Evens, a descendant, decided to revive the old custom, which in recent years had been ignored. The contract runs for 999 years. A peppercorn, incidentally, is a dried berry of a black pepper.

The Annual Meeting of the John Woolman Memorial Association was held on Sunday, September 21, in the Mt. Holly, N. J., Friends Meeting House. In spite of heavy rain there was a large and attentive audience. Friends and others respond when there is sufficient incentive!

The report of the Directors, Daniel and Jane Dye, drew a happy picture of a good year at the Memorial, where over 1,200 visitors signed their names in the guest book. Among other items of interest, it was reported that the library at 10 Downing Street, London, now includes a specially bound copy of John Woolman's *Journal* (with the Whittier introduction). This was a gift from the retiring cabinet member, the Rt. Honorable Viscount Crookshank, a descendant of John Woolman's.

"The Secret of Faithfulness" was the title given by Dorothy Hutchinson of Abington Meeting, Pa., to her profoundly moving address about John Woolman. In a searching interpretation of the power of the Spirit which motivated this great Quaker, she made clear the secret of his faithfulness. The application to us of the present generation of Friends was arresting and provocative. Part of the text of her lecture will appear later in the FRIENDS JOURNAL.

Charles C. Price, Chairman of the Department of Chemistry at the University of Pennsylvania, has a review of Linus Pauling's recently published book, *No More War*, in the *Saturday Review*. The title of Pauling's book, Charles Price says, "is an imperative command which can be ignored only to the utmost jeopardy of civilized life on this planet." A review of the book will soon be printed in these pages.

A series of seminars for high school students has been scheduled by the American Friends Service Committee for the 1958-59 season. Participants, who are teen-agers of different religions, races, and national origins, pool ideas and search for peaceful solutions to problems at the community, national, and international levels. Listed are seminars in Washington, D. C., on November 19 to 22, January 22 to 25, February 11 to 14, March 19 to 21; at the United Nations on October 22 to 25, April 15 to 18, May 6 to 9; at Washington, D. C., and the United Nations (primarily for people from outside the Middle Atlantic Region) on December 10 to 17 and April 1 to 8; and at Pendle Hill, Wallingford, Pa., February 18 to 21. Similar seminars are available to college students. For topics to be considered at each of the seminars, cost, and further details, applicants should get in touch with the nearest AFSC office no later than a month preceding a seminar.

This year Congress approved the biggest peacetime military budget in history, \$39.6 billion. This was \$816 million more than the President said is "necessary for our security." According to the Friends Committee on National Legislation, the unwanted \$816 million is by itself more than was appropriated for all the following put together: the Development Loan Fund, all U.S., U.N., and OAS Technical Assistance, the U.S. exchange of persons program, all contributions to the U.N. and to U.N. specialized agencies, all contributions for refugee relief, and health and education programs for American Indians.

A reprint has been made of an article by Henry van Etten on William Penn's "Essay on the Present and Future Peace of Europe" as it appeared in the July to December number, 1957, of *Revue Internationale d'Histoire Politique et Constitutionnelle*, issued by the Presses Universitaires de France. In the article Henry van Etten reviews the structure and powers of Penn's proposed Society of Nations, envisioned as a Parliament of European States.

### *The Missouri Valley Conference of Friends*

The 1958 annual meeting of the Missouri Valley Conference of Friends was held at Park College, Parkville, Missouri, August 30 to 31 and September 1. Cornell Hewson of Penn Valley Meeting, Kansas City, Mo., and E. Russell Carter of Oread Meeting, Lawrence, Kansas, were cochairmen of the Conference. Leela Lonacker of Penn Valley was in charge of the program for the children.

The first meeting of the group heard reports of the Friends



General Conference given by John Oliver, Margaret and William Rector, who attended the sessions at Cape May. Preceding the meeting for worship on Sunday, members of the following Meetings reported on the state of the Society in their communities: Des Moines Valley, Manhattan, Kansas (by letter); Iowa City, Lincoln, Nebraska; Oread Meeting, Lawrence, Kansas; and Penn Valley Meeting, Kansas City, Mo.

Three workshops were held on Sunday afternoon: "The Independent Meeting," led by Edgar Palmer; "The First-day School," led by Caroline Peterson; and "Next Steps for the Missouri Valley Conference," led by Cecil Hinshaw. The evening session was devoted to a report on the organization and work of the Friends World Committee for Consultation by Joseph Karsner of Philadelphia.

At the meeting for business on Monday morning the following officers were chosen for the coming year: Cecil Hinshaw, Presiding Clerk; Virginia Oldham, Recording Clerk; and Sam Hayes, Treasurer. Dorothea Treadway and Hazel Lyne presented a digest of the epistles received from North America and abroad. Jeffrey Larson was chosen as the representative of the Conference to the Young Friends Committee.

A discussion of plans for the 1959 Conference brought the suggestion that the Presiding Clerk write to each Meeting in the Conference, asking that a representative be appointed to a Central Committee. The Committee was empowered to make decisions in the period between sessions, with the understanding that consultation would normally be by letter. This suggestion was approved.

A request that the possibility of affiliation with a larger established body of Friends be put on the agenda for next year met with approval. Edgar Palmer and John Oliver were asked to gather information concerning such possible affiliations.

VIRGINIA OLDHAM, *Recording Clerk*

## BIRTHS

CLAESSON—On September 11, in Stockholm, Sweden, to Lars and June Young Claesson of Skyttevägen 22 viii, Sollentuna 5, Sweden, their second child, a son, PAUL ERIK CLAESSON. Their daughter Nina is now four years old.

KAISER—On June 15, to John K. and Margaret Wolf Kaiser, members of Atlanta Monthly Meeting, Ga., a third son, JEFFREY WAYNE KAISER. His maternal grandparents are Andrew J. and Edna W. Wolf, members of Clear Creek Monthly Meeting, McNabb, Illinois.

SADLER—On September 22, to Loren G. and Joanna Bucknell Sadler of R.D. 1, Stevens, Pa., a daughter, ROSALIE ANN SADLER. The parents and Rebecca and Lyndon, their other children, are members of Lancaster Monthly Meeting, Pa. The maternal grandparents, Samuel R. and Sarah M. Bucknell, are members of West-town Monthly Meeting, Pa.

SCHWANTES—On August 8, at New York City, to Roger and Helen Schwantes of Scarsdale, N. Y., a son, CHARLES WAYNE SCHWANTES. The father and grandparents, Paul and Glad Schwantes, are members of Purchase Meeting, N. Y.

## MARRIAGE

SHUMAN-GROVE—On October 4, at the Wrightstown, Pa., Meeting House, VICTORIA GROVE, daughter of Mr. and Mrs. Victor A. Grove of Titusville, N. J., and JAMES BURROW SHUMAN, son of Ike and Elizabeth Shuman of New Hope, Pa. The groom is a member of Wrightstown Monthly Meeting, Pa.

## DEATH

ROBERTS—On September 28, suddenly, MARTHA SIMPSON ROBERTS, wife of William Ely Roberts, aged 83 years. A member of Lansdowne, Pa., Monthly Meeting, she was active in her Meeting and also in the Philadelphia Yearly Meeting. Retiring by nature, she had a gentleness, brightness, and firmness of spirit which endeared her to all who knew her. She will be greatly missed in her community. A memorial service was held in Lansdowne Meeting on October 5, at 3 p.m.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### OCTOBER

11—Fall Report Meeting of the American Friends Service Committee at Race Street Meeting House, Philadelphia, 10 a.m. to 4 p.m. Morning, "Alaska Work Camp," John Ferger; "Segregated Housing, the North's Greatest Challenge," Paul Blanshard, Jr., and Thelma Babbitt; "How Can the AFSC Meet Hardening Attitudes on Internal and External Problems?" Hallock Hoffman. At 1:30 p.m., documentary color film, "Barpali," which describes a Quaker self-help project being carried on in 44 Indian villages; the sound track includes authentic Indian music. At 2 p.m., "Quaker Response to Middle East Problems," Elmore Jackson; "Meeting Our Russian Counterparts," Joseph Stokes.

11—Fritchley General Meeting at Fritchley, near Derbyshire, England.

12—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "The Work of John the Baptizer."

12—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: Howard G. Platt, "Some Early Friends and What They Wrote."

12—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Elwood Cronk, "A City Which Hath Foundations."

12—Green Street Monthly Meeting, 45 West School House Lane, Philadelphia, Conference Class, 10 a.m.: film, "All the Way Home," by the Philadelphia Commission on Human Relations; Lary B. Groth of the Commission, moderator.

12—At Wilton Meeting, Conn. Meeting for worship, 11 a.m.; about 1:30 p.m., Melvin Patterson, Quaker member of the Tuscarora Indian Nation and newspaper reporter, "The Great Need for Reconciliation among the Tuscarora People." Bring a picnic lunch.

18—Western Quarterly Meeting at London Grove, Pa. Worship and Ministry, 9 a.m.; meeting for worship, 10 a.m.; corporation meeting, 11 a.m.; at 1:30 p.m., panel discussion on religious education, with Agnes Coggeshall as moderator. Topic, "The Forward Look." Lunch will be served.

19—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "The Influence of John on Christian Faith."

19—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: E. Sculley Bradley, "Quaker Thought and American Literature."

19—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

19—Address at Shrewsbury, N. J., Meeting House, 3 p.m., the Meeting's annual Peace Day: William Huntington, mate of the *Golden Rule*. Meeting for worship, 11 a.m.

25—New York-Westbury Quarterly Meeting at the Flushing, N. Y., Meeting House, 137-16 Northern Boulevard, near Main Street. Business meeting for Ministry and Counsel, 10 a.m.; meeting for worship and business, 10:30 a.m. Anna and Howard Brinton will speak further on the same topic of the two past Quarterly Meetings, "The Holy Spirit and the Meeting for Worship." Please bring your box luncheon.

25—Chester Quarterly Meeting at Providence, Pa., 3:30 p.m.



## MEETING ADVERTISEMENTS

## ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

## ARKANSAS

**LITTLE ROCK**—Meeting for worship, 9:30 a.m. Education Building, Pulaski Heights Christian Church, 4724 Hillcrest; Robert L. Wixom, Clerk, 25 Point of Woods Dr.; MO 6-9248.

## CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

## CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

## DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

## FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

## ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

## INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

## IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

**CEDAR FALLS**—524 Seerley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

## MARYLAND

**SANDY SPRING**—Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk; Robert H. Miller, Jr.; telephone Spring 4-5805.

## MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

## MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

## NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

## NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

## NEW YORK

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

## OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2895.

## OKLAHOMA

**STILLWATER**—Meeting for worship, 11 a.m., 417 South Lincoln Street; telephone FRontier 2-5713.

## PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

## TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

## UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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*Further information may be had by writing to:*

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Box 350, George School, Bucks County, Pennsylvania



# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

OCTOBER 18, 1958

NUMBER 37

## IN THIS ISSUE

*OUR world never has known a sense of oneness, and there are few world citizens, those rare individuals who think globally instead of locally. Boundaries that divide are tragically tall, like the Chinese wall, suggesting to the outside that our one-tent heaven is big enough for ourselves. India isn't alone in her exclusive temples over whose doors is written, "Not allowed: Low Castes and Dogs."*

—ROY O. McCLAIN,  
*This Way, Please*  
(The Fleming H. Revell Company)

### The Indispensable Ingredients of Fearlessness

. . . . . *by Dorothy Hutchinson*

### Atoms for Peace—or War?

. . . . . *by Kathleen Lonsdale*

### Letter from Turkey

. . . . . *by William L. Nute, Jr.*

### Indiana Yearly Meeting

. . . . . *by Elizabeth W. Chandler*

*Book Survey*

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, OCTOBER 18, 1958

VOL. 4—No. 37

## Editorial Comments

### Pope Pius

THE death of the late Pope Pius comes at a moment when the exponent of any creed inevitably finds himself faced with major problems that touch upon the core of his message. It was Pope Pius' burden to have to carry all his life the weight of grave international tensions and actual conflicts. How to work for reconciliation, how to assist in avoiding clashes, and how to exhort the nations toward developing a long-range view of peace—these were some of his concerns. Wars between nations with large Catholic groups were family rifts to him. Now his church has displayed a proud pageant in honoring him and preparing to choose a successor. It also lists impressive statistics. It is an *ecclesia triumphans*, although by its own teachings it is meant to be primarily an *ecclesia militans*, a fighting church.

Pope Pius' personal integrity and ascetic way of life are beyond reproach. We cannot approve of the most spectacular features of his church and the pontiff's own position because we consider them contrary to the spirit of the gospel. As Friends we deplore that Pope Pius never rose above the traditional exhortations for peace, sincere as they were meant to be. Like the leaders in Protestantism at large, he missed his chance for historic greatness by not giving the atomic age an uncompromising Christian morality. The tragic perversion has occurred that a good deal of the testimony for peace now reaches millions of people through Communist propaganda, a tool knowingly wielded for its own double purpose.

We still hope that the Church at large will rise above the standing temptation of guarding itself as a sealed empire, an *ecclesia triumphans*. The hearts of the anxious millions are crying out daily for a Christian witness for peace that calls for an *ecclesia militans*.

### Deliberate Speed in the South

The Supreme Court's expectation that our schools must integrate with "all deliberate speed" has been deplored as vague and indeterminate. Opponents to integration welcome this phrase as a weapon with which to fight integration on many levels, as though "deliberate speed" meant deliberate evasion. Historians know what procrastination can do to constitutional rights. After

the revolution in 1789 it took the French a hundred years to secularize their schools, fighting all the while a guerilla war against the forces of the Vatican. The unwillingness of certain leaders in the South to recognize the mandate of our Constitution and thus imbue the term "deliberate speed" with a sense of imperative and honest urgency demonstrates a taste for anarchy which may yet cost them dear. Fellowship with the irresponsible can only beget more trouble. He who lies down with the dogs rises with fleas.

Anarchy also rules in the actual teaching situation. Will students really benefit from hastily organized TV programs which assemble young whites and Negroes to an invisible presence and, paradoxically, integrate them in a listening fellowship? How long will students, parents, and the churches tolerate an academic vacuum?

There is also an invisible but nonetheless real world community of keenly attentive spectators, not to speak of the Communists. The white man operating at home with all "deliberate speed" by abusing his democratic freedoms is, indeed, a pathetic figure. Yet he will not be able to bar progress, although he can delay it seriously. In the present struggle he inevitably nourishes among young and old a spirit of determination that is the father of victory.

### In Brief

The 0.9 per cent increase in United States church membership during the first half of this year was for the first time lower after World War II than the population increase, which amounted to 1.7 per cent.

Last year the number of American Indians pursuing studies beyond high school rose to more than 3,800, an increase of over 65 per cent in three years.

The Paris newspaper *Le Figaro* established a jury consisting of two Frenchmen, two Germans, two Englishmen, two Italians, and one each from Belgium, the Netherlands, and Luxembourg to select the thirty greatest Europeans. The result was as follows: Eight were French; seven, Italian; six, German; five, English; and four came from the Benelux countries. The following seven were nominated as the greatest Europeans: Beethoven, Dante, Descartes, Goethe, Newton, Pascal, and Shakespeare.

## *The Indispensable Ingredients of Fearlessness*

By DOROTHY HUTCHINSON

OUR human capacity for memory and anticipation increases our susceptibility to fear. We live perpetually between the remembered pain of yesterday and the dreaded uncertainty of tomorrow. Our fears are further multiplied by the fact that we feel not only the physical pains from which animals cringe but also the spiritual pangs of frustration, failure, loneliness, and condemnation by our fellow men; and we therefore fear all of these.

Ours, moreover, is pre-eminently the Age of Fear, for man has added to all his other fears the fear of the atomic energy which he himself has released. If there should happen to be any future generations of mankind, they will look back at us in amazement—not that we were afraid, but that we remained so long the inactive prisoners of this man-created fear, accepting it apathetically or fatalistically.

As Christians it is important that we remind ourselves that fear is not just a misfortune. Fear is a sin rebuked by Jesus. He called worriers "men of little faith." And he asked men terrified for their very lives, "Why are you afraid? Have you no faith?" Faith says, "Though I walk through the valley of the shadow of death, I shall fear no evil, for Thou art with me." The fruits of fear, moreover, are the ugliest sins, hate, greed, and violence; while the fruits of faith are the lovely virtues of love, generosity, and gentleness.

We Friends share with all of Christendom the faith that goodness is at the core of the universe: the good news (gospel) of God's good will toward men. The correlative faith that goodness is also at the core of man is more distinctively Quaker, our belief that all men, being created in God's image, have the capacity for goodness and for responding to goodness.

We do not deny that there is also evil in man. Nazi surgeons ruthlessly experimenting on innocent children, ostensibly civilized nations subjecting all humanity to unknown dangers from radioactive fallout show the depths to which men can sink. But we Friends still persist in staking everything on our faith that man's capacity for good can be evoked and that only this can overcome the evil in him.

This faith in the seed of goodness at the core of man makes possible universal love for one's fellow men; for

love, in the Christian sense, is imaginative identification of oneself with all men. Because all of us have this same seed—this same basic spiritual nature—I can, by the exercise of my imagination, enter into any man's experience and feel his feelings with him. This is an exercise which I often practice in bus or subway, picking out the most cruel, stupid, or degenerate face and trying to imagine possible circumstances which might have changed its owner from the innocent baby he undoubtedly once was into the tragic wreck he now appears to be. If I can develop his imaginary life story in such a way that I feel pleasantly surprised that he looks as decent as he does and if I find myself spontaneously smiling at him, I consider my spiritual exercise a success.

Certain characteristics of modern life make it more imperative than ever that we develop vivid imaginations. Because we no longer have direct contact with many of the victims of war and exploitation, it is far too easy to remain unmoved. The soldier used to meet his adversary in hand-to-hand combat. He had to see the suffering he inflicted. The modern bombardier simply releases the bomb at a certain time and place. He does not see the people he incinerates. I am told, in fact, that the fires thus kindled look rather pretty from the air! The slave-owner must have seen his slaves toiling in the hot field. We shall never see the Central American banana pickers whose exploitation gives us our cheap bananas. Herod's soldiers had to wrench from the arms of grief-stricken mothers the babies they killed. We can't even identify the little corpses after our bomb tests—our twentieth-century Slaughter of the Innocents. The mother whose child dies of leukemia cannot say, "Radiation from your bomb tests killed my child." For many children die of leukemia even if there were no bomb test. The additional ones whose leukemia is caused by the tests are only "statistics" and are called by the experts "statistically insignificant." How desperately we need to jolt our imaginations by asking ourselves how many children could justifiably be lined up and shot in order to test the efficiency of a new machine gun!

Conscious effort is required to develop our imaginations, especially to achieve imaginative identification with both parties in conflict situations. In the present inter-racial conflict I must, on behalf of the Negroes, feel the pain of discrimination which I have never suffered, and I must, on behalf of the whites, feel prejudices and fears which I never shared or have long ago outgrown. Won't such imaginative identification with both sides blur my

Dorothy Hutchinson gave the above address in a more expanded form on June 30, 1958, at the closing session of Friends General Conference, Cape May, N. J. A member of Abington Meeting, Pa., she is fittingly described on the program as a "world traveler and peace worker."



value judgment? Won't I begin to wonder whose side I should be on? No, for justice will not cease to be justice. But I will enter the struggle for justice using methods which do violence to no one, knowing that I serve both sides equally, since injustice harms those who inflict it as much as those on whom it is inflicted.

In combating the present race toward war, I must feel compassion for war's victims and also compassion for those who prepare to wage war. I must feel the agonies of terror, mutilation, and bereavement. And yet



Photo: Byron Morehouse

*Dorothy Hutchinson of Abington Meeting, Pa., who spoke at Friends General Conference, Cape May, N. J., on June 30, 1958*

I must feel with the militarist his frantic desire to defend real values by a method for which he sees no alternative. This need not shake my conviction that war is always and unalterably wrong, but it will enable me better to speak to my fellow men, not forcing all my pacifist convictions on them, but presenting them with the possibilities of justice under world law as a reasonable alternative to world anarchy; disarmament and the legal settlement of international disputes instead of the violence which they deplore and fear as much as I.

John Woolman, the model for spiritual sensitivity, had a further suggestion for developing Christian imagination, a suggestion which we modern Quakers usually prefer to ignore. He urges us to avoid superfluous comforts or possessions, and conversely, he himself deliberately shared the actual sufferings of the wretched—the slave, the Indian, the sailor. He did this not because he had any of the ascetic's zeal for self-torture but because he found his sensitiveness to the needs of the unfortunate was increased as he dispensed with the superfluities which set him apart from the common lot of man and "embraced every opportunity of being inwardly acquainted with the hardships and difficulties of my fellow creatures."

Imaginative identification with the miserable is the

love which has begotten the social concerns so characteristic of Friends. When I feel with those who suffer as a result of social immorality, I inevitably become aware that unless I personally try to stop social immorality, I am a party to it. It is the lack of this sense of personal responsibility in high places and in low that endangers America and the very survival of our democracy more than they can be endangered by either war or communism. When the complexities of the political and economic order cause citizens to lose their sense of personal responsibility for their own acts or for their government's acts done in their name, democracy is doomed, and one of the bases of Christianity is undermined as well.

One might expect that a Christian sense of personal responsibility would inspire me always to do what I understand as God's will for me. Why do I not always say, "Here am I, Lord. Send me"? Instead, I summon various rationalizations to my rescue. I have high ideals which are bound to get compromised as soon as I try to put them into action. So I am tempted to keep them pure by doing nothing. I am afraid that if I get busy doing things, I shall make some mistakes. And I always do! So I am tempted to avoid mistakes by doing nothing. But I often do the evil that my employer or my government, to whom surely I owe loyalty, expect of me. I often do the evil that I see other good people doing. Who am I to criticize? I don't always interfere with the evils that I clearly see because I know more influential people who could do the job more effectively than I. Whenever I feel that I may be ineffective, I usually do nothing. I am afraid, but I don't call it that. I just don't want to compromise, or make mistakes, or make trouble, or set my judgment above that of better men than I, or meddle into things over which I may have no influence anyhow.

Fearlessness takes practice. We delude ourselves when we fancy that we could be heroes, if the crisis were really great and the issues really clear-cut. Those who have had no practice being "fools for Christ" seldom rise to the occasion when heroes for Christ are needed. In a group making even so slight a sacrifice as that of fasting for a few days while waiting upon the Atomic Energy Commission, I found that every one of the participants had been gradually prepared to undertake this by having taken lonely and unpopular stands before.

So you had better start by heeding the very next small notion of the Spirit. Resist the very next instance of racial discrimination that you encounter. Refuse to sell to your government or your employer that next little piece of your soul which they demand. Join with others whom men call visionaries because they offer to a frightened world the vision of an international organization capable of preventing war. Participate in the meeting

for worship Friends from all over the country plan to hold in Washington to pray for guidance in bringing to an end H-bomb tests. Just once stand up and step out of the prison of atomic fears, economic fears, and fear of nonconformity. Having stood up, perhaps you can never again crouch low enough to get back into your prison.

Now you have all but one of what I think are the essential ingredients of a fearless life. Having by faith dared to believe in the essential goodness of man and to stake everything upon it, you have tried to identify yourself with all men and have, therefore, become gloriously maladjusted to the world as it is. You have accepted your personal responsibility for changing it and have started to practice fearlessness. Now you must add fullness of faith in God—namely, confidently leaving the unpredictable results of your acts to Him.

With this sense of cosmic companionship, "Abraham, by faith, went out not knowing whither he went." Thus

"Stephen, a man full of faith," accepted death. By his death he deprived his early fellow Christians of his services, which were many, and greatly increased their persecution by their enemies. His death at the time seemed worse than ineffective. He could not know that this increased persecution, which scattered his fellow Christians far and wide, would most effectively spread the gospel of Jesus. Nor could he know that Paul, the greatest of the apostles, would be the child of his martyrdom.

To die or to live without being sure of one's effectiveness is what puts the faith in faithfulness. And "to be faithful to the Lord, and content with His will concerning me, is a most necessary and useful lesson for me to be learning; looking less at the effects of my labor, than at the pure motion and reality of the concern, as it arises from heavenly love."

For "faith is the substance of things hoped for, the evidence of things not seen."

## Atoms for Peace — or War?

By KATHLEEN LONSDALE

I HAVE just left the Second International Conference on the Peaceful Uses of Atomic Energy, held at Geneva, Switzerland, from September 1 through 13, 1958. This I attended not simply in my capacity as a scientist, but as an accredited observer on behalf of the Friends World Committee for Consultation. Naturally I tried to concentrate my attention on those aspects of the subject likely to be of greatest interest to Friends: the significance of atomic energy in relation to the raising of standards of living in technically underdeveloped countries; its use in agriculture and medical practice; the hazards to mankind as a whole and to workers in the industry in particular involved in the good use of this new and not altogether understood tool; the extent to which secrecy was in fact being lifted; and the hope of future cooperation between both experts and governments.

The Conference was an enormous affair; one thousand representatives of the press, radio, and other information services were expected in addition to the delegates, and

We are grateful to Kathleen Lonsdale for this report from Geneva. She is widely known to Friends and the general public as one of England's most outstanding scientists. Continuously and courageously she has taken a pacifist stand in public discussions of peace and the right use of atomic energy. Her book *Is Peace Possible?* (Penguin Special S166; 65 cents) indicates her position. She is a member of Uxbridge Meeting, England.

In 1945 Kathleen Lonsdale became the first woman to be elected a Fellow of the Royal Society, and in 1956 she was made a Dame of the British Empire. She is a member of the faculty of the University of London.

this in itself distinguished it from an ordinary international scientific conference, although in many other respects it was similar to smaller meetings of scientists that I have attended from time to time in various parts of the world. The gentlemen of the press are not particularly interested in physics, chemistry, mathematics, zoology, botany, or geology; they are interested in atoms because atoms are news. And atoms are news partly because the average man or woman is afraid of them, or afraid of what may be done with them. I am myself. Here is a tool. Even as a tool it is dangerous if handled carelessly or ignorantly, and it must be treated with respect. As a weapon it may be suicidal.

It is this duality that has led to a good deal of confusion in men's minds. It is well-known that the major purpose of some of the nuclear power reactors that have been built in the U.S.A., the U.S.S.R., and the U.K. has been not the production of useful thermal or electrical power but the accumulation and stockpiling of a by-product, plutonium, which is used for making nuclear weapons. Now a fourth country, France, has a power reactor at Marcoule, which is also a center for plutonium production. Would it not be better to cry a halt to the whole business before it has gathered such momentum that we are all rushing down the slippery slope to mutual and self-destruction?

Again, radiation can be used to diagnose and to treat cancer. Yet it will also apparently cause cancer. It can



kill plants. But it can also give new and improved varieties of plants. Radioactive springs have attracted so many invalids throughout the centuries that spas have been built around them. Yet the dangers attendant on the discharge of radioactive wastes into even deep sea waters were most seriously discussed at this Conference.

I think we have to recognize that we live in a world of tensions and contradictions. The ambulance or fire engine that hurries to save life may also destroy it in a road accident if sufficient care is not taken. Even if we personally are careful drivers, we know that there will in fact be a considerable loss of life on the roads due to motor traffic every day. The water that we use to drink, to wash in, or for a wide variety of healing and industrial purposes is death to many an unwary child or unfortunate mariner. I don't know whether Sunday schools still sing, "Oh, hear us when we cry to Thee / For those in peril on the sea," but I am still very conscious of the perils of the sky, as well as of the advantages of being able to travel quickly from continent to continent by airplane. James pointed out that with our tongues we bless God and curse man. And even fire, which we use for warmth, for cooking, and for healing, we now also make into bombs of hideous cruelty. Atoms are not alone in having good and bad uses, in being useful in some circumstances and harmful in others, in combining immense potentialities with frightening hazards.

In making right use of all the wonderful possibilities of the world around us, good intentions are not enough. We must have knowledge, we have to acquire skill and experience, and we have to exercise judgment. Certainly atomic energy has come to stay. An outstanding feature of the Conference was a small exhibit by the newly formed International Atomic Energy Agency, showing the location all over the world of high-productivity uranium mines, of nuclear reactors, and of schools for the training of scientists and technologists in this new field. By the end of the century quite a considerable percentage of the world's power will come from nuclear power stations. Even now there are enough in full working order or under construction to prove that the Baruch Plan, which envisaged the international ownership of all mines and the placing of power reactors not just in accordance with need but in accordance with strategic interests, is as dead as a doornail.

Plutonium has found new uses. It need no longer be assumed that those nations that have centers of plutonium production are necessarily intending to enter for the nuclear arms race, although they may be. Those countries that have uranium supplies of their own (and there are not many, it seems, who haven't) prefer to mine and refine it, even although it may cost more than im-

ported uranium, in order that they may do exactly what they themselves decide to do with it, and not be dictated to even by the most benevolent of great powers.

I think the lesson that has to be learnt, especially by the richer nations, is that we are entering a phase in the world's history where internationalism means real universality and genuine cooperation and not a different and more responsible form of imperialism, where the United Nations is essentially a Friends World Committee for Consultation and not an exclusive Club for Good Boys and Girls; and where the principle of trusting man and setting a good example is better than "trusting God and keeping one's powder dry."

That great nation, the People's Republic of China, was not represented at this U.N.-organized Conference. When shall we learn a little elementary psychology or some plain common sense?

### American Quakerism Explained

THE driveway into the English Quaker conference center, Charney Manor, in Charney Bassett, Berkshire, is lined on the right by a rarely seen fence of iron and barbed wire, and on the left by a typically well-groomed lawn and interestingly shaped yew trees. Stretching beyond the iron fence is the flat farm country that is characteristic of this part of the Thames Valley, with its autumn fields of stubble and bales of straw. The view past the yew trees, on the other hand, is of Charney Manor, an attractive group of old and new buildings used by English Friends for conferences, committee meetings, and as a guest house.

The Berks and Oxon Quarterly Meeting Ministry and Extension Committee was responsible for an all-day gathering at Charney on September 20, 1958, for the purpose of questioning five American Friends on the organizational structure and the current trends of thought of Friends in the United States and for sharing views on problems of ministry and oversight. The American Friends present were Glenn A. Reece, General Secretary of the Five Years Meeting, Lawrence McK. Miller, Jr., General Secretary of Friends General Conference, Edwin B. Bronner of Philadelphia Yearly Meeting, Thomas R. Bodine of New England Yearly Meeting, and Mary Hoxie Jones, also of Philadelphia Yearly Meeting. Using a map prepared by Michael Stevens, which showed the geographical boundaries of the American Yearly Meetings, these Friends explained the varieties of Quakerism in the States, commented on the efforts at reunion, and discussed the programs of religious education in local Meetings.

The gathering was one of profitable fellowship between English and American Friends. The clerk of the Committee, Edward H. Milligan, summarized the meeting in this manner: "But what is fundamental and perhaps more important than organizational unity is the spread of fellowship and the sense that we are one people, one particular family of the children of God. It is as we get to know one another as persons that we reach through to this real unity which does not ignore but

seeks to transcend differences, and it is primarily at a personal level that American and English Friends can learn from one another."

Three of the five American Friends visited for a week with families within Berks and Oxon Quarterly Meeting. All five were on their way to the Seventh Meeting of the Friends World Committee for Consultation in Bad Pyrmont, Germany.

LAWRENCE MCK. MILLER, JR.

### Letter from Turkey

HE'S not the first ruler to be buried up there, you know," remarked Professor Guterbock, gesturing through our picture window to where Kemal Atatürk's mausoleum glowed in its soft floodlights half a mile away. "When the foundations were being dug, some royal Phrygian tombs were discovered on the same hill-top, and the finds are over in the museum now."

Our guest, an old friend as well as an outstanding Hittitologist, had been giving us a fascinating private seminar in archaeology all evening. His remark about the mausoleum epitomizes the constant link between the present and the ancient past, which is so rich a part of living here. Sometime I'd like to do a piece for you about what the tomb means for this country and for Ankara, over which it broods like the Palladium, a living presence rather than a dead memorial.

Our spring and summer have been rich in archaeology. Last year we visited the Hittite capital of Boghazköy, unfortunately not while Hans Guterbock was there, and this past April we turned our car westward on a ten-day swing of a thousand miles and forty centuries.

At Kütahya we were courteously shown through the same pottery workshop which had made the ornamental tiles for the mosque in Washington, D. C. It is always fascinating to watch things of beauty being made, and this town has for three or four centuries been the center for a distinctively Turkish ceramic art.

Next day we came unexpectedly upon the impressive ruin of Aizane, first a pagan temple and then a Byzantine bishopric; the vast vault under the nave was a reminder

that the temples once served also as banks. And as sunset tinted the snow peaks beyond, we came to where twenty levels of habitation, the most recent being Byzantine and too *parvenu* to be noticed, were crosssectioned by the archaeologist's trenches at Beycesultan. Here the Arzawans, western rivals of the Hittites, dominating the headwaters of the Maeander River, whose name has passed into our language, had erected about 1900 B.C. a palace with such modern conveniences as under-the-floor heating. Architectural similarities indicate that more than a century before the legendary labyrinth of Minoan Crete these Asiatics may have furnished a model for the fearsome structure known to us through Greek eyes in the legends of Daedalus, Ariadne, Theseus, and the Minotaur. Frantic to see all we could before dusk settled over the quiet valley, we scurried to and fro between the ash-layers that recorded sack and conquest; the bones of long-forgotten citizens; the fragments of pottery that had once held the daily nourishment of ordinary humans and, being broken, had perhaps by them been mourned; the shrine that, twenty-five centuries before Christ, some human hands had fashioned as they reached out toward the divine.

At the silted mouth of that same Maeander we later saw where Priene's still traceable foundations marked one of the earliest cities to be built according to a comprehensive plan, explored the temple of Didyma, wandered among the Greek, Roman, and Christian relics of Ephesus, and in the tranquil green and gold of the Ionian spring glimpsed why this particular landscape and climate had once cradled the incredible richness and variety of Greek civilization.

Then, turning inland again, we saw at Pergamum the magnificent amphitheater and the healing temple of Asclepius, and finally the stately, graceful tombs and shrines of the early Ottoman sultans at Brusa, where those hardy and devout conquerors had made their capital in the century before they took Constantinople from the last of the Byzantines.

What fascinates me about all this is the chain of

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*HOW did the Master heal? One thing at least we may note, he healed folk that they might work, not that they might rest. He was a firm believer in what we now call "occupational therapy"; the paralytic was bidden to roll up his mat and carry it home, the cleansed leper was sent on an errand with a message to deliver, the demoniac of Gadara was given a task of evangelism. Even the lame man at the Beautiful Gate, cured by Peter and John in their Master's name, was constrained to dance and sing, and that—or its equivalent—is obligatory upon us all. The joy of our Lord's healing must break forth from us, express it how we will; he has put a new song into our mouth and we must go through the rest of our life walking and leaping and praising God.*

—GEOFFREY HOYLAND



ordinary living humanity that leads us from the growing fabrics of today's existence back and back into an at length unknown antiquity. There stands the tomb of modern Turkey's creator on its once-Phrygian hilltop, now the shrine of patriotism and the scene of passionate rallies about Cyprus. Is there a symbol in the fact that our lovely view of it is about to be obstructed by a new apartment house across the street? It is certainly a symptom of very modern events indeed that a stay is being put on this threat to our private landscape by the freezing of bank credits. On a visit to Greece a few years ago I got an impression that the ancient ruin was something of a national symbol; in Turkey today a similar badge is the unfinished building, and so it probably will remain while we battle with inflation. But inflation, too, is something the ancients knew about, as their clipped coins in our museums remind us.

*September, 1958*

WILLIAM L. NUTE, JR.

## Indiana Yearly Meeting

*August 21 to 24, 1958*

THE grounds of the Friends Meeting House in Waynesville, Ohio, presented an attractive appearance on August 21 as individuals and families gathered for the 138th session of Indiana Yearly Meeting, Friends General Conference. A large tent furnished by Seth E. Furnas for the use of the Junior Yearly Meeting stood near the meeting house, and scattered here and there were the tents of families who enjoy camping.

The London epistle was read, and then the Clerk, Rita E. Rogers of Pendleton, Indiana, read "Meditations of a Yearly Meeting Clerk" by Francis Hole, Clerk of Illinois Yearly Meeting, which appeared in the FRIENDS JOURNAL last year. Often the opening session is not very well attended, but this year almost all the representatives were there and quite a large group of other Friends, including our guests, Ruth Summerlott of Green Pastures Quarterly Meeting, Bernard Clausen of Friends General Conference, and four fraternal delegates from Wilmington Yearly Meeting, Wilmington, Ohio. A letter from Wilmington Yearly Meeting was read, which asked that the attempt be made to hold some joint sessions of our two Yearly Meetings in 1960. Warm interest in this proposal was evident, and the Executive Committee will report a recommendation at our next Yearly Meeting.

As the sessions proceeded, epistles were read from various Meetings, and a summary of all the epistles emphasized our common concerns. Other guests were welcomed from time to time, and we were especially glad to have a considerable number from the Cincinnati Meetings.

The reading of the Queries raised questions as to our sensitivity in applying these Queries to ourselves and to our Meetings; they also challenged us to provide in our Meetings more meaningful activities for our children. Much uneasiness of spirit was expressed over the restrictions imposed by our State Department on the visit to Southwestern Ohio of the

three Russian young people sponsored by the Young Friends organization.

There was much interest in the concern addressed to four Yearly Meetings in this area by Green Pastures Quarterly Meeting, asking for the appointment of a Continuing Committee on Greater Unity, which will "examine the present organization of the Society of Friends in this area and suggest means by which we can all more effectively work together toward our common goals." Ruth Summerlott spoke to this concern, and later six Friends were appointed to this committee.

The Advancement Committee reported activity in inter-visitation, in attendance at the Cape May Conference, in Junior Yearly Meeting, and in representation at the United Nations and the Disarmament Conferences. They look forward next year to increased emphasis on the family-centered Yearly Meeting and to the development of a program, in cooperation with other Friends, that will better serve the interests of pre-high school, high school, and college-age young people. To help them achieve these goals, membership on the executive committee of the Advancement Committee was increased, and Byron Branson was made a member with the special charge of developing a program for the Yearly Meeting young people. All the Monthly Meetings were urged to explore the possibilities of again employing a Field Secretary.

The concern of Miami Monthly Meeting's Advancement Committee to have a Junior Yearly Meeting resulted in a most effective program. Bernard Clausen was here to help us, and with Wilberta Eastman as chairman, assisted by Kay Hollister, Wilhelmina Branson, Alberta Hoak and daughters, and others, the children staged a play, made money for their project, "Wells for India," and discussed their theme "Why We Do What We Do."

The Peace and Service report told of activity in favor of disarmament, in opposition to nuclear testing, in the promotion of peace education, in international student seminars, in the entertainment of foreign students, and in local community work aimed at the improvement of conditions. Next year its members look forward to assisting Maria Schnaitman in bringing to the attention of other groups of Friends the valuable experience in international living being carried out at the Pestalozzi Children's Village in Switzerland. A most valued service of this Committee this year was the bringing to our Yearly Meeting of the tape recordings of all the lectures at the Cape May Conference.

The presence of James and Alice Walker, Matt and Mary Thompson, Robert Eddy, Wilmer Cooper, and Clarence Pickett added greatly to the interest of the reports of the Friends World Committee, the American Friends Service Committee, the Friends Committee on National Legislation, and the Friends General Conference. Interest was expressed in the meeting of the World Committee, to which Esther Furnas and Clarence Rogers were named as representatives. Discussion of the General Conference report centered on the problem of larger quarters for the children and young people, and the possibilities of holding the conference in the Midwest. There

is great reluctance to give up Cape May but also a willingness to consider the advantages of a Midwest location.

The discussion sessions held following the afternoon business sessions were most profitable, and the attendance was evidence of the interest in such topics as "Advancement Concerns," "A Constructive Policy in the Middle East," and "A Peace Program for This Area."

Our invited speakers, Bernard Clausen, Eric Curtis, T. Canby Jones, Arthur Morgan, and Clarence Pickett made outstanding contributions to our Meeting. We were impressed with the importance of attitude, "the set of the sail," as a determining force in any life; with faith as courage in spite of circumstances; with the strong character and personality of George Fox and the vitality of his message; and with an analysis of how a small and divided group such as ours has had an effect beyond the power of numbers and has made its testimony in widely differing ways.

In spite of this very full program, there was time for relaxation and fellowship, and an outstanding occasion was our breakfast at Fort Ancient State Park on Saturday morning. With a record attendance, appetites stimulated by the chilly morning air, and plenty of good food, we had a most enjoyable time, and after a short devotional period we were back in good time for the business of the day.

As our Yearly Meeting drew to a close on Sunday, we felt a deep sense of gratitude for the privilege we had had of worshipping and searching together and a deep desire that the experience would help each and every one of us to live our faith more fully in the coming year.

ELIZABETH W. CHANDLER

## Germany Yearly Meeting

**A**BOUT 150 Germans and perhaps 30 foreign Friends came together in the Quaker Meeting House in Bad Pyrmont for the 1958 Germany Yearly Meeting, August 1 to 5.

We came together in a troubled time. The political sky seems much more cloudy and stormy now than a year ago; tensions exist in the Arab countries and in the Eastern European countries. We were directly involved, as many of our Friends from the German Democratic Republic did not, in spite of long and patient and frequent talking, get permission to enter the German Federal Republic (West Germany), among them Marie Pleissner, chairman of the Yearly Meeting Executive Committee, and Brigitte Schleusener, Yearly Meeting Secretary in the East Berlin Yearly Meeting office. Other Friends were first refused permission two or three times, and then on August 2, after Yearly Meeting had already started, they were suddenly told they could travel.

Probably many of us who came to Pyrmont this year were anxious, nervous, tired, perhaps a little discouraged. All that is happening in the world weighed on us a little.

Our central theme for the past year and for this Yearly Meeting was "Ways Leading into Silence; Works Out of Silence—in the Needs of Our Time." The needs of our time were certainly with us, always in the background, and we are

a little helpless still, feeling our inadequacy, reminding ourselves, as Emil Fuchs did repeatedly, that we are a part of all that causes these needs, that we are caught in the guilt, that we must not seek the fault elsewhere but must see it in ourselves as well as in our brothers, and first in ourselves.

Yearly Meeting evening for the people of Pyrmont and the surrounding area made this thought of Emil Fuchs even more clear. Max Born, the physicist, Fritz Katz, the doctor, and several other German and foreign Friends spoke in the overflowing meeting house on "Questions of Nuclear Energy—Questions for All Mankind."

On Sunday morning Margarethe Lachmund delivered the Richard Cary Lecture for this year on "Inner Peace and the Necessary Restlessness." Margarethe Lachmund reminded us that though man in our time is no longer securely rooted, he does not have to fall into infinity, losing himself completely; he can float and feel himself suspended by the creative power that fills and pulses through the universe. It is this power that must become the center of our lives, the "lost center" that our modern art tries to show and regain, the center that is found in the *religio*, the attachment to, the contact with an infinite spiritual power that at the same time is close to us as a person can be close to us. In the Christian experience man feels himself addressed by this power, by God, God being a person, and man can address God, the addressed being again a person.

This sense of, as Jesus expressed it, being in God and God being in man, of complete oneness with the basic values, the foundation of existence, is emphasized by modern psychologists as the foundation of the right and healthy relationship of man to himself and to other men. Man loses in all his relationships the sense of proportion when he loses his center, his *religio*. When Jesus cured people, he often said to them, "Thy faith has helped thee—thy faith has made thee whole," knowing that in a life lived in faith all relationships become whole.

Finding inner peace is not a goal in itself. We must never think that having found it, we can stop there. This would lead to smugness, to egotism, to a conscience asleep, not open to the needs of our time.

Out of this inner peace we must come to a new kind of restlessness, not nervous restlessness without orientation or direction, but the restlessness that comes from the being in God, the inner peace driving us to action, to doing the Father's will.

As examples of men whose lives were orientated by the inner peace that drove them to action, Margarethe cited St. Francis of Assisi, John Woolman, Elizabeth Fry, Heinrich Pestalozzi, Friedrich Bodelschwingh, Mahatma Gandhi, Pierre Cérésole, Michael Scott, Abbé Pierre, Kagawa, and Albert Schweitzer.

I heard an English Friend who had been to many Germany Yearly Meetings in the past say in a conversation that it was the best Meeting he had attended. During those five days together we experienced something of inner peace. In our many differences of political and religious and social thinking we felt that though all differences should and do remain and are not hid, we are yet basically united in what is essential,



and this love and understanding help us find ways to each other.

For the most part, inner silence and peace were found, and perhaps a beginning of the restlessness that leads to doing the Father's will. The future must show whether we can reach out a little more after being strengthened.

Germany Yearly Meeting appointed a new clerk after Gerhard Schwersenky relinquished this position. We were all sorry to see him leave and grateful for this service in past years. The new clerk is a relatively young Friend, 30 years old, living in southern Germany, Heinz Schneider.

Before Yearly Meeting a group of about 50 Friends met in Pymont for a study group on "Tolerance toward Other Faiths and Firmness in Our Own Religious Position." After Yearly Meeting, also in Pymont, a group of 12 to 18 Young Friends (not all could stay the whole time), including two friends from the Bruderhof in Germany, spent a week's vacation together. They shared their experiences and thinking on the topic "The Revolutionary Message of Jesus to His Time—What Does It Mean to Us Today?"

LOTTELORE ROLOFF

## Friends and Their Friends

Gordon T. Bowles, according to the Washington, D. C., *Friends Newsletter*, was awarded the Order of the Rising Sun by the Emperor of Japan in recognition of his work in the fields of anthropology and international relations. He has served over six years on the faculty of the University of Tokyo, where he created and headed the department of anthropology. He has also served as comanaging director, with his wife, Jane Bowles, of the International House in Tokyo.

Man-made diamonds produced from graphite under conditions of great secrecy in the laboratories of the General Electric Company in Schenectady, N. Y., contain up to three per cent nickel, reported Kathleen Lonsdale to a session of the British Association for the Advancement of Science in late August. The identification of the nickel, possibly one of the elements used to "seed" the stones, was made by X-ray photographs and other methods. Kathleen Lonsdale said she was "merely curious" about the process. A member of the research team at General Electric, which first made artificial diamonds in 1955 and now produces a million carats of industrial diamonds a year, confirmed Kathleen Lonsdale's findings but declined to say more because of government orders on secrecy.

"The Hiroshima Peace Center Associates," says the October *Newsletter* of Flushing, N. Y., Monthly Meeting, "under the leadership of Norman Cousins, which administered the Hiroshima Maidens program, is engaged in a new program to bring to America Japanese surgeons for advanced training in plastic surgery, so that the program started with the Hiroshima Maidens can be continued in Japan." The doctors would repair the mutilated bodies of victims of the Hiroshima and Nagasaki bombings.

Dr. Samuel D. Marble, president of Wilmington College since 1947, resigned September 19 to accept the post of president of a yet-in-the-planning-stages university in Michigan.

The task of planning a new university in northeastern Michigan will become the young president's new post. The new institution will be located equidistant from the three cities of Saginaw, Midland, and Bay City, Mich. The financial resources for the new school will come primarily from the state of Michigan and the three municipal areas which represent a population of approximately one-third of a million people.

A 640-acre campus is now in the process of being purchased as the site of the new school. A sum of \$8,000,000 has been appropriated for the initial capital development; current resources of a million dollars a year are presently available. It is expected that the new institution will open in the fall of 1961.

A Philadelphia Friends group has urged President Eisenhower to make every effort to obtain a cease-fire in the Quemoy and Matsu Islands, and to begin a review of United States policy towards China. The statement, which was made by the Friends Peace Committee of Philadelphia Yearly Meeting through its Chairman, J. Barton Harrison, recommended a five-point program of action. The letter contains also a reference to Mainland China, which says:

We believe that the People's Republic of China is a fact—a fact whose form and expression are not likely to be changed by external pressure. Therefore we believe that the United States should accept the People's Republic of China as the government in fact controlling Mainland China and should begin to deal with Mainland China in a realistic way at the diplomatic level.

Alfred and Georgia Conard, Joy and Debbie, reports the June issue of the *Newsletter* of Ann Arbor Meeting, Mich., after travel and conference in Europe, will spend the year at Istanbul, Turkey, where Alfred will teach at the University. He is on a Ford Foundation grant.

Three Friends, Rudolf and Annot Jacobi and their daughter, Stella, members of Westbury Monthly Meeting, L. I., N. Y., are exhibiting their art work at the Vera Lazuk Gallery, Cold Spring Harbor, N. Y., during the month of October. On display are Rudolf Jacobi's portrait of Pablo Casals, Stella Jacobi's sculptures, most of which are in wood, and Annot Jacobi's paintings.

The Publishing House of Lothar Weller, Frankfurt am Main, Germany, announces the publication of a volume dedicated to the memory of Alfons Paquet, German Friend and well-known writer, who lost his life during the last war. Prominent personalities in public life and literature have contributed to the book. Among them are President Theodor Heuss, Hermann Hesse, and Albert Schweitzer.

Earle Reynolds, arrested last July for sailing his yacht *Phoenix* into the Pacific bomb-testing area, was sentenced on September 26 to six months in prison and 18 months on probation. Sentence was imposed by U.S. Judge J. Frank McLaughlin after he rejected a plea for a new trial, made by Reynolds' attorney, Joseph Rauh, Jr., of Washington, D. C.

Pending the appeal, Reynolds' bail of \$500 will be continued. The *Phoenix*, manned by Reynolds' son, Ted, his wife, Barbara, and Niichi Mikami, Japanese crewman, is on its way from Kwajalein Naval Base back to Honolulu. Earle Reynolds was the only crew member arrested when the *Phoenix* was halted by a Coast Guard cutter 65 miles inside the bomb-testing area.

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Friends will find a complete story of "Earle Reynolds and His Phoenix" in the editorial by Norman Cousins in the *Saturday Review* for October 11, 1958. This informative and moving account is written by one who sees clearly the moral implications of nuclear testing, which contaminates atmosphere, land, water, milk, and food, and leaves detectable quantities of radioactive strontium in the bones of children. It is noteworthy that Mr. Rauh, Dr. Reynolds' attorney, is questioning "the legality of the AEC order closing off hundreds of thousands of miles of open ocean for any purpose."

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George L. Houghton of Salem Park, Clarksboro, N. J., a member of Media Monthly Meeting, Pa., has been selected by the Council of the American Institute of Chemical Engineers as recipient of the Junior Award for 1958, along with A. B. Metzner and R. D. Vaughn, for research on non-Newtonian heat transfer. Presentation of the certificate and plaque will be made at the annual meeting of the AICE in Cincinnati in December.

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Gilbert Barnhart, a member of Cambridge Meeting, Mass., has been appointed chief of the Division of Research Grants and Demonstrations in the Office of Vocational Rehabilitation in the Department of Health, Education, and Welfare, Washington, D. C.

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Eight citizens active in foreign affairs have urged President Eisenhower to seek a "reasonable settlement" of the Quemoy-Matsu issue. The appeal was made in a telegram to the President signed, in their individual capacities, by former Senator Herbert H. Lehman; Walter Millis, writer and military analyst; Erich Fromm, psychologist and philosopher; Brig. Gen. Hugh B. Hester (U.S. Army, retired); Jay Orear, nuclear physicist; Clarence E. Pickett, Secretary Emeritus, American Friends Service Committee; Charles C. Price, head of the Department of Chemistry, University of Pennsylvania; and David Riesman, sociologist and writer. The text of the telegram is as follows: "Appreciative of your efforts to avoid war in Quemoy-Matsu we wish to state our conviction that this would be Chiang's war and that the security and prestige of the United States would be far more imperiled by our involvement in a military defense of the islands than by a reasonable settlement including their evacuation."

The American Friends Service Committee has announced that it will send 15,000 pounds of emergency clothing and blankets to Tokyo for victims of the recent Typhoon Ida disaster.

The shipment, which will go from Philadelphia, San Francisco, and Los Angeles ports, is in response to a cable from Esther B. Rhoads, field director in Japan for the Friends Committee.

Lewis M. Hoskins, Executive Secretary of the Friends Service Committee, said that funds are needed to meet the costs of shipment of the goods to Japan. The Committee, he said, had already planned to send in the next year 50,000 pounds of clothing and other material aids to Japan, some of which is stocked to meet disaster needs.

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Herman Silberman, a member of the Cambridge, Mass., Meeting, was appointed by the Belgian-American Educational Foundation to serve as one of the judges at the International Competition for String Quartets held at Liège, Belgium, September 6 to 12. A violinist in the Boston Symphony Orchestra, he was similarly honored in 1952 and 1955.

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The Friends Committee on Legislation in Southern California is looking for an Executive Secretary to fill the position which will be left vacant by the resignation of Catherine Cory. It is hoped that a Friend with administrative and organizational skills will be available for this work. A job description is available for interested persons. Address inquiries to Ernest von Seggern, Chairman, Friends Committee on Legislation, 122 North Hudson Avenue, Pasadena, Calif.

### *Seminar for Quaker Teachers*

On the three days following Thanksgiving, Quaker teachers will meet to examine the special insights they bring to their work and ways in which these insights can be applied in the classroom. Are the spiritual and moral insights which have guided Quaker educators for several hundred years still adequate to meet the challenges of today and tomorrow? How adequately have we, as teachers, understood and applied these insights? Are we clear as to the goals set for education by various groups in our national community? Are these goals in conflict with each other or with our own goals as Christian educators? What are the major problems of the public and private schools today? Are we preparing our children adequately for effective citizenship and leadership in tomorrow's society? Are we doing our best to meet the needs and the challenge of each child?

The Washington Friends Seminar Program has scheduled a Seminar for Quaker Teachers on Friday, Saturday, and Sunday of Thanksgiving weekend, November 28, 29, and 30, in Washington, D. C., to provide occasion for individuals teaching in public schools and in Friends schools at elementary and secondary levels to meet and study and discuss together.

There will be talks by prominent educators and Quaker leaders, panels led by qualified specialists, and work group sessions stimulated by challenging speakers and discussion leaders on such subjects as "Quaker Insights and Teaching for a Nuclear Era," "The Teacher and His Relationship to Govern-



ment," "Today's Children and Tomorrow's World," and "Translating Quaker Testimonies into Classroom Practices." Dr. Kenneth Boulding has accepted an invitation to deliver a keynote address. Dr. Rachel Davis DuBois will lead a group conversation to introduce a new tool for improving personal interaction and understanding in the classroom. Dr. William Hollister of the National Institute for Mental Health will deal with "The Nation's Mental Health and Our Schools."

Each Meeting and Friends Church has been asked to sponsor one or two teachers. Several Meetings and schools have already availed themselves of this opportunity to recognize the contribution made by teachers to the Society and to the community. A limited number of applications from individual Friends will be accepted. Any Meeting, Church, or teacher who is interested should make application to Washington Friends Seminar Program, 104 "C" Street, N.E., Washington, D. C.

## Letter to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

As a Friend and citizen I want honest people to govern us and lead us in world affairs. Of a Quaker politician I expect evidence in his public life of Quakerism's simplicity, brotherhood, integrity, and harmony. Vice President Richard Nixon displayed childish hostility when he recently struck out against the State Department official who revealed that mail was overwhelmingly opposed to our Quemoy and Formosa policies. He angrily rejects public opinion and influence in our policy. Does this jibe with our concept of democracy? I understand exactly the opposite. From all I've been taught, each citizen is important and is not to be considered just an X on the ballot, a source of taxes, or a cog in the military machine.

Does Richard Nixon show his Quakerism? How does his life as a leader demonstrate to the world, to the rest of America, and to us Friends what a Quaker politician amounts to?

Moorestown, N. J.

DOROTHY C. KELLER

## BIRTHS

JOHNS—On September 28, to Walter R., Jr., and Josephine Weil Johns of Media, Pa., members of Newtown Square, Pa., and New York (Fifteenth Street) Meetings, a son, DAVID JANNEY JOHNS. He is the sixth grandchild of Eleanor Janney Johns of Providence Meeting, Media, Pa.

WEEKS—On August 7, at Urbana, Illinois, to Francis and Dorothy Weeks, their seventh daughter, JANET CHRISTINE WEEKS. The family are all members of Urbana-Champaign Meeting, Illinois.

## DEATH

### *Esther Foulke Sharples*

Baltimore Monthly Meeting of Friends, Stony Run, is greatly saddened by the passing of one of its most beloved members, Esther Foulke Sharples, who died on October 2, 1958. She was born in Gwynedd, Pa., and married Henry R. Sharples, formerly of West Chester, Pa., and came to Baltimore in 1901. Soon after their marriage Esther became a teacher in the Meeting's First-day School and later served on practically every key committee of Stony Run Monthly Meeting and was the Clerk of Baltimore Yearly Meeting, Stony Run, for 14 years. Her advice and counsel were sought by old and young.

Esther was an active member of the Baltimore Branch of the Women's International League for Peace and Freedom, serving her 15th year as Treasurer of that organization.

In addition to her husband, Esther is survived by a daughter, Mrs. Walter Carroll Pusey of Springfield, Pa.; by a son, Thomas P. Sharples of Marion, Ind., four grandchildren and one great-grandchild. Three sisters, Lydia Foulke Taylor of Larchmont, N. Y., and Helen and Eliza Foulke of Ventnor, N. J., also survive.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### OCTOBER

19—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "The Influence of John on Christian Faith."

19—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: E. Sculley Bradley, "Quaker Thought and American Literature."

19—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

19—Memorial service for Margaret Ashmead Lester (née Garrigues) at Radnor Meeting, Ithan, Pa., 2 p.m. Friends are requested to send no flowers, but gifts to her memory may be made to the Radnor First-day School or to the Countryside Gardeners, two interests in which Margaret Lester had deep concern. Communications may be addressed to Esther Magee, 1 Rodney Road, Radnor, Pa., regarding the First-day School memorial, and to Mrs. P. L. Davidson, Dodds Lane, Ardmore, Pa., regarding the Countryside Gardeners.

19—Address at Shrewsbury, N. J., Meeting House, 3 p.m., the Meeting's annual Peace Day: William Huntington, mate of the *Golden Rule*. Meeting for worship, 11 a.m.

25—New York-Westbury Quarterly Meeting at the Flushing, N. Y., Meeting House, 137-16 Northern Boulevard, near Main Street. Business meeting for Ministry and Counsel, 10 a.m.; meeting for worship and business, 10:30 a.m. Anna and Howard Brinton will speak further on the same topic of the two past Quarterly Meetings, "The Holy Spirit and the Meeting for Worship." Please bring your box luncheon.

25—Chester Quarterly Meeting at Providence, Pa., 3:30 p.m.

26—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "Nicodemus; Jesus' Attitude toward the Law."

26—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: E. Sculley Bradley, "Quaker Thought and American Literature."

26—Creative Arts Night at Gwynedd Meeting, Pa., beginning at 5 p.m. Supper, 6 p.m. (bring your own box supper). Wilbert Braxton will show his pictures and speak on his trip to Russia this summer, and Gus Martin will show his slides of the Brussels World Fair.

27—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Julia Lee Rubel will be the leader. Bring a box lunch; beverage provided. All welcome.

29—Tea in honor of Ryumei Yamano of Japan Yearly Meeting, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, 4 to 5:30 p.m. All welcome.

30 to November 2—Sweden Yearly Meeting at Stockholm, Sweden. Clerk, Elsa Cedergren.

31—Meeting of the Prison Committee, New York Yearly Meeting, at the Meeting House, 221 East 15th Street, New York City, 7:30 p.m. Sol Rubin of the National Probation and Parole Association and author of *Crime and Juvenile Delinquency, A Rational Approach to Penal Problems*, recently published, is to be present. All welcome.



## MEETING ADVERTISEMENTS

## ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

## ARKANSAS

**LITTLE ROCK**—Meeting for worship, 9:30 a.m. Education Building, Pulaski Heights Christian Church, 4724 Hillcrest; Robert L. Wixom, Clerk, 25 Point of Woods Dr.; MO 6-9248.

## CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

## CONNECTICUT

**NEWTOWN**—Meeting and First-day school, 11 a.m., Hawley School.

## DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

## FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

## HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

## INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

## IOWA

**CEDAR FALLS**—524 Seerley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

## MARYLAND

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

## MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

## MICHIGAN

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone Townsend 5-4036.

## MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

## NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

## NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

## OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

## PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

## PUERTO RICO

**SAN JUAN**—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

## TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

## UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

OCTOBER 25, 1958

NUMBER 38

*I*T'S wiser being good  
than bad;  
It's safer being meek than  
fierce;  
It's fitter being sane than mad.  
My own hope is, a sun will  
pierce  
The thickest cloud earth ever  
stretched;  
That, after Last, returns the  
First,  
Though a wide compass round  
be fetched;  
That what began best, can't  
end worst,  
Nor what God blessed once,  
prove accurst.

—ROBERT BROWNING

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# FRIENDS JOURNAL

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## Editorial Comments

### *Where Is God?*

A GROUP of Jewish rabbis met at the home of their revered old teacher to discuss the question, "Where does God reside?" After hours of debate they confessed disagreement, asking also their master's opinion. His reply expressed the belief that God is wherever we let Him enter.

Most laymen are confused by the multiplicity of theological definitions, but few will reject this wise and helpful reply about God's omnipresence in human affairs. The thinking of our time revolves with renewed eagerness around the problem of God's nature. We heard someone offer the arresting definition that God is "a process," a statement indicating continued creation but also one too impersonal to satisfy. From Salvador Dali, painter of bizarre dreams, comes unexpectedly a message by way of his new and famous painting "The Sacrament of the Last Supper." The figure of his creator is youthful, suggesting unbroken strength, or eternal life, in contrast to the traditional portrayal of God as an old man. Dali emphasized what is to come rather than what has been.

Helpful as such hints are, our most impatient question revolves around man's relationship to God. God, the revealer of all values; the lawgiver, whose laws unfold soundlessly; the maker, who is "anti-chance" and must rule and transform our hearts; the governor, whose laws imply the negative results of our disobedience—these aspects of God's nature are the subject of our unceasing search. Gregory Vlastos, Canadian theologian, calls our attention to the peculiar interrelationship of the positive and the negative. There are only laws of health but not of sickness. The laws of logic reveal nonsense or self-contradiction. The law of love implies the fate of those who reject it. It is God who "runs things," not an anti-God or devil. And believing in Him means accepting the truth that the fortunes of the world and of our hearts do not depend on us. There is too much human effort in our search for peace of mind and soul, too much ostentatious denial that God's laws keep on unfolding soundlessly. We keep the signs "Private" or "Do Not Enter" on too many of our doors, although we know that God will be wherever we permit Him to enter. We seem

certain that the doors of the Kremlin are closed to Him. What about certain doors in Washington? Or Little Rock? Or Rome? Or Philadelphia? We are, indeed, jealous doorkeepers. We should listen again to the old rabbi who reminds us that God is wherever we let Him enter.

### *Russian Strategy Is Different*

As in so many other areas, some of the fundamental concepts of Russian planning are based on propositions entirely different from those of the United States. Russian military magazines dealing with future war strategy make it clear how firmly the Soviets reject our belief that no side can win in a future atomic war. The Soviets are convinced they will win and conquer vast geographic areas and their populations for communism. In contrast to the apocalyptic thinking of the West, the Russians believe that future wars will again demand the enormous armies which they are now training for an atomic as well as a conventional war. America has become accustomed to think in Hiroshima terms, and our military authorities still consider an atomic attack decisive. Now that Russia also has atomic weapons, she goes beyond such thinking and prepares herself to exploit her natural superiority in unlimited land forces. Russia's potential losses in an atomic war are likely to compare with her initial losses in the last war, the extent of which few Americans realize. In a short time, Russia lost 40 per cent of her population, 40 per cent of her grain production, 60 per cent of her steel, coal, and aluminum production, and 95 per cent of certain other industrial potentials. Initially, the Soviet army lost four million dead and wounded, and total losses of military and civilians amounted to 20 million. The Russians are ready to think again in terms of such vast losses. We cannot imagine survival in such a holocaust, but the Soviets are in no wise obsessed by our fixed notion that the next war would be exclusively an atomic war. They count on a prolonged struggle with conventional weapons. They are convinced they will win it.

All this does not need to imply that they are anxious to start a war. They know better than we what tragic sacrifices any war demands. But their readiness to bring

these sacrifices must not be overlooked by our political and military leadership. We would face an opponent as hardy, reckless, and persistent as any. These facts ought to strengthen the many other considerations that make it imperative for our political leadership and for organized world opinion to secure peace.

## Christian Faith

By LYMAN W. B. JACKMAN

A PERSON has supreme confidence and trust in the object of his faith. The worthiness of that object determines the character of him who chooses it and gives it his allegiance.

The test by which all world religions, including Christianity with its hundreds of divisions, are rightly judged is this: Do they by the faith which they inspire build nobility of character, purity of heart, and righteousness in communal life? By that standard they must be judged, by the moral and spiritual life nurtured within the soul, and not by the philosophical doctrines, creeds, and dogmas professed by the lips.

Christian faith is life-moulding confidence in the paternal care and love of God, as revealed by Jesus Christ. This faith includes the assurance that what God in His infinite wisdom knows to be best will be experienced by those who put their trust in Him. It also impels life-accord with the divine plan and a working with God in carrying out His purposes in and through His human agents. Faith that bears the Christian name must evidence Christian character as its outflow, resulting from divine-human cooperation. It relies on Jesus' promise that they who seek first the Kingdom of God and His righteousness will have all things essential to the fullness of life added unto them.

Faith is made the keystone of successful living, linking man to God in closest soul-cooperation in all of life's enterprises. It results in a spiritual union through which man's innate potential powers are supplemented by divine assistance. This help from God is made available to every person, enabling him to rise from his "low-vaulted past" and fill the place which the Creator intends for him.

Faith is the starting point of this process, for it is reliance on the infinite justice, wisdom, and love of God. "God is love," and without a life-controlling reliance on the love and care of God, the chain binding man to God is weak and easily broken by adversity. "Without faith it

is impossible to please God," and so without faith it is impossible for man to rise to his divinely intended stature. Since God is the source of life, it stands to reason that His creation, man, can attain to his true destiny by living in harmonious accord with the plan of his Creator. Deviation from that plan, however small, records proportionate defects in man and hence failure by just that much in his register of success. The natural result of true faith is loyal accord with all that works to the attainment of the divine end of human life, and life-devoted opposition to all that militates against that attainment in individual lives and in human society.

In Jesus Christ God gave to the world His supreme demonstration of the effect on a human life of divine cooperation accepted in its fullness. By such acceptance Jesus was enabled to perform his life-saving mission and to become the personification of what God intends man to be. He experienced that faith in God which resulted in God's being able to reveal in him the divine power functioning through a fully devoted human life. The world was shown in the person of the Master what could happen when God and man worked in complete accord.

Jesus, recognizing the divine power working through him, called others to share in his experience by following him in the spirit and the life. So certain was he of his harmonious union with the Father and of his divine mission that he declared, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." "I am the way, and the truth, and the life."

Jesus' mission was to blaze man's way to God by the path of faith with the help which the Father makes available to all; to make possible obedience to the divine commands to love God with all one's heart, mind, soul, and strength, and one's neighbor as one's self. This, Jesus declared, meets God's requirements and assures eternal life. Jesus himself walked this simple but life-inclusive way and called to others, "Follow me." Christianity does not consist in holding to certain theological dogmas *about* Jesus but in patterning lives after his life. He did not summon men to understand him but to follow him.

In all human lives are spheres of activity where faith in God's cooperation demonstrates its practical worth as an uplifting and often transforming force. Faith that has no fruition in assisting men to rise to a higher plane of moral and spiritual life is useless; as James said, it "is dead." Faith in our Heavenly Father's infinite wisdom and love, as demonstrated by Jesus, is the prerequisite to highest human attainment. It is the open door into men's lives by which God enters and takes control for their highest good.



## Meditation in Meeting

LET us thank God for the new life He gives us with every breath we draw—new strength, new courage, new understanding, especially new understanding. And let us return this new life freely and joyfully, even as it has been given us.

Only that way can we let God through to do His work among us, to be our leader, as we so often say He is. Only that way can the spiritual osmosis constantly taking place among us—in the Society of Friends, in our community, in this nation, in the troubled world—be of the quality that allows God fully to use us for His own ends.

As things are, there are blocks in the spiritual flow between us. We need constantly to examine ourselves to discover them. We need to examine not so much our actions, because most of the time we behave in a socially acceptable fashion, as our motives, our feelings. When we recognize these for what they really are, often we find to our dismay that we are feeling anger, resentment, bitterness. We find often that we are motivated by devious feelings of pride, by the imagined necessity to “save” ourselves. We go still deeper, and we see how much fear and guilt rule our lives.

Surely as children of God we should not feel this way. But in all honesty, now that we have examined ourselves, we must admit that this is the way we often *do* feel. Should we then scold ourselves? Should we then force back these less than splendid feelings and attempt to replace them with something closer to the ideal? No. That way lies only more trouble.

Instead, let us face our feelings, live with them, understand them, examine *why* we feel as we do. But let us not try to *force* a change in ourselves, to overreach our spiritual capacity before we are ready for it. In time, with constant, honest attention and with God's help, with the new life He gives us daily, hourly, momentarily, we do change. Old resentments, sudden angers drop away. One day we find we no longer feel the old way. We feel new, reborn, full of love.

And as the deep well within us fills with this true and genuine emotion, this real love, the overflow runs out to all around us. “All creation has a new smell!” Community between us and others is no armed truce; it really exists. Problems of relationship resolve more easily—at home, at business, in social and in professional life.

And now God can work through us; now He can use us. Conflict is not altogether excluded. Conflict and tension are the stuff of life. But conflict is resolvable. Live and let live is possible.

There is apparently no limit to the area in which this law is operable, once we start letting it have effect. This, perhaps, is the way we can truly pray, “Thy will be done on earth.”

HELEN BUCKLER

## Letter from Turkey

HARDLY had Murad II been laid to rest in 1451 before his son Mehmed II set about his life's ambition to take Constantinople, and as part of the siege he caused to be built the fortress of Rumeli Hisar, commanding the Bosphorus some six miles above the city. Watching the workmen who for three years have labored to restore its huge towers and their connecting walls, I have often pictured the ruthless, driving personality of the conqueror as he hurried them to completion in only three months.

Built not for beauty but for grim war, to my knowledge they have never actually known assault, and later, like the Tower of London, became a prison. Scant view indeed of freedom the prisoners must have had from their near-windowless walls! Now for generations all those grim connotations have weathered off them, and with a lion's tawny grace they lie upon their green hillside above the blue water, the grey stone accented by dark cypresses. I can remember when the enclosure contained ordinary dwelling houses of dark timber and red tiles, in which ordinary people lived in the casual disorder of an unpretentious suburb.

Now the houses have been cleared, the hillside has been terraced into an outdoor theater, the crumbling masonry has been restored and protected, and one of the three towers has an elevator to a rooftop casino. Everything is neat and green and prettified. There is a ticket window at the gate, and no longer does the old ruin have a lived-in look, or the short-cutting commuter leap down its pathway to the ferry.

I have mixed feelings about all this. I am glad, of course, that what was slowly crumbling has been protected. But if a new charm has been provided, certainly the old charm is gone.

I love history for its romance and its humanness, but also for its illumination of the present, which is a three-dimensional cross section of a four-dimensional reality. The reality, after all, is still building and continually presenting us with forced options. If we do not make the history of Rumeli Hisar, it will make itself. “New occasions teach new duties.” Is there any reason why what has been a fortress, a prison, and a homely residential area should not become a pleasure garden for a new generation? Probably not, but I cannot help mourning it all the same.

And as I scurry at the heels of our archaeologists, digging up ancient sites that will never be the same again, I often wonder what we are doing for far-future students of the past. Will they, discovering Hittite pottery in the ruins of our museums, draw false conclusions about the pre-Christian invention of reinforced concrete? Within living memory, archaeological methods have been refined to the point where we shudder at the ham-handed approach of our predecessors to material which can never again be studied *in situ*. These are very amateurish reflections, and I should hasten to express my admiration for the painstaking, systematic way in which field archaeologists, whom I have watched, sift through endless amounts of drudgery to produce the positive finds which so delight us.

However that may be, future archaeologists may wonder whether it was a war or an earthquake which hit Turkey in our time, such is the devastation being wrought by road building and development projects in Istanbul and Ankara. Housing is difficult. Of the three women who alternately work for us, two have over their heads the threat of destruction of their homes, and the third is being evicted by the doubling of the rent for a tiny hovel. Prices are going up, for the lira, which had been officially 2.8 to the dollar as against a black market rate of 15 and up, was in August officially devalued in effect to 9.0 as part of the negotiation for some vast new foreign credits. These in turn are expected, in time, to relieve some of the most serious shortages in consumer goods, especially in medicines and in spare parts for cars and farm machinery. Our mission hospital struggles from hand to mouth for a few bottles of penicillin. Aspirin is unobtainable at any drug store. In vain I toured a dozen shops in search of new spark plugs or lamp bulbs for my car. Air and railway fares have roughly doubled, and gasoline is up by half.

The transformation of Rumeli Hisar mirrors the restlessness for change and progress which has begun to affect the ancient, static rural society in which the vast majority of the population dwell. People whose consumer demands had been modest and unchanging are begin-

ning to want more and more for themselves. Vegetable fat, for example, which used to be exportable as an exchange-earning commodity, is now being eaten at home as part of a higher living standard. But while the demand from the voting population is for consumer goods, the economic need is for capital development. The really crucial question for Turkey in this generation, therefore, is whether the long-range economic need for development can be met in the face of consumer demands without slipping back into completely repressive totalitarianism. People in the West who believe, and would like others to believe, that democracy and capitalism go hand in hand should be concerned lest Turkey be forced to exchange the one for the other for lack of farsighted foreign investment. And as private citizens they may well ask themselves whether this kind of investment should be left entirely to governments.

September, 1958

WILLIAM L. NUTE, JR.

## Adolescence

By ANN DIMMOCK

The weary tide has crept home,  
and the mother shore line  
flings about it her protecting arms  
and bids it rest.  
Secure and sheltered,  
telling of mysterious, far, deep waters,  
it soon falls asleep.

Adventure calls.

The sleeping tide feels the strong pull  
and tug of forces far away;  
the new, the strange, the adventurous Unknown  
sounds its trumpet cry.

The tide awakes,  
slips heedless from the sheltering  
boundary.  
The understanding shore  
in patience  
waits.

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*WHEN John Wilhelm Rowntree was threatened with serious eye trouble, one of the best physicians was consulted. He could hold out no hope of improvement, or even of the arrestment of the evil, and John went out from the consultation into the street under the doom of coming and irreparable blindness. He stood by some railings for a few moments to collect himself, and suddenly felt the love of God wrap him about as though a visible presence enfolded him, and a joy filled him such as he had never known before. Instead of retreating before this insidious foe and leaving human wrongs to right themselves, as men would readily have excused him for doing, he only sought the more continually to fit himself for efficient service for God and his fellows, during every day which might yet be given him.—JOSHUA ROWNTREE*



## *The Peace Testimony in Philadelphia Yearly Meeting*

**W**HAT is the relation of Friends testimonies to the Quaker faith? Can one join a Friends Meeting without understanding what the testimonies are or what they demand of a member? Is ministry adequate if it never deals specifically with the testimonies but only in generalities about them?

These questions, especially as related to the peace testimony, seem important to the Philadelphia Yearly Meeting Peace Committee. Our concern arose in part from the apparent reluctance of Friends to discuss the peace testimony in specific terms during the 1957 sessions of Yearly Meeting. The Peace Committee therefore, early in 1958, sent letters of inquiry to the Overseers and the Meetings on Worship and Ministry in each of the 93 Monthly Meetings of Philadelphia Yearly Meeting.

The Overseers were asked: "What inquiry, if any, is made of applicants for membership about their understanding of the peace testimony? Do you feel, in your Meeting, that some inquiry is pertinent to the discussion with applicants? While we recognize that some Friends are not pacifists, we wonder if some people are being accepted into membership without facing the implications of this central testimony."

The letter to the Meetings on Worship and Ministry asked: "Did you seriously discuss the peace testimony at any of your Meetings in 1957? What are you doing to develop the peace testimony with members and attenders of all ages?"

Two-thirds of the Meetings have replied, and on the basis of these replies we should like to make some preliminary observations about the status of the peace testimony in this Yearly Meeting.

Only a handful of the Committees of Overseers question applicants for membership on their attitude toward the peace testimony. All of the testimonies are treated as a whole, with no special weight being given to any one of them. One Meeting replied, "The applicant must measure up to the over-all concept of our queries or tenets," but this reply did not state how inquiry is made nor what yardsticks of measurement are found useful. Another said, "We must bear in mind that the Society of Friends is not a pacifist body but a religious Society, and we must often take in new members from where they are, with the . . . expectation that . . . they will accept this challenge and be willing to face this issue personally." Almost every answer said, or implied, something like this: We would be glad to accept a person into membership even though he is not now a pacifist, but would seriously question the acceptance of a person who is actually unsympathetic to the peace testimony.

According to these answers, then, most Meetings expect prospective members to be sympathetic to the peace testimony, or at least not unsympathetic. They also expect their members to grow from sympathy with the peace testimony to acceptance of it.

Few Meetings, however, say this explicitly to applicants—or, one suspects, to themselves. Many people probably join Friends Meetings without ever being aware that this feeling exists. The question remains, therefore: Do we expect Friends to accept the testimony, to tolerate it, or just to ignore it? We are glad to report that some Overseers thanked the Peace Committee for the letter and said that the peace testimony would be more in their minds in the future.

The answers received from the Meetings on Worship and Ministry are more difficult to interpret. Most of them were rather indefinite, some seemed a little evasive, and many were frankly puzzled that such questions should be addressed to them. Only two or three had discussed the peace testimony in their committee meetings. One said, "We feel its discussion is the function of the Monthly Meeting rather than of our group." A few did say they felt a responsibility not only for peace but for other testimonies. "The Committee on Worship and Ministry feels a responsibility for all the testimonies and tries to make its contribution of general character to support and implement efforts of other committees."

Most answers showed awareness of the peace activities in the Monthly Meetings; in some cases the report of the local Peace Committee was sent in lieu of answer. Again and again the answer came, "We refer all matters of this kind to the Meeting's Peace Committee." This seemed somewhat ironic to us, for we feel that the function of the local Peace Committee, like that of the Yearly Meeting Peace Committee, is to keep all Friends sensitive to the testimony as well as to be a means for its corporate expression.

The Friends Peace Committee is aware that we presented a real problem to the Meetings on Worship and Ministry, one that they had not thought through, and one to which few can give an immediate or easy or final answer.

Following are some other comments: "The peace testimony and pacifism are 'fruits' of faith, knowledge, and commitment, and until a group has these attributes, their attempts to teach or express a testimony will not be effective or sincere in the least." This same Meeting cited a number of commendable peace activities in the Monthly Meeting and stated, "We feel that these projects are more effective than abstract discussion or preachings." Another

response was: "Our ministry . . . generally appeals to the inner spiritual graces, the leadings of the spirit, which are the source from which testimonies arise." One Meeting said, "We approve of these questions, which we find difficult to answer," and another, "We were reawakened to our responsibility for the spiritual growth and development of our young people; your letter . . . has given us something concrete to work on as a Committee."

The Peace Committee is firmly convinced that the peace testimony is so basic to Quaker faith that it cannot be divorced from the activities of these two important groups of the Monthly Meetings, nor indeed from any activity of the Meetings. We do not believe in a compartmentalized religion. To be vital, ministry must be local and specific enough to deal with people where they are, sometimes to uplift, sometimes to reprove. If Overseers feel they cannot set a standard for the Meeting, they must look to Ministry and Worship to develop the faith and beliefs that result in acceptable activities. If the Meeting on Ministry and Worship depends on the Overseers, who, then, is to speak to the condition of birth-right members? If neither enunciates clearly enough to be understood, or both decline to raise questions that might be troublesome, and Friends can thus hold comfortably to any side of any testimony, then Quakerism has lost its power.

We hope that these Committees and other Friends will continue to consider carefully the role of all the testimonies. Are they not a necessary part of our faith rather than fringe activities?

LYMAN W. RILEY

## Friends World Committee Meets in Germany

**M**ORE than one hundred Yearly Meeting representatives from 19 countries came together for the Seventh Session of the Friends World Committee for Consultation in Bad Pyrmont, Germany, in late September.

The first days were spent considering the subject "Sharing Our Faith," while the second portion of the six-day period was spent considering "The Contribution of the Quaker Faith to the Healing of the Divided World." We met in four worship-fellowship groups and in a similar number of discussion groups. There were one or more plenary sessions daily and in addition several business sessions.

Although the general program provided for five sessions per day, one afternoon was reserved for a visit to nearby historic Friedensthal, where 25 Quaker families lived for approximately the first three-quarters of the nineteenth century. They were unwelcome in the neighborhood because of nonpayment of tithes and their unwillingness to bear arms. Ultimately they moved away.

In speaking of evangelism, it was pointed out that our religious experience is enhanced by sharing with others, and

we have no right to withhold from others that which is precious to us. We need to remember, however, that sharing means to receive as well as to give. God speaks to others as well as to ourselves. The emphasis has often been on preaching, which is important, but we should witness through service as well, building up the whole man. Humility is essential, and we should be utterly convinced of that of which we speak. It is the life we live that counts most of all, and every member should be a witness for the way of Christ.

On the subject of joining the ecumenical movement, there was a difference of opinion. Many of those present felt that Friends should join both the World Council and the National Council of Churches and make our contribution. Others were not sure, and it was evident that geographical location was a factor. Where there is a state church, Friends might hesitate to join for fear it would cut them off from some nonchurch seekers. By joining do we line up against the Roman Catholic Church? Can we join a group which fails to take an unequivocal stand against war? Still others object to subscribing to the basis of membership, which seems very close to a creed. There may be danger in making a creed of avoiding creeds. Finally, Christianity should be inclusive, and the ecumenical movement excludes certain groups. The Friends World Committee General Secretary was requested to ask member Yearly Meetings to report their experience with ecumenical bodies to the next session of the Committee three years hence.

In the consideration of relationships with other faiths, we were admonished to love all men, both Christian and non-Christian, and to acknowledge the revelation of truth from whatever tradition. Association with non-Christian faiths may give fresh perspective and enrich our own faith.

In considering the divided world, attention was called to the fast moving changes which surround us. "In a very short space of time distance has been annihilated, universal communication made possible, the established orderings of society challenged, mankind's economic interdependence realized, and human aspirations raised everywhere. We hardly have time to prepare ourselves and our children for the breakneck pace of history in the coming decades." The West does not seem to realize the sweep of these changes. Are Friends sufficiently farsighted and flexible to help necessary changes to evolve in peaceful and helpful ways, ways that will bring healing and order out of the present chaos?

The subject of race relations claimed attention both by special addresses and in discussion. Dealing with minority groups wherever found is of primary importance, and Friends should be sensitive to anything which separates man from his brother.

In considering the relation of East and West, the Committee was aided in its thinking by the contributions of two Friends from Germany's East Zone. We could not agree with all they said, but perhaps we in the West are too tender toward our own position. "It is so easy to see other people as they are and ourselves as we would like to be." We must speak truth in love and receive truth in love.

Chattel slavery, which still exists in some parts of the world,



is much on the minds of Friends, and British Friends are currently investigating the matter. Means of controlling the slave traffic are being sought.

Our time together was so limited that we felt we had scarcely scratched the surface of the various issues which claimed attention. We did, however, find a direction in which our thoughts should be traveling—namely, that all that we do should be directed into the channel of universal love.

Our association in the worship-fellowship groups was most helpful. There was a real desire to dig deep ourselves, and both to receive and to give as we were led. There is need for more travel in the ministry, and Friends should be sensitive and obedient to their spiritual leadings. "Deep speaks to deep in the hearts of upright men."

On the organizational side, a number of matters received attention. Herbert M. Hadley, whose service has been much appreciated, was reappointed for the ensuing three years as General Secretary. The Central Office is to remain in Birmingham, England. Deep appreciation was expressed for the leadership of Errol T. Elliott as Chairman during the past six years, and Elsa Cedergren of Sweden was appointed as the new Chairman for the Committee. The resignation of Dorothy Gilbert Thorne as Chairman of Publications was accepted with warm appreciation for her services. Her successor is Mary Hoxie Jones.

The Committee is very appreciative of the invitation from East Africa Yearly Meeting to hold the next triennial session in Kenya in 1961. The invitation was accepted as another joyous prospect of sharing. The subject of a Fourth World Conference of Friends was discussed, and the year 1967 proposed. The matter is to have the attention of the Interim Committee. The location for such a conference has not been selected.

JAMES F. WALKER

## Books

**A TIME TO SPEAK.** By MICHAEL SCOTT. Doubleday and Company, New York, 1958. 358 pages. \$4.50

Americans will best remember the day in 1949 when Michael Scott, clergyman of the Church of England, achieved a hearing at the United Nations as the emissary of some hitherto forgotten peoples of Southwest Africa, to plead against the annexation of their League Mandate by the Union of South Africa. Why, one asked, should anyone care so much? The answer is here; what is not in this modest autobiography is the official tribute voted by forty of the then sixty members of the United Nations in 1952 for Michael Scott's efforts in a struggle not yet resolved in 1958.

His question, "Where was the truth to be found—in life and beauty and creation, or in the denial of life, in disease, corruption, and death?" is one which must trouble all thoughtful men. But Scott chose to wrestle with it from childhood, where he encountered it raw in the slums of his father's parish. "Why must this person suffer in this way? What and who are responsible?" The question was always in personal terms: the lovely mother and child destroyed in the blitz, the beings

blind and misshapen in the leper colony, the fellow-prisoner humiliated in a South African jail, the human flotsam of a shanty town, the African leader seeking access to the British government and the U.N. He has lived among them, shared their poverty, their joy, their anguish. He has made his life a battle for them.

He finds the evil not in the slums but in the suburbs of the righteous and respectable who allow such things to be and, willy-nilly, fatten on them. He sought the answer to his question in the church, in communism, in the inevitable war, and found all disillusioning in varying degrees. At times only his personal interpretation of the teachings of Jesus kept him from total despair in his conflict with the *status quo*. The Gandhian principle of nonviolent action is his final discovery, and one which he sees as offering the only Christlike method of dealing with the intense dilemmas of a nuclear age.

The Africa Bureau, which he founded in London to help British Africans, has made him almost "respectable," I am told, as the times begin to catch up with him. The emphasis in these pages is not on success, however, but on the unending *trying* for results which will not be achieved in our lifetime: peace, brotherhood, the dignity of all men everywhere. It is an effort costly in frustration, demanding patient research and skillful stratagem, a course difficult wisely to pursue.

Michael Scott does not pretend always to have been wise, but what a strength of compassion and conviction is here! What a doughty and magnificent record it is! Friends should find stimulus to their own thought and action in this excellent book.

WINIFRED F. COURTNEY

**JOURNEY INTO LIGHT.** By CHARLES A. WELLS. Between the Lines Press, New York, 1958. 142 pages. \$2.50

The author, a birthright member of the Society of Friends, is fearful like so much of mankind that "some confused solitary figure can pull a switch that will plunge the civilized world into an age of darkness and death." Such an ominous possibility exists, he says, because unlimited power is possessed by "inadequate man." Charles Wells contends, in support of the Quaker testimony, that the power of love is the only force that can prevent war, since it removes the causes, disarms the enemy by dissipating fear and hatred, and wins men to cooperate achievement.

The Brazilian government, after several generations of trying to subdue the Chavantes Indians, established in 1907 a policy of "pacification through love." A general trying to reach the Indians with the new approach was wounded but ordered his men not to resist. He admonished them to "die if necessary. Never kill." By 1946 the Chavantes had become a peaceful people, and many of their clans cooperated with the government.

The conclusion Charles Wells draws from the Montgomery bus boycott and other protests in the South provides an insight of greater depth than many analyses. Most comments have sensed the impact on Negroes but have not grasped the broader significance. These new methods, he said, "will not only free

the Negro from bondage more quickly and completely than resort to violence, but will contribute immeasurably to the growth and stature of both races and to the spiritual life of America."

Charles Wells has written a timely and challenging book for the nuclear age. His discussion of dogma and early Christianity gives his thoughts on the inadequacy of religion in the present crisis.

ALEX MORISEY

**CLINICAL STUDIES IN CULTURE CONFLICT.** Edited by GEORGENE SEWARD, Ph.D. The Ronald Press Company, New York, 1958. 598 pages. \$7.00

Two dozen psychiatrists, psychologists, social workers, and anthropologists who have had experience with American minorities—Negro, Indian, Puerto Rican, Mexican, Filipino, Japanese, Jewish, and Armenian—present case studies of personality problems associated with ethnic minority status. The editor concludes, "... human raw material does not differ with culture or subculture . . . different cultures tend to select . . . certain aspects for special reinforcement. . . . The clinician [must] add to his equipment sophistication and information as to the variety of values found in the cultural backgrounds of his patients."

This book is obviously intended for specialists, but even those who are not familiar with Rorschach techniques and the Thematic Apperception Test will find values in the life histories. We can more easily put ourselves in the other person's place when we have knowledge of his situation.

In a changing world cultural conflicts are inevitable, and some people will suffer. This book shows how the skilled practitioner can help victims of cultural conflicts and particularly those of ethnic minority status. We all need to know how individuals under stress can be helped, whether they are racial minorities or members of our own "subculture," the Religious Society of Friends.

Here is a contribution to mental and emotional health without which man is unlikely to achieve a peaceful world.

FRANK S. LOESCHER

**THE NEW TESTAMENT IN MODERN ENGLISH.** By J. B. PHILLIPS. The Macmillan Company, New York, 1958. 580 pages. \$6.00

When I was in college, everybody was talking about Moffat's translation. When my son was in college, it was Goodspeed's. Yesterday I visited Hartford Seminary. Everybody was buying J. B. Phillips' *New Testament in Modern English*. This is a tribute not merely to the three translators but to the New Testament, which has survived them.

Phillips is an English vicar with a flair for understanding young people. His personal hobbies are painting, radio, hi-fi, and motoring. From this one can rightly guess the nature of the translation he would make. He deliberately avoids "Bible language." The work is not merely scholarly but memorable and clear. This edition is liberally illustrated with appended maps.

BERNARD CLAUSEN

**PHEBE ANNA THORNE: QUAKERESS.** By OLIVE FLOYD. Privately printed by the Anthoenen Press, Portland, Maine. 80 pages. [No price quoted]

Bound between covers of the soft Quaker gray always associated with Phebe Anna Thorne, these eighty pages of the story of her life give an understanding and true picture of the spirit of this Friend, who meant so much to New York Yearly Meeting in the latter part of the nineteenth century and the first few years of the century following. The book is the story not only of Phebe Anna Thorne but also of New York City during the period in which she lived. Growing up in an affluent and cultured home, she enjoyed all the advantages of music, art, the theater, etc., that New York had to offer. Then an unhappy romance caused her to renounce the pleasures of the world, to adopt the plain dress of the Quakers, and to devote the rest of her life to good works and the service of those less fortunate than herself. Underneath a certain outer austerity of manner were a gentleness, warmth, modesty, and understanding of the feelings of others. All these characteristics are brought out by the author in numerous delightful little anecdotes. Her activities on many committees of New York Yearly Meeting as well as in many non-Friends organizations filled her life completely. Numerous illustrations, including those of her family and friends, the 15th Street Meeting House in New York City and the Nine Partners Meeting House at Millbrook, New York, where she was accustomed to worship, add to the attractiveness of the book. Friends have reason to be grateful to her nephew, Samuel Thorne, for having it published, and to the author, Olive Floyd, for a splendid piece of work.

LOUISE K. CLEMENT

## Friends and Their Friends

The Duke University Press published in August *Social Class in American Sociology*, an analytical survey of social class research and theory, by Milton M. Gordon, husband of Martha Gordon, member of Radnor, Pa., Meeting. Milton Gordon taught formerly at Haverford College and last year was Visiting Associate Professor at Wellesley College and at Brown University. This year he is writing another book, dealing with the assimilation of minority groups in the United States, commissioned by the Russell Sage Foundation. Milton and Martha Gordon will reside in Wellesley, Mass., for the academic year 1958-59.

William D. Wixom, a member of Montclair Monthly Meeting, N. J., has been appointed Assistant Curator of Decorative Arts at the Cleveland Museum of Art.

*Correction* on the issue of October 18, 1958, page 597, column two: Sentence one of the last paragraph should read, "So you had better start by heeding the very next small motion of the Spirit." (The author's intent and the printer's version were here a bit at variance.)



The AFSC *Newsletter* of the San Francisco, Calif., office contains an interesting item about the "Youth for Service" project, from which we quote the following:

Many a high school-aged boy from San Francisco depressed housing areas is grateful for an idea that has seized Carl May, a vigorous young Quaker. The idea is that a good deal of juvenile violence among teen-agers from deprived neighborhoods is due to the fact they have little cause to take pride in their neighborhoods and are offered little opportunity to improve them. Give the boys a chance to do something constructive with their energy, Carl May thought, and they might respond with enthusiasm. In an experimental program sponsored by our regional office with the help of the Rosenberg Foundation, a group of boys—Negro, white, Indian, Japanese, Filipino—each weekend volunteer service for their San Francisco neighbors in need. The boys have repaired fences, painted a recreation room for a church, moved a ton and a half truckload of debris from the rear of a churchyard, painted in the home of two elderly sisters, and performed badly needed yard work for an elderly crippled man. To date 104 boys from the Buchanan YMCA, Hunter's Point Gym, Intertribal Friendship House, and the city's neighborhood centers have been enlisted for help.

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The forthcoming American edition of Mary Cushing Niles' book *The Essence of Management* (to be published by Harper and Brothers) was revised for a Western audience. The book was originally published in Calcutta, India, in 1956, and a Japanese translation appeared in 1957. She is a member of Baltimore Monthly Meeting, Stony Run.

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The Religion in Life Group, Philadelphia, a fellowship of all faiths which was founded by Mrs. Daniel A. Poling, will celebrate its 21st anniversary at a meeting to be held at the Chapel of the Four Chaplains, Broad and Berks Streets, Philadelphia, on Monday, October 27, 2 p.m. Walter H. White, Chaplain in Charge, will be the speaker. The new president, Josephine P. Melnicoff, a member of School Lane Meeting, Philadelphia, will preside.

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Sponsored by the Foothills Association of Friends in the Colorado-Wyoming area, the fifth annual Friends Family Camp was held over Labor Day weekend. Some 74 adults and children (ranging in age from three months to the early teens) shared in the community of worship, recreation, and cooperative living at the Church of the Brethren's Camp, Colorado, in Pike National Forest.

More thought was given this year to crafts as the youngsters participated in a series of projects emphasizing the creative use of native materials (under the leadership of Dorothy Aldrich), and both they and their elders enjoyed making copper enameled jewelry, guided by Sandy Godfrey.

On two evenings planned adult discussions centered on the

topic of "Nonviolence as Quaker Testimony." Max Miller of Boulder Meeting on the first night presented material covering the historical and philosophical background, and a lively discussion on the second evening concerned pacifist protest action at the Cheyenne missile base, the sailing of the *Golden Rule*, and the Montgomery bus boycott.

Friends in the West would welcome inquiries about the 1959 camp, which will be held over Labor Day weekend at the same spot. Responsibility for planning the family camp centers in a committee representing Friends Meetings in the vicinity. Scheduling is purposely kept at a minimum to encourage friendly visiting in many informal ways. Attenders during the past five years have found deep satisfaction and stimulus in the spiritual reinforcement of this time together.

JEANNE LOHMANN

### ***Haverford College Celebrates Its 125th Anniversary***

Haverford College launched its 125th Anniversary Celebration on Sunday, October 19, when Frank Morley, author, editor and publisher, delivered an address in Roberts Hall. Morley, whose father taught mathematics at the college for many years, was born on the Haverford campus, as were his two brothers, Felix (President of the College from 1940-45), and Christopher Morley, the late well-known author. Frank Morley presented a talk on his brother Christopher under the joint sponsorship of the Department of English and the Library Associates. An exhibit of Morleyana and a tea were held in the Library following the lecture.

A variety of events will continue the commemoration of Haverford's founding in 1833. On Saturday, October 25, when alumni return for the annual Homecoming Day, a birthday party is scheduled in the Field House. Dean P. Lockwood, Emeritus Professor of Latin, will give an illustrated talk on "A Look at the Past," and President Hugh Borton will address the alumni and their guests on the future of the college. Lunch in the Field House, football and soccer games, and an alumni tea will also mark the occasion.

On October 28, the actual anniversary of the founding day, representatives from 35 neighboring institutions will join the Haverford community for a convocation in the Field House at 8 p.m. Elizabeth Gray Vining, author of *Windows for the Crown Prince* and the recently published *Friend of Life*, will speak on "Rufus Jones and the Ends of Education." Henry P. Van Dusen, President of Union Theological Seminary, will deliver an address on "Rethinking Religion and Education." At the convocation President Borton will confer honorary degrees upon Elizabeth Gray Vining and L. Arnold Post, Emeritus Professor of Greek.

Haverford will hold a symposium, "The Intellectual: His Privileges and Responsibilities," on Saturday, November 1. Morning and afternoon sessions will center on a panel composed of Victor L. Butterfield, President of Wesleyan University; Robert M. MacIver, Director of the Juvenile Delinquency Evaluation Project at City College of New York; and Isidor I. Rabi, Nobel prize winner and Professor of Physics at

Columbia University. Ira de A. Reid, Chairman of the Department of Sociology, Haverford, will be moderator.

Two lectures will round out the celebration. On October 30, Sir John Neale, authority on English history, will speak on "The Elizabethan Age" in Roberts Hall. The first of a series of five lectures on "The Physical Universe" will take place on November 5, when William A. Fowler, physicist of California Institute of Technology, describes "The Origin of the Elements."

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

George Nicklin's article on "Friends Testimony on Alcohol" (in the issue of October 11) deserves the most careful consideration by everyone who has a concern for this problem. May I ask that he expand his views in future issues? Surely there is much more to be said, both of the emotionally disturbed drinker and of the emotionally disturbed nondrinker. I wish to add a thought of my own. Since it is highly unlikely that the local bar or tavern will ever be removed from the street corner, the question then is: Why is it that one man will turn into the bar and the other man will not?

This, it seems to me, is the proper starting point for any discussion of the problem of drinking.

Brooklyn, N. Y.

HOWARD HAYES

The article "Friends Testimony on Alcohol" by George Nicklin in the issue of October 11, 1958, was interesting, intelligent, and constructive. Thank you so very much.

Troy, Pa.

BUDD MITCHELL

The recent article by Joseph W. Lucas (FRIENDS JOURNAL for September 13, 1958, page 520), in which he wrote of a constructive program in connection with required military service, brought to my mind a program which a small group of college girls wanted to work out over forty years ago. The idea was sparked by a German who had just acquired his American citizenship. In gratitude to his new country he was giving in civil services the equivalent of the years he would have been obliged to spend in military service in Germany.

Suddenly we felt ashamed of the way in which we had taken all our rights and privileges for granted. Being college girls, we felt we should "do something about it" immediately. So we drafted a plan, starting with the kindergarten children (who were to pick up scraps of paper on lawns and sidewalks) and continuing with different services by each age group until voting age. All through the years we aimed to develop the feeling of civic responsibility with accompanying action. "Citizen Volunteers" we were to be called, and we talked of banners, badges, publicity, recognition. Our first question to every candidate for public office was to be: "Are you a Citizen Volunteer, and what did you do for your community and your country from the age of five years up?"

Our program never got off paper, although it met with some approval wherever we presented it. Now I wonder if we

had been a group of Young Friends and that our concern, would it have made any difference to juvenile delinquency today?

East Hampton, N. Y.

ELOISE H. DAVISON

## BIRTHS

COLLIER—On June 17, to G. William and Elizabeth Brick Collier, a son, JOHN PETER COLLIER, their second child. His mother is a member of Chesterfield Monthly Meeting, Crosswicks, N. J.

HUGGINS—On July 8, to William and Anne Irdell Huggins, a son, ROBERT WINFIELD HUGGINS, their third child and second son. His mother and maternal grandmother, Clara Irdell, are members of Woodstown Monthly Meeting, N. J.

LAUN—On August 25, to Charles and Nancy Laun, their first child, a son, KARL DAVID LAUN. The parents are members of State College Meeting, Pa.

NOEL—On July 21, to Don and Brad Noel, members of West Hartford Meeting, Conn., a daughter, EMILY REBECCA NOEL. The grandparents belong to Matinecock Meeting, Locust Valley, N. Y. Don and Brad Noel, who were with the AFSC in Japan, returned a year ago.

PICKERING—On September 21, in Washington, D. C., to Richard and Geraldine Pickering of Silver Spring, Md., a daughter, FAITH ELAINE PICKERING. The parents and paternal grandparents, Henry and Esther Pickering, are members of Middletown Meeting, Langhorne, Pa. The maternal grandparents are Samuel and Ruth Hemming of Easton, Md.

TREADWAY—On September 15, to Allen F. and Carolyn Smith Treadway of Falls Church, Va., their second son, BRIAN FRANK TREADWAY. The father is a member of Des Moines Valley Meeting, Iowa, and the mother of Coal Creek Meeting, Iowa.

TRIOL—On July 30, at Bozeman, Montana, to Calvin Ward and Jean Hand Triol, a son, ROBERT TAYLOR TRIOL, their first child. His mother is a member of Chesterfield Monthly Meeting, Crosswicks, N. J.

## MARRIAGES

GOSLIN-COMPTER—On September 6, in Scarsdale, N. Y., Meeting House, ANN DAVIS COMPTER, daughter of Herman E. and Frances B. Compter, and DAVID A. GOSLIN. The bride is a member of Scarsdale Meeting. They will live at 220 Park Street, New Haven, Conn. Both are students at Yale University, David in the Graduate School of Sociology and Ann in the New M.A. Teaching Program.

KOCH-GROVE—On September 5, in the Plainfield, N. J., Meeting House and under the care of Rahway and Plainfield Monthly Meeting, N. J., JUDITH ELLEN GROVE, daughter of Clinton and Helen Grove of Basking Ridge, N. J., and HEINZ FRANK KOCH, son of Frank and Hilda Koch of Philadelphia, Pa. The bride is a member of Rahway and Plainfield Monthly Meeting, N. J., and the groom, of Chestnut Hill Meeting, Pa. Both are graduates of Westtown School and are currently studying at Cornell University, Ithaca, N. Y.

## DEATHS

KELLY—On October 3, PHYLLIS KELLY, wife of Emerson J. Kelly of Dover, Del., Mounted Route 10. Born in England in 1915, she had lived in the Camden, Del., area for several years and was an active member of Camden, Del., Meeting, where a memorial service was held on October 5. Besides her husband, two children survive, Christopher, aged 11, and Stella, aged 7; and two sisters living in London, England.

WADDINGTON—On October 3, EDWARD C. WADDINGTON, aged 75 years, a member of Woodstown Monthly Meeting, N. J. A consistent member of the Society of Friends, he served both the Monthly Meeting and Philadelphia Yearly Meeting on important committees, devoting his time especially to the work of the George School



Committee. He also served as a director of the Salem, N. J., Memorial Hospital and of Jeans Hospital, Fox Chase, Pa. He had the distinction of serving as the youngest judge of Salem County, having been appointed by Governor Wilson at the age of 24. Surviving are his wife, Mary A. Waddington; his sons, Edward C., Jr., of West Grove, Pa., and Richard of New Brunswick, N. J.; his daughters, Mrs. Edgar Holton of Sharptown, N. J., Mrs. Lewis Barnum of Baton Rouge, La., and Mrs. Harry Price of Moorestown, N. J. Another daughter, Mildred (Mrs. John Carpenter) is deceased. There are 18 grandchildren and two great-grandchildren.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### OCTOBER

25—Chester Quarterly Meeting at Providence Meeting House, Media, Pa., 3 p.m. Afternoon, meeting for worship, business, talk by Clair Wilcox, Department of Economics, Swarthmore College, "Brinkmanship in the Middle East and Far East." Evening, panel of teen-agers, "What Today's Crises Mean to Me, a Teen-ager," with Elwood Cronk as leader.

26—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "Nicodemus; Jesus' Attitude toward the Law."

26—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: E. Sculley Bradley, "Quaker Thought and American Literature."

26—Creative Arts Night at Gwynedd Meeting, Pa., beginning at 5 p.m. Supper, 6 p.m. (bring your own box supper). Wilbert Braxton will show his pictures and speak on his trip to Russia this summer, and Gus Martin will show his slides of the Brussels World Fair.

27—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Julia Lee Rubel will be the leader. Bring a box lunch; beverage provided. All welcome.

29—Tea in honor of Ryumei Yamano of Japan Yearly Meeting, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, 4 to 5:30 p.m. All welcome.

30 to November 2—Sweden Yearly Meeting at Stockholm, Sweden. Clerk, Elsa Cedergren.

31—Meeting of the Prison Committee, New York Yearly Meeting, at the Meeting House, 221 East 15th Street, New York City, 7:30 p.m. Sol Rubin of the National Probation and Parole Asso-

ciation and author of *Crime and Juvenile Delinquency, A Rational Approach to Penal Problems*, recently published, is to be present. All welcome.

### NOVEMBER

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Saul and His Voice Within."

2—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: Dorothy Hutchinson, "John Woolman."

2—Monthly Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:15 p.m., Mburumba Kerina, African student from Southwest Africa, will speak about "Southwest Africa and Its Appeal to the U.N." All welcome.

2—Address at Pendle Hill, Wallingford, Pa., 4 p.m.: Ryumei Yamano, a leading Japanese Friend and educator, "Problems of Education in Japan." Tea served at 3:30 p.m. All welcome.

2—Purchase Quarterly Meeting at Chappaqua Meeting House, Quaker Road, Chappaqua, N. Y. Bible study, 9:30 a.m., followed by meeting for worship and business session. Basket lunch, 12:30 p.m. (beverage and dessert provided). Clarence E. Pickett will speak at 1:30 p.m. Junior Quarterly Meeting, 10:30 a.m., in the Scout House on Roaring Brook Road. High School Friends, 10:30 a.m., in the home of Helen Page, 148 Orchard Ridge Road.

2—Forum at the Race Street Meeting House, Philadelphia, 3:30 p.m.: Yaakov Morris, Consul of Israel in New York City and Director of the Research Department of the Israel Office of Information, "The Role of Israel in the Middle East." Moderator, Bernard C. Clausen.

3—Open Meeting of the Family Relations Committee of Philadelphia Yearly Meeting at the Race Street Meeting House, Philadelphia, 8 p.m.: panel, Mary Devereux Scott, Karoline Solmitz, and Geneva Driscoll, on "The Family in the Changing World." Moderator, Dorothy Cooper.

6—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

7—Address at Penn and Orthodox Meeting House, Philadelphia, 8:15 p.m.: E. Raymond Wilson, Friends Committee on National Legislation, "Disarmament and Nuclear Weapons."

8—Abington Quarterly Meeting at Plymouth, Pa., 11 a.m.

8—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

8—Observance of 275th Anniversary at Middletown Monthly Meeting, Langhorne, Pa., 8 p.m.: guest speaker, Clarence E. Pickett. The meeting house will be open at 7 p.m. for an exhibit of historic records.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BU-terfield 8-3066.

## INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

## IOWA

**CEDAR FALLS**—524 Seerley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

## LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

## MARYLAND

**SANDY SPRING** — Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

## MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER** — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

## MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m. First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

**MINNEAPOLIS** — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

## MISSOURI

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

## NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

## NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

## NEW YORK

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

## OHIO

**CINCINNATI** — Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4934.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

## PENNSYLVANIA

**HARRISBURG** — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA** — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Walm Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH** — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING** — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE** — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

## TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

**HOUSTON** — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

## UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Globe 9-2474.

For appointments with Dr. Genevra Driscoll telephone WEElsh Valley 4-7118 after 8 p.m.

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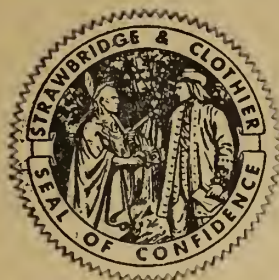
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

NOVEMBER 1, 1958

NUMBER 39

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. . . . . *by Esther Holmes Jones*

*Internationally Speaking*

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its choice between truth and  
repose. Take which you please.  
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## Books

STRIDE TOWARD FREEDOM. By MARTIN LUTHER KING, JR. Harper and Brothers, New York, 1958. 230 pages. \$2.95

*Stride Toward Freedom* is subtitled "The Montgomery Story." Here is a vivid account of America's first, massive, nonviolent resistance movement, sparked by a mild-mannered woman who simply refused to move from a bus seat in Montgomery, Alabama, on December 1, 1955. Why did Rosa Parks object? Why did 50,000 Negroes in the "Cradle of the Confederacy" walk in protest? What happened to race relations that had for so long been described as "good"? Questions like these have been asked many times about this most surprising and significant mass protest in the Gandhian manner. The full answers may have to wait for the historians, whose more objective look may be more conclusive. But progress and mankind's aspirations for human dignity do not wait for the historians. Meanwhile, we have this thrilling and complete story from the man catapulted to fame as the leader of the movement. It is a source book for the present, written by the man best able to do it.

Martin Luther King, Jr., is superbly equipped to express the aspirations of his people. In fact, he is so well prepared for the task that one wishes he had used more time and given us a more evenly written volume.

He has strong feelings about the responsibility which rests upon the church in removing the evil of segregation and sets forth specific suggestions for this "most segregated" institution. Church leaders and followers have an unmistakable challenge, but so do the other institutions of our national life.

Concerned persons should read the book to deepen their understanding of the phenomenon which has loosed a rash of social action in the South. The clock will never turn back to pre-Montgomery days, and nobody needs to know this more than many white people of America.

ALEX MORISEY

LOVE, SKILL AND MYSTERY. By THEODOR BOVET. Doubleday and Company, Inc., New York, 1958. 183 pages. \$3.50

This sincere and immensely chaste volume on the intimacies of marriage propounds a central thesis that is very important for our time, that sex and love are not at all the same thing, and that marriage is greater than both. Dr. Bovet, a Swiss physician and marriage counselor, has written a remarkably direct and warm account of the demands of the marital state, which he views as a special, particularly ineffable instance of "friendship." There is a neat and tactful blending here of the clinical, purely physical details of the conjugal relationship and the (according to Dr. Bovet) more urgent requirement that the partners learn to love each other at a level of erotic maturity that alone can bring the finest, most lasting rewards. Bovet has written for a Christian, deeply religious audience. His third dimension to the marriage union is spiritual grace, in which, he believes, all human undertakings have their essential roots.

GUSTAV GUMPert

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 1, 1958

VOL. 4—No. 39

## Editorial Comments

### *The End of Modern Times*

IT has been rightly said that nobody could speak adequately about events or ideas of any century by limiting himself to the actual chronology of that period. Ideas, events, or the lives of people cross the boundaries of the calendar. Many of the thoughts which seemed most characteristic of the nineteenth century are only now losing their appeal. They no longer excite our imagination; they appear incongruous to the spirit of our time. For example, the former faith in progress, technological and human, a progress which at times was called "inevitable,"—this faith is badly shattered. The use of our scientific achievements fills us with apocalyptic fears. Two wars and several revolutions have considerably tempered our optimism concerning human nature. We are, indeed, at the end of the so-called modern age, and the end of the nineteenth century might be said to terminate around 1950.

Some of the lessons we had to learn have acquired the impact of a new reality. The tenacity with which revolutionary forces in Russia, China, and elsewhere persist are more than a surprise to us. They not only maintain their regime but also register undeniable successes in schooling, hygiene, and technology. We had to learn that progress and success are not reserved to a Christian philosophy of life. Devotion to the neighbor and continued sacrifice for the common good, virtues we claimed to be specifically Christian, seem also to exist elsewhere and are evidently thriving alongside the cruelties of dictatorship. There is no Christian monopoly in virtue. A cartoon in a national weekly recently pictured a high staff meeting of the Pentagon type, at which a junior participant expressed surprise that everybody was so greatly worried: "We're the good guys and they're the bad guys, and the good guys always win, don't they?" The more seasoned generals seemed to know better and were unwilling to apply the "time-tested" black or white patterns of a nineteenth-century optimism.

As religious seekers we ought to ask ourselves a few uncomfortable questions: Do we still attribute to virtue or failure reward and punishment in the Old Testament manner? Can we always be certain about the right evaluation of ourselves and others? No patterns of the past should remain unexamined.

This may be the time to remember the advice of *The Cloud of Unknowing*, which says, "Not what thou art nor hath been doth God regard with merciful eyes, but what thou wouldst be."

### *In Brief*

In 1925 there were 19,000 Catholic priests working among 90 million Latin American Catholics. Today there are only 29,000 working among 160 million Catholics.

Two of the religions of Asia, Buddhism and Hinduism, traditionally display more tolerance toward minorities than either Christianity or Judaism, declared Dr. Arnold J. Toynbee, famed British historian, in a lecture delivered at Duke University. He said that the two Asian religions had not demonstrated "the pronounced exclusiveness and fanaticism shown by Christianity and Judaism."

United States philanthropy reached a new high in 1957, and total contributions are estimated conservatively to have reached \$6,700,000,000, or about four per cent above the amount given in 1956, according to the *Bulletin of the American Association of Fund-Raising Counsel*. This percentage increase, however, was less than the growth of other factors—personal income, etc.—which affect giving totals. "Religious giving in 1957 approximated \$3,425,000,000, about nine per cent above the 1956 total," the *Bulletin* noted.

Eight well-known German churchmen have launched an appeal to Christians all over the world to refuse to take part in the manufacture, testing, or use of atomic weapons. The message is signed by Professors Martin Fischer and Helmut Gollwitzer, Dr. Henrich Grüber, Dr. Gustav Heinemann, General Superintendent Günter Jacob, Pastor Martin Niemöller, Professor Heinrich Vogel, and Bishop Johannes Vogt.

The Second Baptist Church in Madrid came up against total resistance as police sealed doors and imprisoned Pastor Jose Nunez. In a continuing demonstration of "police state" methods, the Spanish Foreign Ministry gave the U.S. Embassy the explanation that the church had been closed because it engaged in illegal proselytizing.

## On Meeting for Worship

By BARBARA HINCHCLIFFE

THERE is one phrase that sums up, for me at least, the basic nature of Friendly worship. It is a "silent waiting upon the Lord." When we worship, we believe that in the silence the Creator of All That Is may open to us something of value, of beauty, of refreshment, of exhortation to all the meeting. Because we know this so well and hear it so often, do we tend to underestimate its possibilities—its almost limitless possibilities?

To attend a silent meeting is to be a partaker of a truly creative act. A programed worship service is like an orchestra performing a symphony. Each musician has his own instrument and plays a specific part in a specific way. Under different conductors, interpretations may vary, but the music is basically the same each time. When Friends gather, it is as if many musicians came together to improvise on a certain theme. There are varying degrees of virtuosity, but each contributes, sometimes one outlining the theme, sometimes another; even the underlying beat changes and modulates as the music goes on. We may go home feeling the renewal of a common creation; we may be cast down at notes of disharmony. On rare and precious occasions we feel we are being "played through" rather than playing.

Friends do not formally adhere to the concept of the Trinity (nor is this a suggestion that they should), but perhaps we might consider the three parts of the meeting for worship under the three aspects of God in the Trinity.

We sit in the silence of creation. We seek our Creator, our Loving Father, in joy, in repentance, in thoughtful meditation. Moods and ideas are formed in us. In the silence it is always the First Day, when out of chaos—or, if you will—out of swirling gases and space dust, God spoke, "Let there *be*." Perhaps a phrase from the Bible suddenly opens to us; perhaps the answer to a long-troublesome problem is given. We may feel a need somewhere in the meeting, or find a way opening to speak to a previously known need. Certainly we should bring to meeting all the knowledge and concern and technique within us; but to be a cocreator with others, we are prepared if we bring a humble openness to God, our Father.

When a message comes, can we not listen in the spirit of Jesus, whether he is to us Elder Brother or Lord and Saviour? We can bring to the message all that we possess of his insight, his intuition, his infinite compassion. Where others saw a fisherman, a tax collector, a child,

a leper, a priest, he saw through the outward form the shining image and likeness of God. The more it was obscured the more vividly he saw it.

The spoken message is the gift upon the unseen altar of the meeting house. We can feel that each one brings what is best and highest, what is most real and of worth to him. If, as does happen, a speaker arises who is a source of disharmony in the meeting, we can try to be a free and clear channel of love and reconciliation to the meeting, as Jesus was and is to all. If we listen for the words behind the troubling speaking, perhaps we may hear a need or a grief to which we may minister, then or later. Let us listen in the spirit of the verse we so often teach the children, "A friend loveth at all times."

Jesus told his friends that a Comforter, the Spirit of Truth, would come to dwell with them. Our earliest query asked how truth advanced among us. It is God as the Spirit of Truth who uses us, His imperfect instruments, when we speak. That to me is literally an awful thought. It is a realization that should comfort and encourage the timid, inarticulate Friend; it should guide and humble the Friend to whom words come freely and fluently. We need to "keep low in the truth," as John Woolman often said.

There is a physical limitation we can be aware of in meeting without in any way blocking the access of the Spirit. That is the fact that most of our meetings last only an hour. No matter how strongly we feel moved to speak, and it is a thing we can feel, can we not stay it sufficiently to phrase the message as clearly and briefly as possible? This is not to say that all messages will or should be brief ones. In a meeting where there are perhaps unnecessarily lengthy messages every week, tender Friends (possibly wrestling with a first, or a recurrent, urge to speak) are not able to center down. Valuable messages may thus be lost to the meeting. While to speak without being really moved is to disregard the Spirit, to feel the moving and not speak is to shut out the power and reality of the Spirit. There is a grave responsibility on those who close meeting to be aware of the one struggling to form his vision into spoken words.

We Friends have no formal creed; we have no outward sacraments; we have no choirs or vestments or marble saints. We come to our worship as those early brothers who gathered in an upper room—human, imperfect, often cast down, and afraid. We come seeking God, in the name of Jesus; we bring only—all that we are, believ-

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Barbara Hinchcliffe is a member of Green Street Monthly Meeting, Philadelphia.



ing that the Spirit will descend on us. But more is always needed than faith. We need to bring hope, that out of the inward refreshment will come light to the meeting. And all this avails us nothing if we do not bring all the love our beings contain—for God, for the God-self in ourselves, for every single person in the meeting house. If a man be angry with his brother, he cannot lay his gift upon the altar. If we come to worship in the fullness of love, we, too, may hear the Spirit coming, not as the gentle, revivifying breeze of most First-day mornings but as the great, rushing wind from heaven that shook the whole world.

### Friendly Consultants Listen to Others

**H**OW can a Friends Meeting provide counsel for the many who in our time need helpful discussion of their problems? And how can the Meeting answer the queries about Quakerism of interested seekers? These are the questions which led the Friends Meeting of Washington, D. C., several years ago to establish its own kind of counseling service.

In the beginning, for about a year, certain members of the Meeting were available in the meeting house on specific weekday evenings. The hour proved impractical, and for the past five years, or more, members of Ministry and Counsel, of Overseers, and of Marriage and Family Relations have rotated in service after the 11 o'clock meeting for worship. At the rise of meeting it is explained, among other announcements, that a consultant is available to those wishing to discuss Quakerism or to raise a personal matter with a member of the Meeting.

Members of the three Committees are not obligated to act as consultants, and some Friends do not feel easy about attempting to play the role of lay counselors; but, on the whole, Committee members take the service in turn.

The names of those who have signed up for a given Sunday are posted, for a month at a time, on the bulletin board, and the particular consultant is named each Sunday. Some members naturally draw more inquirers than others. Yet attendance at our meeting is so large that some inquirers do not know any consultant by name and, especially if they are newcomers, can scarcely be "respecters of persons."

If the consultant has a busy session with more than one inquirer lining up for an interview, some seekers may turn away, not to return. Occasionally there are no inquirers. Whenever the service is evaluated, however, and we take account, for instance, of the queries about steps to take toward Quaker marriage, or toward becom-

ing members, or of the doubts and hesitations of seekers feeling inadequate to Quaker membership, Friends conclude that the general run of demand plus the exceptional cases of extreme need justify the service.

More people ask about Quakerism than raise personal problems. This may be no indication of the lack of need; and it may be an indication of the lack of enough privacy, or of a sufficiently inviting atmosphere (in a small room on the third floor of the meeting house), or of a confident relationship with the consultant.

Washington Friends cannot relax in comfortable assurance that their consultants have spoken to the anxieties of the perplexed, answered the questions of seekers, or met the problems of attenders at the too impersonal, big-city Meeting. No alternative way is seen at present, and the consultants continue, in rotation, to lend listening ears.

ANNE Z. FORSYTHE

### Cosmic and Infinite

**A**ND there was God. He created the Truth, and He was the Truth. And there was Joy in the Truth and with the Truth. God and Truth and Joy were ultimate and absolute.

The attainment of these was the cosmic goal of Man. They were the Light to guide him on the Path, and they were the Path. But Men's soul was oft oblique to the Light, and God sent Prophets to the Earth, and much of their souls were transparent to the Light, and they could see much of the Path.

And their messages were Divine; and inasmuch as their messages were Divine, so were they Divine.

They taught of God and Truth and Joy—not of the whole of these, for they are infinite. But they taught as much of the Knowledge of these as they could see. And they taught different parts of the Knowledge of God and Truth and Joy.

In order to follow the Path, one must have as much of the Knowledge of the Path as there is.

In order to appreciate to its fullest any part of the Knowledge, one must have Knowledge of the whole. One can see a pigment of color and study that pigment and see the beauty of that pigment and appreciate that pigment. But when one can see that pigment combined with other pigments in a well-formed picture, a painting, a scene, then one can see the beauty of and appreciate the whole. And in so doing one can more fully see the beauty of and appreciate the part.

So Man must study the whole of the Knowledge of God and Truth and Joy.

DAVID LEONARD

## Internationally Speaking

### On Seeking Peace by Peaceful Means

ON June 28, 1914, at Serajevo, the Archduke Franz Ferdinand, heir apparent to the throne of the Austro-Hungarian Empire, was assassinated by an Austrian subject of Serb background and sympathies. He had been aided by a secret Serbian patriotic society which desired the union of all South Slavs, with the Kingdom of Serbia as a nucleus, and which believed in terrorist methods. This murder led to the First World War.

Historical research about the origins of the First World War has shown that the Serbian government knew enough about the secret organization and about the particular plot against the Archduke to have been under obligation to warn the Austro-Hungarian government if not to intercept the plotters on their way to Serajevo. Austro-Hungarian officials hoped to take such stern measures as would convince the Serbian government that propaganda and incitement to revolt among the South Slav subjects of the Empire must stop. Austria-Hungary underestimated the importance Russia and France would place on upholding their small ally. Triple Entente and Triple Alliance were so evenly balanced that the two big Entente powers were unwilling to contemplate the defeat of even so small a state as Serbia from their alliance. Therefore Russia and France supported Serbia in her rejection of the Austro-Hungarian demands; Germany supported Austria-Hungary; the First World War started. No nation wanted or intended it. Austria-Hungary wanted to put a stop to Serbian provocations; the Austro-Hungarian Chief of Staff thought that the only way to do so would be by defeating Serbia. Despite some reckless remarks attributed to French and Russian statesmen, their countries did not want war although they did feel that, on what is now called the "domino theory," it was necessary to support Serbia. Germany, after advising Austria-Hungary to be cautious, felt compelled to support her ally.

Many Serbian leaders felt that the opportunity for South Slav unity with Serbia as nucleus would be lost if Austria-Hungary were to continue to increase the local autonomy of the South Slavs within the Empire, whose economic advantages were enough to offset a good deal

of "foreign oppression." Serbian statesmen took the desperate gamble that they would be backed up in resisting the Austro-Hungarian demands for amended conduct. The small ally, in effect, blackmailed her larger associates into a situation which dragged them into a disastrous war.

This is a good example of the danger lurking in alliances. The similarity between the situations of Serbia and Austria-Hungary in 1914 and of Nationalist China and the United States in 1958 is too close to be comfortable.

This unpleasant parallel indicates the great importance of seeking peace by peaceful means. Peace is an admirable objective. As the late Professor William I. Hull showed in his last work, the Swarthmore College baccalaureate address on "The Morality of Method," the methods of seeking to achieve a morally justified objective must be equally moral. The ends do not justify the means; the immoral means are too likely to frustrate the morally irreproachable ends.

Current considerations of defense policy indicate likewise the advisability of seeking peace by peaceful means. Some thoughtful men who accept the view that armed force may deter resort to war are asking whether there is any moral justification for retaliation, in case some powerful nation were to launch a large-scale attack with nuclear weapons. They support the question by asserting that in that case retaliation would be nothing but revenge; it would not affect the issue, which would have been determined by the initial attack. If such questions are asked seriously, and they have been, they suggest that attempts to establish peace by the deterrent effect of nuclear weapons have nearly reached a dead end and that henceforth it is important to devote more attention to reducing tensions, reducing armaments, developing means of peaceful settlement of disputes, and developing both official and public acceptance of the obligation to use peaceful means and not to resort to use of force to settle international disputes.

Increased emphasis by the United States on seeking peace by peaceful means would at least have the advantage of reassuring nations which we desire to have closely associated with us. There are now signs of a good deal of fear that our judgment, if not our intentions, is bad.

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*M*AN must and will have some religion: if he has not the religion of Jesus, he will have the religion of Satan, and will erect the synagogue of Satan, calling the Prince of this World, God; and destroying all who do not worship Satan under the name of God. Will anyone say: Where are those who worship Satan under the name of God? Where are they? Listen! Every religion that preaches vengeance for sin is the religion of the enemy and avenger, and not of the forgiver of sin, and their God is Satan, named by the divine name. . . —

BLAKE



It is becoming diplomatically expensive to run deliberately the risk of war, even for the professed purpose of discouraging resort to war by others.

October 17, 1958

RICHARD R. WOOD

## International Conference of Christians for World Peace

**F**OLLOWING the World Conference on Christian Education in Tokyo about 300 Christians gathered from 18 different countries for a one-day conference on world peace, August 14, 1958, at Tokyo.

The program stated that "Atomic hazards are not of the past, but still threatening us today and even in the future. Does it not remain to be our responsibility, common to all human beings, that we should exert our efforts to put an end to such atomic disasters and to heal victims of their pains and wounds?" Dr. Kagawa was a prime mover in the holding of this special Christian conference.

Mr. Kazuo Nomoto, Chairman of the Social Committee of the United Church, spoke on the "Realities of the Disasters in Hiroshima and Nagasaki and Problems on the Relief for the Victims." Sixty-five persons died in this past year as a result of the bombing 13 years ago. The physically handicapped, the 379 now hospitalized, those who know death will come at any time, and the financial burdens that are hanging over the maimed people of these two cities, all make a tragic story today. We realized that one must come here to understand really the results of this unbelievable inhumanity, which occurred on August 6 and 9, 1945. The United Church has collected money, and the Catholic Church has built a memorial costing ninety million yen.

Five women from Nagasaki, victims of atomic radiation, were presented at the Conference, and one spoke briefly. Mrs. Matsumoto, one of the peace marchers who walked all of the 300 miles from Hiroshima, was present. Many Buddhist priests had joined this march. It was a spectacular and very impressive sight as it arrived in Tokyo. There is a deep-rooted concern in this country on the prevention of atomic weapons and their testing, due to the terrifying experience of the Japanese people. A collection for the victims was taken from those present at this Conference.

A drafting committee was appointed, on which I participated, and the following proposed statement was adopted:

"The Christians of 18 countries who assembled for the International Conference of Christians for World Peace in Tokyo on August 14, 1958, send warm greetings to all peoples, living in different parts of the world.

"We believe that in the total interests of our human race, and especially of the underdeveloped countries of the world, atomic energy should be used exclusively for the promotion of welfare and prosperity in all lands.

"It is our firm conviction that the use of nuclear weapons under any circumstances as a method of settling conflicts in human relationships is wholly contrary to the will of God. We ask for the immediate cessation of the testing of nuclear

weapons. Untold human suffering to generations yet unborn, and the annihilation of one nation by another cannot possibly stand the test of ethical judgment or practical common sense.

"The Scientific Committee appointed by the United Nations has now spoken positively of the devastating effects of atomic radiation. After this report is considered by the United Nations, we urge that an international agreement should be completed, calling for the prohibition of the manufacture and testing of nuclear weapons. We believe that if the United Nations follows a clear-cut and dynamic policy of disarmament, it would help to relieve the mounting tensions in the world situation today.

"We renounce war absolutely. In our judgment, the common man everywhere is a lover of peace, and efforts should be made which will arouse the conscience of the peoples of the world against the evils of war, and rally the forces of good to a determined pursuit of peace. We call upon Christians everywhere to use their utmost influence on their own governments.

"Because we found it valuable to meet together here in Tokyo, we have asked our Sponsoring Committee to make plans for the holding of a second conference.

"Let us Christians together with others all over the world, under our almighty and loving Father, work hand in hand to carry forward the teachings of Jesus, who told us: 'Blessed are the peacemakers, for they shall be called the Children of God.'

"Note: A collection of money was taken at this conference for the war victims in Hiroshima. We were also honored by the presence of one of the 'peace walkers,' Mrs. Masumoto.

"August 16, 1958

Presented to the Fourth World Conference Against A- and H-bombs and for Disarmament by  
Esther Holmes Jones, *Delegate.*"

The Fourth World Conference Against A- and H-bombs convened the following day, and at that much larger gathering I read this Christian statement at a plenary session.

ESTHER HOLMES JONES,  
*Reporting for the Delegates appointed  
by the Representative Meeting*

## In a Ragged Field

By JOAN E. MUELLER

In a ragged field an amber bloom  
Coming to full blown, part innocent  
Of night, of morning now acquainted, and  
Reaching now to noon, remembering  
The latest dew, so gently sought, that nourished  
Gold. First in the half-day breeze she sways;  
Then stronger against disturbing air she leans,  
Soon firm that aspiration up requires  
Diligence.

Simple to care for sun  
But strenuous to achieve, demanding just  
That discipline of love which recognizes  
Light the only virtue, warmth the simple  
Triumph, dignity the prize for pain,  
And tender vital growth essential end.

## *A Japanese Friend Thanks AFSC*

By KIMIKO NUNOKAWA

IT was in the year 1923 that I first knew about the American Friends Service Committee. At that time the great earthquake had occurred in the Tokyo and Yokohama area, and many people died because of collapsing buildings and the fire that followed. The AFSC sent a great deal of clothing and food, together with a considerable amount of money. I was a college student and worked as a volunteer to help. I well remember how happy I was to be able to cooperate with the American Committee. Other Japanese Quakers were prompt to cooperate, and they named their group the Japanese Friends Service Committee. Fortunately, we Tokyoites recovered from the nearly fatal destruction. Within a few years AFSC work for reconstruction could stop, and very simple relief service was continued at the Friends Center.

It was not until after the Second World War that Esther Rhoads returned to work with the Licensed Agencies for Relief in Asia, which had been joined by the AFSC. LARA worked under a good system of welfare ministry and seemed not to require personal help. Although we were thankful for the work, we did not do anything positive.

In 1949 Thomas and Eliza Foulke came to set up Neighborhood Centers. One Sunday in March Eliza Foulke announced her mission in Japan and asked for volunteers to help her. I was among the volunteers.

At that time it was a hard task to make Japanese understand the motives of the American Friends Service Committee. Some were stubbornly critical and saw only the negative side. On the other hand, children were quick to read the good will of others. Eliza Foulke seemed very much impressed when a daughter of a family living near the front door of the Center came with a glass jar of goldfish, wishing to give it to her. Another time, when she was in great need of an organ player, a girl who had experience as an assistant primary school teacher came to offer her help.

Before the AFSC Center was set up at Setagaya, a nursery school nearby was begun among the bombed-out people and the repatriates. This was a tremendous job to carry out smoothly, as the babies had always been

accustomed to being on their mothers' backs, tightly tied. Although it was a great help to release them in a nursery while their mothers worked as day laborers, the change was most difficult. They cried terribly and behaved like animals. Eliza Foulke and we volunteers held two children at a time in our arms and quieted them with lullabies.

By Christmas of that year the community was greatly impressed to see the children perform music and plays on the stage. Their mothers cried with joy. People wondered what was the reason Americans performed such broadminded, generous acts. When they found out finally that it was Quakerism that moved them to act like this, they were eager to learn something about it. Eliza Foulke opened a religious study group at the Toyama Neighborhood Center. In the fall of 1949 she opened the meeting for worship on a Sunday morning.

The Foulkes had to leave Japan after a ten-month effort. A young couple, Neil and Venette Hartman, succeeded them, and by this time Japan was beginning to restore some of her normal way of life so that people had enough leisure time to hear lectures or enjoy folk dances. One evening, when Neil Hartman spoke about his experience as a conscientious objector, he made such a deep impression on his hearers that he was asked to repeat his talk in the auditorium of a first-class newspaper. The brief contents were published in the paper, too, and one professor of a university in Southern Japan asked him to start on a lecture trip, visiting schools, hospitals, and public halls.

In the following month the dreadful Korean War broke out, and I think Neil Hartman was obliged to go to the military police station and explain what he did during his lecture trip. Making this the last "freedom of speech" on peace, Japanese authorities began to keep pace with America and the strong trend toward rearmament. The American Friends Service Committee in Japan, on the other hand, is doing its best to make young people understand what peace is and how important peace is, and how violence and war should be cast out by organizing peace lectures, student seminars, work camps, discussion groups, and through personal contacts.

After two and a half years of strenuous effort, Neil and Venette Hartman left Japan and were replaced by Milton and Margaret Wagner, who had had a long experience in China and who also understood the Japanese.

Although the AFSC continues to give annual grants

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Kimiko Nunokawa was in this country for several weeks during the fall of 1957, visiting Friends under the sponsorship of the AFSC Centers Friendly Visitation Program, the Japan Committee of Philadelphia Yearly Meeting, the Friends World Committee, and perhaps others. She was accompanying her husband, who was here on a Rockefeller grant to study the publishing business, occasionally acting as an interpreter for him. She is a member of Japan Yearly Meeting.



on a decreasing basis, the Japanese Friends Service Committee personnel carry on the work. In order to minimize expenses, a necessary step was taken to lessen the tax. We organized the Japanese Friends Service Committee under a juridical person, and a charter was made, after which a board of trustees was chosen.

It is encouraging to see the development of the enterprises that were begun by the AFSC. The nursery, which was first set up with 25 children in 1949, has now 70 children, with four teachers and two janitors.

One of the two Neighborhood Centers has a kindergarten with 80 children at present. For the most part they use the Center in the morning, Toyama Heights, and in the afternoon clubs and classes are actively opened for small children who come after school to learn, study, and play.

Setagaya Neighborhood Center was set up by Winnie Libbon, an AFSC worker from Ambler, Pa. The Center kindergarten has 55 children. Both Centers have a library and playground, and Japanese staff volunteers and suitable committee members take responsibility for the guidance of the various activities. At present we have abacus classes and classes for drawing, English, calligraphy, ballet, flower arrangement, the chorus, and the prekindergarten.

Seminars, lecture series, and work camps are organized by the American Friends Service Committee separately, although its connection with the Japanese Friends Service Committee is close. The first Friends International Student Seminar was opened in 1949 in Tokyo and has continued successively to this year. Last year more than 40 students from foreign countries and about 46 Japanese students attended. The peace lecture series started in 1954, and at present it is held in the spring and autumn, with the number of applicants increasing.

The work camps began again in 1949, when the AFSC began its work after the war, and since 1951 the special personnel — mostly young couples — are sent to Japan from the AFSC. At present campers are welcomed by such needy institutions as handicapped children's settlements, orphanages, children's town, or old folks' homes. Its organization has become quite large, and since 1954 some young Japanese have joined the international Friends work camp at Hong Kong.

One of the Centers, as I mentioned before, opened a meeting for worship within several months of its beginning at the request of residents who wanted very much to know what caused the Service Committee to be so generous as to set up the Center. Attendance has increased to about 25 to 30. About ten new registered members have been added, and it was decided to start

as an independent Monthly Meeting very soon. The other Center, where Winnie Libbon, Anna Brinton, and Fumi Miho of Hawaii contributed a great deal, opened Sunday school several years ago, and this now has about 120 children from the age of four to fifteen years. Paul Sekiya is head of this Sunday school.

We have one more Neighborhood Center in Japan, located in Mito Ibaraki Prefecture, about four hours' ride by train, where Edith Sharpless used to live. This Center also has a kindergarten in the morning, and in the afternoon it has classes for some older children and adults.

If I try to mention the names of those who have come from America to encourage the AFSC in Japan and lend their hands, it is far over ten fingers. We Japanese volunteers and staff are working with the firm belief that the spirit of love can solve every difficult problem if we really acknowledge the inner existence of the divine factor in every person in the whole world. My joy and thanks in being a member of the volunteers are beyond description, and I hope some of you will come to Japan to join seminars or work camps, or to visit and encourage us.

## AFSC Fall Meeting

THE refusal of the United States to recognize Red China is a handicap to much-needed cultural exchange between the two countries, stated Dr. Joseph Stokes, Jr., Physician-in-Chief of the Children's Hospital, at a fall report meeting of the American Friends Service Committee, held at Race Street Meeting House, Philadelphia, on October 11. Dr. Stokes reached this conclusion while on a recent month's visit in the Soviet Union under the sponsorship of the AFSC.

"Our nonrecognition prevents Chinese students from coming to the States and having contact with Western democracy. It was obvious how many Chinese are studying in Moscow. We saw many of them in the University and a number of other places," Dr. Stokes said. Dr. Stokes, who is President of the American Pediatric Society and Professor of Pediatrics at the University of Pennsylvania, traveled in the Soviet Union with two other medical scientists, Dr. Samuel A. Corson, a physiologist and pharmacologist of Little Rock, Arkansas, and Dr. George A. Perera, an internist of New York.

Another speaker, Elmore Jackson, Director of the Quaker Program at the United Nations, discussed with cautious optimism the possibility of a stabilized Middle East. Elmore Jackson returned recently after a year as area representative for the Committee, with headquarters in Beirut. There is hope, he said, that there can be accord soon on a joint program for regional development of the Middle East.

The West, Elmore Jackson said, must take a fresh view of the Middle East. "We must adjust to the fact that Arab nationalism is on the march. What the United Nations can do is serve as a balance wheel between the Arab world and outside interests."

Hallock Hoffman, Secretary of the Fund for the Republic, challenged the Quaker agency and its constituents to "deal with situations, if it wants to change attitudes." Many of the United States technical assistance programs have been badly conceived, he said, quoting a recent study. "We carry our cultures to the countries where we want to help; we expect people there to behave as we do; and we think that introducing better corn seed, or better teaching methods, or better machinery will make life better there," he said.

In an admittedly fanciful illustration of creative ways to handle big problems, Mr. Hoffman suggested one for the Quemoy and Matsu question. The United States, he said, should use the money now being spent to maintain its fleet in the Formosa Strait to buy the offshore islands from the Nationalist Chinese. Then they should be given to the people of China as a present. "Nobody would lose, everybody would win, and we would even save money," he said.

Other speakers on the program reported on a work camp held last summer at Beaver, Alaska, near the Arctic Circle. Two other speakers discussed housing segregation in the North.

## Friends and Their Friends

Ole F. Olden, the Norwegian correspondent of FRIENDS JOURNAL, has returned to his native Stavanger after several months of extensive travel in the United States, where he visited Friends groups, relatives, and friends, and also attended the International Congress for Liberal Christianity in Chicago. His excellent command of English and his experience as a radio broadcaster, physicist, and principal of a leading secondary school in Stavanger made him a most welcome and interesting visitor.

"Foreign Policy without Brinkmanship" will be the topic of a two-day conference on United States foreign policy November 14 and 15 in Hartford, Conn., sponsored by the American Friends Service Committee and the local Friends Meeting. Speakers will include Frederick L. Schumann of Williams College; Brig. Gen. (Ret.) Hugh B. Hester; J. N. Sahni of the Indian delegation to the U.N.; Stephen G. Cary of the AFSC; Gerald Bailey of the Quaker Team to the U.N.; and Mrs. Chase Going Woodhouse, former Democratic Congresswoman from Connecticut. The AFSC office, Box 247, Cambridge, Mass., is handling inquiries and reservations. Hospitality in Hartford is available.

Elizabeth Turner Waters of Abington Meeting, Pa., and Lowell E. Wright of Gwynedd Meeting, Pa., are among the leaders of a movement to improve local health services in Montgomery County, Pa. The proposal, to be voted on by referendum at the November 4th election, is for a single County Health Department to supersede 33 separate Boards of Health.

The Temperance Committee of Philadelphia Yearly Meeting is preparing a small folder of recipes of old and new

nonalcoholic drinks. Please send your favorable combinations to Willard Tomlinson, 546 Rutgers Avenue, Swarthmore, Pa.

"Peace, Power, and Politics" is the theme of the November 29 political education seminar to be held at Friends Select School, Philadelphia. Edward Snyder of the Friends Committee on National Legislation will speak at the morning session, answering such questions as "How do you create good laws and get rid of bad ones? Is government a convenience, or just an instrument to enforce conformity? Is it possible to hold public office and maintain one's principles?"

Discussion will be led by high school and college age Young Friends. Each group will have a resource leader present, and the speaker will visit as many groups as possible.

An afternoon panel will deal with the problems of the control, development, and constructive use of nuclear energy, international law and order, and the needs of the underdeveloped areas of the world. To date, panel members who expect to be present are Charles Price, Quaker scientist, and Richard Hiler of the American Friends Service Committee.

Following a period of direct questioning of the speakers, Young Friends will again go to their discussion groups. This time, however, they will concentrate on only one of the three areas spoken to by the speakers. Panel members will visit only those groups discussing their particular field.

The conference is open to any high school or college age Young Friend who is at least 15 years of age. For further details contact the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

Friends may be interested in the following facts about the Friends Committee on National Legislation:

This year is the fifteenth anniversary of the FCNL. It was started in November, 1943.

The period of November 8 to 16 this year has been designated FCNL Week for the Philadelphia area. Special attention will be given to the work of the FCNL through local interested individuals and groups in the various Monthly Meetings. The following schedule in the Pennsylvania-South Jersey area has been arranged for Raymond Wilson, Executive Secretary of the FCNL, to talk about his work and especially about coming issues in Congress:

November 8, Saturday, Plymouth Meeting, 2 p.m.

November 9, Sunday, Lehigh University, 3 p.m.

November 9, Sunday, Race Street Meeting House, 7 p.m.

November 10, Monday, Radnor Meeting House, 8 p.m.

November 11, Tuesday, Wilmington Meeting House, 4th and West Streets, 8 p.m.

November 12, Wednesday, Providence Meeting House, Media, 8 p.m.

November 13, Thursday, West Chester (High Street) Meeting House, 8 p.m.

November 15, Saturday, Moorestown Meeting House, 8 p.m.

November 16, Sunday, Woodstown Meeting House, 2 p.m.

Raymond Wilson was given an honorary LL.D. degree by Haverford College in June.

CHARLES J. DARLINGTON



The new address of George Gillett and Janet Payne Whitney is South Cottage, St. Mawes, Cornwall, England.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

The unusually favorable reception in Mexico City of the film *The Defiant Ones*, a Stanley Kramer production (see the *New York Times*, October 20, 1958) seems to offer a chance for Friends to reach a new audience. *The Defiant Ones* is the story of the two escaping convicts, one a Negro and the other a white man, who begin as mortal enemies but become friends after each abandons a possible chance for freedom to help the other. Let us use drama to advance decency. If we can't write plays, we can perhaps aid their use. Let one of our committees seek out those back of this particular drama. Perhaps we can show it to thousands. The Mexico City reception shows it gets a hold on people, perhaps more people than those who read the FRIENDS JOURNAL.

Swarthmore, Pa.

J. RUSSELL SMITH

As I feel confident that there will be strong reactions against George Nicklin's article on "Friends Testimony on Alcohol," I should just like to record one Friend's feeling that this article is like a breath of fresh air on a topic that has been smothered too long in dogmatism and one-sided argument.

New Hope, Pa.

STUYVESANT BARRY

The FRIENDS JOURNAL prints that *Mein Leben* by Emil Fuchs is written "without rancor." Anyone who ever met my father, Emil Fuchs, must know that a rare man like Emil Fuchs is completely incapable of such a thing. He is one of the few, truly a child in spirit. And he is a brave man who saw his quite considerable life work ended by years in concentration camp. After the war he accepted a new task with great courage coming to him through extreme difficulties and in old age, the task to live and teach as a Christian pacifist in Eastern Germany. Now at 84 he still teaches seminars for students of theology at Leipzig University, he preaches every Sunday because of the shortage of ministers, and Friends meeting gathers Sunday afternoons. May it be given to him to celebrate his 85th birthday still full of energy for his work! May I ask Friends everywhere to include in their prayers these small groups of Friends who know it to be their duty to live their Christian testimony in Eastern Germany?

Hyde Park, Mass.

CHRISTEL F. HOLZER

(The Editors considered the remark "without rancor" in the October 4 issue a compliment to Emil Fuchs, who, like many other East Germany Friends, faces the doubly difficult task of upholding Friends testimonies as well as interpreting to the West some of the conditions in East Germany.)

## BIRTH

PIKE—On October 16, to Alan W. and Joyce Ellen Haynes Pike of Smithtown, L. I., N. Y., their second child, ANNE MICHELLE PIKE,

granddaughter of Walter F. and Alice K. Pike, Huntington Station, L. I., N. Y., and George E. and Anna W. Haynes, Pennsbury Manor, Morrisville, Pa. The mother and her parents are members of Newtown Monthly Meeting, Pa.

## MARRIAGE

SOHLER-FINLEY—On September 6, at the home of the bride, MARY E. FINLEY, daughter of Henry B. and Dorothy M. Finley of Pennington, N. J., and DR. ARTHUR SOHLER, son of Mr. Luitpold Sohler and the late Mrs. Luitpold Sohler of Bronx, N. Y. The bride and her parents are members of Chesterfield Monthly Meeting, Trenton, N. J.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

## NOVEMBER

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Saul and His Voice Within."

2—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: Dorothy Hutchinson, "John Woolman."

2—Meeting for worship at Chichester Meeting House, Pa., 3 p.m. The meeting house is situated in upper Chichester Township, Delaware County, Pa., on Meeting House Road.

2—Frankford Forum at Unity and Waln Streets, Philadelphia, 3 p.m.: Scott Nearing.

2—Monthly Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:15 p.m., Mburumba Kerina, African student from Southwest Africa, will speak about "Southwest Africa and Its Appeal to the U.N." All welcome.

2—Address at Pendle Hill, Wallingford, Pa., 4 p.m.: Ryumei Yamano, a leading Japanese Friend and educator, "Problems of Education in Japan." Tea served at 3:30 p.m. All welcome.

2—Purchase Quarterly Meeting at Quaker Street Meeting House, Chappaqua, N. Y. Bible study, 9:45 a.m. ("The Ministry of Healing," led by Lawrence Apsey), followed by meeting for worship and business session. Basket lunch, 12:30 p.m. (beverage and dessert provided). At 1:30 p.m., Clarence E. Pickett, "Where Faith and Works Meet." Junior Quarterly Meeting, 10:30 a.m., in the Scout House on Roaring Brook Road. High School Friends, 10:30 a.m., in the home of Helen Page, 148 Orchard Ridge Road.

2—Forum at the Race Street Meeting House, Philadelphia, 3:30 p.m.: Yaakov Morris, Consul of Israel in New York City and Director of the Research Department of the Israel Office of Information, "The Role of Israel in the Middle East." Moderator, Bernard C. Clausen.

3—Open Meeting of the Family Relations Committee of Philadelphia Yearly Meeting at the Race Street Meeting House, Philadelphia, 8 p.m.: panel, Mary Devereux Scott, Karoline Solmitz, and Geneva Driscoll, on "The Family in the Changing World." Moderator, Dorothy Cooper.

5—Caroline Nicholson Jacobs will speak and show her slides about Africa at the Westtown Meeting House, Pa., 7:30 p.m.

6—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

7—Address at Penn and Orthodox Meeting House, Philadelphia, 8:15 p.m.: E. Raymond Wilson, Friends Committee on National Legislation, "Disarmament and Nuclear Weapons."

8—Abington Quarterly Meeting at Plymouth, Pa., 11 a.m.

8—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

8—Observance of 275th Anniversary at Middletown Monthly Meeting, Langhorne, Pa., 8 p.m.: guest speaker, Clarence E. Pickett. The meeting house will be open at 7 p.m. for an exhibit of historic records.

8, 9—Japan Yearly Meeting at 12-1 Chome, Mita Daimachi, Minato-ku, Tokyo, Japan.

9—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Barbara Ruch Pearson, who has recently spent four years in Japan, will speak.

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Statements of Christian Belief."

9—Meeting on Worship and Ministry of Caln Quarterly Meeting at Lancaster Meeting House, Pa., 1:30 p.m.

9—Concert at the Media, Pa., Meeting House, 3rd Street and North Avenue, 3 p.m., by Ruth Harvey, soprano, and Clifford Woodbury, Jr., bass-baritone. Featured are some of the lighter works of Handel, Mozart, Schubert, Verdi, and others (eighteenth-century Italian works, brief operatic selections, and lieder), as well as popular modern numbers.

15—Caln Quarterly Meeting at Downingtown, Pa., 10:30 a.m.

15—One-day retreat at Purchase, N. Y., Meeting House, 10:30 a.m. to 4 p.m., based on silence.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### IOWA

**CEDAR FALLS**—524 Seerley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

### KENTUCKY

**LOUISVILLE**—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

### MARYLAND

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

**ANN ARBOR**—Meeting at 1416 Hill, 10 a.m. and 11:30 a.m.; Sunday School at 10 a.m.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWNSEND 5-4036.

**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

### MINNESOTA

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

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**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

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**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

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**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### PENNSYLVANIA

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

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### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

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### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

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**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.



VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.  
**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.  
**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

NOVEMBER 8, 1958

NUMBER 40

*THE soul that rationalizes by saying he is too busy to pray is too busy indeed. A honey bee does not dart in and out of a flower; instead, it tarries with the flower for a while and thus draws out the fragrance that results in honey. Our day would greatly profit by this advice given David Livingstone by a Scotsman, "Religion is not a matter of fits, of starts and stops, but an everyday affair."*

—ROY O. McCLAIN,  
*This Way, Please*  
(The Fleming H. Revell Company)

## IN THIS ISSUE

God Speaks to Whoever Is Listening  
... by Louise B. Wilson

At the End of the Voyage Home  
... by Maurice Webb

Fox and Cromwell  
... Letter from the Past

Ohio Yearly Meeting, Conservative  
... by Blanche S. Thomas

*New Interchurch Center—Message by Pablo Casals*

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## Books

DEATH—THE GATEWAY TO LIFE. By EDWARD COPE WOOD. Exposition Press, New York, 1958. 102 pages. \$3.00

Readers of the FRIENDS JOURNAL who are familiar with Stewart Edward White's *The Unobstructed Universe*, Sherwood Eddy's *You Will Survive After Death*, and the recent *Nothing So Strange* by Arthur Ford and Margueritte Harmon Bro will want to add Edward Wood's *Death—the Gateway to Life* to the list.

This is a small book of "evidences of personal immortality" collected over a period of twenty-five years of study and work in the field of psychic phenomena. Edward Wood became interested in this subject through conversations with Professor William R. Newbold, Head of the Graduate School of the University of Pennsylvania, while working as fund raiser for the Y.M.C.A. of that university.

One of the purposes for publishing this series of psychic experiences is, in the author's words, "to present evidence for a belief in the continuing individual personal consciousness after death."

Vouching, as his friends must, for Edward Wood's complete honesty and integrity, one cannot lightly lay aside this book, which contains amazing evidence of spirit survival. Many men and women of unquestionable repute have shared these experiences over the years; and many who have deeply mourned loss by death have been comforted by evidences of continued life on another plane of those whom they love.

For those with open minds to the mysteries of life there is much that is both provocative and confirming in this highly interesting little book.

RACHEL R. CADBURY

THE CONCRETE AND THE UNIVERSAL, the Swarthmore Lecture. By MARGARET B. HOBLING. George Allen and Unwin, Ltd., London, 1958. 53 pages. Cloth, 6s.; paper, 4s. 6d. Available at Friends Book Store, Philadelphia: cloth, \$1.25; paper, 75 cents

This is a difficult but exciting essay. Starting with the tensions experienced by a loyal Christian who considers the relations of his faith to the other great religions of the world, it wrestles with the problem of how religion may be universal and, at the same time, sufficiently particular to be *the religion* for a particular person in a particular time and place.

The author thinks that seventeenth-century Friends had something important to say on the subject. She thinks the question so important that twentieth-century Friends should accept the tensions involved in facing it.

From Margaret Hobling's own wrestling with the subject emerges an idea of necessary cooperation among different faiths something like the cooperation of St. Paul's many members in one body—each member different but the whole incomplete if any is lacking.

A wealth of quotations from many sources, ranging from Kipling to St. Clement, adds to the interest of this vigorous and horizon-widening discussion.

RICHARD R. WOOD



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 8, 1958

VOL. 4—No. 40

## Editorial Comments

### World Literature

DE QUINCEY once assigned all books to two groups, as belonging either to the literature of knowledge or to the literature of power. Useful as such distinctions may be, books that convey sound knowledge cannot help transmitting power also in the best sense. Great books everywhere minister to the universal need for knowledge and become part of world literature. The reader not bent on scholarly pursuits has primarily fiction in mind when thinking of world literature. Books by Scott, Dickens, Balzac, Tolstoi, and many others rank high in this group. Because of their strong human appeal such works can be translated from one language into another without too much loss of depth, flavor, or accuracy.

The reading of world literature is being recommended as one avenue toward the understanding of what is rather vaguely called "the soul of other nations." We learn not only of different customs or strange national habits but also of psychological reactions to life situations that are alien or new to us. True as this is, some undesirable stereotypes may also be perpetuated by novels. The picture of the lighthearted French woman, for example, is the product of such unwanted generalizations. The average French woman is realistic, clearminded, and much more reserved than carnivorous readers in other countries imagine. Raskolnikov or Oblomov are hardly typical prerevolutionary Russians. Goethe's Werther or some of Thomas Mann's personages appear almost as strange to most Germans as are Kafka's nightmarish dream figures. None of these great characters can possibly represent or collect all the traits of his nation's character or tradition in his personality. Yet all of them have a specific and universal appeal that is hard to define. The question of what a national character should include or how it ought to be represented in fiction is close to unanswerable. The time, or period, element enters here, too. Could there still be an Old Goriot today in Paris? What pranks are the modern Huck Finns up to? What goes on in the heart and soul of a modern Raskolnikov?

Yet, with all these reservations, the attentive and systematic reading of world literature can still be advocated as an entertaining, armchair way of visiting other nations or their past. As long as we avoid ascribing to

international fiction too definitive an influence or too compelling a meaning and power, such books will prove broadening. They may also serve as teasers that could arouse the taste for more systematic reading and study.

### Boris L. Pasternak

The news that Boris L. Pasternak received this year's Nobel Prize for Literature causes understandable surprise everywhere. Ignoring Ivan Bunin, who was living in exile when he was thus honored, Pasternak is the first Russian to be awarded the Nobel Prize. Much of his earlier work was published in translation by English publishers; yet we doubt that his entire work will ever become part of world literature in the accepted sense. The fine shades of his poetry are almost untranslatable and have already created a school of fairly high-ranking imitators in Russia. Difficult as it is to translate poetry into another language, his metaphors remain highly original even in another tongue. His poem "The Caucasus" calls these mountain ranges "an unmade bed with tousled sheets." His sensitive closeness to nature makes him employ similes of the kind T. S. Eliot and Rilke love to use. In spring "the poplars stand amazed," and the houses "fear to fall." The air is blue like a bundle of linen or looks like "a patient just discharged from hospital."

His critical attitude toward the Soviets made him exclaim that "the poet's place is reserved" when the high seats were assigned to "Supreme Authority." It "is dangerous if it is not vacant." He also asked "with a muffler around his throat" and the palms of his hands shielding his mouth, "What millennium are we celebrating?" It would, however, be erroneous to consider Pasternak anti-Soviet. He loves Russia; he sympathizes with the revolution. But he also appreciates the great values of Western tradition, as his remarkable translations from German, English, and French into Russian illustrate. It is his tragic fate to have to pay dearly for his courage and open-mindedness.

His autobiography *Safe Conduct* contains many a passage of almost biblical truth. In one of its early chapters he says, "We have all become people according to the measure in which we have loved people and have had occasion for loving."

## God Speaks to Whoever Is Listening

A NEW meeting is born out of a need in the hearts of those who start it, and it will also fulfill a hunger in the souls of many others.

We moved to Virginia Beach, Va., in July, 1952, and found no Friends Meeting. We could not, in fact, locate any Friends. With our children, seven- and eight-years-old, we attended the churches in our town. Everyone was very kind to us.

During the service one of the first Sundays, our son said, "When are we going to worship?" Another Sunday he said, "When do they *listen* to God?" After we explained the various services to the children, they felt more at home, and we settled down in one church, attending Sunday school and church each Sunday.

It was not just a meeting that was lacking in our lives! The lack of a meeting was an outward sign of the lack of inward commitment. As the weeks became months, I realized that my inward life must be put in order. In the early morning I would listen long for the still, small voice, at the same time holding on to my own will. Then one morning I handed my will to God, literally. What rejoicing! The music of the universe filled the air, and I was once again in harmony.

The next morning, early in the spring of 1953, as I sat on the front steps, I saw a meeting house set down in some trees. I knew it to be God's way of telling me I had a special job to do in connection with the Friends. What I did not know at that moment was that the meeting house was to be at Virginia Beach. Through discipline in my inner and outward life I sought constantly for a balance that I might be consistent and in perfect accord with God. I began to understand the vision God had given me. The meeting house was to be here!

Each morning I thanked God that it would become a reality. I did not tell a soul of this until much later.

In February, 1954, at different times both of our children remarked that we ought to start a meeting here. Each time we talked about it briefly. Then one night my husband came home, and while we were talking in the kitchen, he said, "There are two contributions I want to make." I asked what they were, and he said, "One is a successful business, and the other is to Friends." Then he added, "We ought to start a meeting here."

I shall never forget how I felt. All of God's love flowed through each of us, and I felt in a split second as if the thanksgiving and adoration I felt for God were more than I could stand. I can still feel the tremble of my flesh and the warmth in my body.

I knew then the meeting was a reality. It had been

born in each of us. At that moment I said, "Let's start this Sunday." And we did, the first Sunday in March, 1954, in our home.

From the beginning of our meeting in Virginia Beach everyone who had children brought them for the entire hour. As long as we met in our home, there would be certain household articles to attract and distract little ones; but they were quiet. There were contributions to the ministry by a nine- and a ten-year-old.

When we moved into our new meeting house in October, 1955, there was considerable adjustment to make. It was the first meeting-house experience for every child except our own. It seemed as though the children could make more noise without talking! When chairs moved, benches were bought. Feet scraped on benches, and loudly walked on floors. It was a constant echo for a few weeks. Some suggested that the children be taken out. Most of us felt that when we centered down, so would the little children. We gave up some other needed things to buy cushions for the benches and a rug for the floor. And with all this the divine hush of God overcame outward sound.

I remember one Sunday about a month after we had been in the meeting house. There were thirty children present and about the same number of adults. A real sense of worship pervaded the room. A man arose and brought a message to the children. No other words were spoken. It is not unusual in our meeting for an adult to be led to speak directly to the children.

As the months moved on, the meeting settled into a more regular attendance, with twenty-five to thirty adults and about fifteen children, plus a baby or two. The children took part in the silent worship and occasionally in the vocal. One Sunday an eleven-year-old stood and said a beautiful and quite lengthy poem that fitted perfectly into the theme of the meeting. A week later, when asked if she had learned it at school, she answered, "No, it came to me as I said it."

A more recent meeting for worship brought a thirteen-year-old boy to his feet at the same time an elderly woman rose to speak. One would have expected the boy to be seated when he realized the situation. Instead he stood until she was seated, and then brought a message so moving that no one doubted the authority with which he spoke.

Where else can we catch such rare moments as these? Who are we to think God speaks only to grownups? Children's minds are not so cluttered and often hear that which we as adults have missed. God speaks to whoever



is listening! One Sunday two children started giggling in meeting. Another little boy rose and said the 100th Psalm: "Make a joyful noise unto the Lord."

In the fall of 1955 our Monthly Meeting started a day school with thirty-five children. Each morning the children had a few minutes of silent worship in their rooms, and on Tuesday morning they went to the meeting room for twenty minutes of worship together. Because of the books we had read on children's worship in primary schools, we followed the advice we read and had a planned program of little silence, a story, and a prayer. We did not like the feeling of it, and the children did not respond at all. All week it bothered us. The next week we decided to gather under God's direction, waiting on Him for guidance. It was a beautiful meeting. A five-year-old said, "God is a spirit. We must worship Him in spirit. God's spirit is in us, too. When we die, we go back to God, and He becomes stronger and greater."

The rest of the year we let God guide and direct us. There was not a lot of vocal ministry, but there was real growth in the reality of God. The children learned to listen, and they realized that God speaks in many different ways.

In the fall of 1956 we had sixty children in the Friends School. We held our meeting for worship in the same manner. I shall never forget a six-year-old girl with blonde pigtails, who stood with eyes closed and head bowed, and said, "God, thank You for love. Love is so wonderful. Love is—oh, my! I don't know what love is, but, God, I do *know* love is the greatest thing in the world. It's You."

That same Tuesday morning a six-year-old boy said, "Let there be no more wars. Let Your love come into everyone's heart."

During the school year that has just been completed there was a noticeable growth in the children's understanding. They have learned to pray for love in their own hearts and not just in the hearts of so-called "bad people." They have realized we must each be rightly related to God before we can help others.

With only five out of the sixty children Quakers, it was very interesting to see the peace testimony reaching down deep into their hearts. There was never any suggestion that "this is *the* way," but rather they realized that there is a choice. A seven-year-old boy announced to his mother that he knew now that he did not *have* to fight.

During the winter when clothes were being sent to Hungary, an eight-year-old girl said she wanted to send clothes to Russia because she felt they needed love and help more than anyone else.

I am reminded of my brother when someone sug-

gested months ago that we have a nursery for the children during meeting. He said, "If we decide to, I'll keep it because I don't want to worship where the children aren't."

LOUISE B. WILSON

## At the End of the Voyage Home

### From Our South African Correspondent

THIS will not be a letter from South Africa because I have not seen my homeland for four months. Instead I have been attending meetings of the Commission of the Churches on International Affairs (C.C.I.A.) in Denmark and revisiting parts of Europe. I won't comment on the C.C.I.A. as you may have seen the article in the last issue of the *Friends World News*.

It was a relief to find that in spite of adding ten million people to its population since I first knew it, Britain still had green fields and quiet lanes and remote villages. But as a former countryman I found the new mechanized farming nasty and a rowdy, gawky conglomeration of ironmongery no improvement on a man with a scythe and a shire horse drawing a wagon home with the harvest.

I was curious about the Welfare State. People were invariably helpful and kindly, but there was a general air of lassitude, and railway stations and public eating places were drab and unattractive. It was sad to find so many bombed spaces empty but for weeds and rusty tins 14 years after the last bombing. British people seemed to spend their new leisure crouched over TV sets or making demands for higher wages to pay for the increasing installments on cars and gadgets.

Friends House buzzed with talk and showed the same air of grim determination to do good as of yore. There seemed to be just as many committees.

Compared with Britain, the countries of Western Europe that I visited seemed alert and gay. I knew them first as a youth given to walking tours for holidays in the days before hitchhiking replaced the use of feet. I knew them next in the days of their desolation just after the war. Now they seemed bursting with recovery, particularly Holland and Western Germany. There was no sign of war damage in either the country or in the spirit of the people. The towns that I saw last at the worst of their devastation 13 years ago had been replanned and rebuilt. Begonias in Holland delighted the eye, and in Bavaria families in the fields scything, shocking, and gathering in the harvest suggested that economic recovery and rural peace are not necessarily incompatible. But there are still large refugee camps that do not empty, and beneath all the hard work and cheerful recovery there is dread

of another war, and people look East with apprehension.

Back in England from the Continent, as a South African I was especially interested to find the country in such state over what it called "race riots." You probably hear of Nottingham and Notting Hill in the same way that we hear of Little Rock. Having lived through two major race riots in Durban with heavy loss of life and property, I found these incidents small. No one was killed, no one was permanently injured, and no damage was done to property beyond broken windows. The causes were mainly acute shortage of available accommodation, some competition for jobs at a time of slight recession, some personal resentment over girls at dances or over colored men consorting with white girls, the whole accentuated by gangs of white youths ("Teddy Boys") out looking for trouble. My interest was not so much in the disturbances as in the response of the British people to the idea that race prejudice might exist in their midst. There was shocked incredulity, followed by indignant repudiation. Government, all political parties, newspapers, trade unions, organizations of all sorts issued declarations against any kind of color bar. If it all looked a little self-righteous, it was also impressive. The upshot of it all may be a stepping up of housing, increased efforts to ensure neighborly relations in those areas where colored people have settled, and a realization that color prejudice is a disease from which no one is quite immune.

My next letter shall be from South Africa. I am writing this at the end of the voyage home. I am looking forward to seeing how my country has taken to its new Prime Minister and if the treason trial looks to be any nearer its end.

*At Sea, October 2, 1958*

MAURICE WEBB

## New Interchurch Center

ON Sunday afternoon, October 12, 1958, President Eisenhower laid the cornerstone for the new Interchurch Center in New York City, the future headquarters of the National Council of Churches and the United States Conference of the World Council.

On land given by John D. Rockefeller, Jr., adjacent to Riverside Church overlooking the Hudson River, the vast limestone block, weighing two and a half tons, was lowered into place in the partially constructed building. Using a silver trowel, the President mortared into the huge stone a small marble stone from the Agora in Corinth, "where many . . . hearing Paul, believed."

In addition to the President, many notables spoke and participated in the religious ceremony, Charles Malik, Harry Emerson Fosdick, Ralph W. Sockman, David Rockefeller, Edwin T. Dahlberg, and others. A representative from each of the thirty-seven member denominations was asked to sit on the

platform and was given an inscribed nickel-plated trowel. The Religious Society of Friends was represented by Alexander C. Purdy for the Five Years Meeting, Francis G. Brown for Philadelphia Yearly Meeting, and Lydia B. Stokes by direct invitation from the National Council of Churches.

Within an airtight copper box inside the stone were placed a tape recording of the President's speech, a copy of the Revised Standard Version of the Bible autographed by its living translators—including Henry J. Cadbury—and other information requested from the member denominations which they thought would be of interest to future generations. For "something old and interesting" Philadelphia Yearly Meeting submitted a photostatic copy of the first recorded statement of Friends in America against slavery, adopted by Quakers in Germantown in 1688. Reflecting our hope for the unity of the churches the following was included, which appears here as an indication of Friends' attitude in this connection:

Philadelphia Yearly Meeting of the Religious Society of Friends looks upon the ecumenical movement as a loving fellowship of mutual trust in which all possible means are sought to preserve diversity and the unique testimonies of member churches and yet to find a oneness in Him who is the author and finisher of our faith.

To achieve this ideal of unity in diversity, we must have confidence in the integrity of one another. Dependence on the Holy Spirit will lead us into unity at the deepest level of fellowship. At this point differences are accepted, yet transcended, in a common loyalty to Jesus Christ.

FRANCIS G. BROWN

## Fox and Cromwell

### Letter from the Past—174

ENGLAND, at least in its newspapers and radio, has been celebrating the tercentenary of the death of George Fox's greatest contemporary, Oliver Cromwell. The Protector, as he is called, has, since September 3, 1658, when he died, passed through many vicissitudes of public esteem or disesteem and will continue to do so. The present mood thinks less ill of him than was customary before Thomas Carlyle made a hero of him. The fact that he became something of a hero for Hitler did not for a time enhance his popularity in a generation that professes a universal detestation for dictatorship. His religious sincerity is today unquestioned, but for many that is not an asset or an intelligible feature in his character. I suspect that Friends in particular are still a little hard on him.

No doubt we take our cue from Fox's *Journal*. It reports a series of interviews between the two men, so unlike and yet so like. The initial impression is one of mutual respect, but in the end they became mutually critical. Probably Cromwell suspected the danger of the inner light as he knew it only too well in the case of



James Nayler. The Friends' criticism of Oliver was not ingratiating. Their main complaint was that he had not ended tithes or the other practices which led to Quaker persecution. This was true, but the fact remains that considering the pressure he was under he was a mitigating influence even in the Nayler affair. There was sufficient toleration under him during the brief Commonwealth period for newborn Quakerism to gain a foothold and for the ideas of toleration and of other civil liberties to become an ideal and tradition that should ultimately prevail in the English-speaking world.

It will be profitable for Friends today, at any rate, to ruminate upon some of the issues. I commend the re-reading of the passages in Fox's *Journal* or in the lives of Cromwell or of Fox. Allowance should be made for the latter as for the former. When he says that Cromwell had hardened, he had perhaps, with reason, hardened himself. Fox's feeling that his prophecy was fulfilled of an evil end to Cromwell, exhumed after a natural death and "rolled in his grave," was part of an obsession common then and less congenial now. Fox's own report—unfortunately we have not firsthand reports of what Cromwell thought of Fox—was shared by other Friends. We have from many of them records of visits paid or letters sent. Yet some of Cromwell's household were Friends, and Lady Claypole, his favorite daughter and the recipient of a beautiful letter of psychiatric tendency from Fox, was, her father said, a seeker. We do not know that Cromwell ever saw James Nayler, though it is likely. It was Cromwell's friends who saved Nayler from the extreme of Parliament's fury.

As one visited the special exhibit of Cromwell portraits in the London National Portrait Gallery, they seemed to call for a new understanding from Friends of his inner character. Much of that, like much of his outward garb, was determined by his times. His is perhaps the first in that long series of visits of Friends to the heads of nations of which Professor Tolles wrote in these pages ten years ago. Even today not all Quaker delegations appreciate the practical difficulties of the statesmen they visit; nor do they give credit for the religious sincerity and sympathy of those who feel the responsibility of their position. Yet statesmen still sometimes disclose these features, as Cromwell sometimes did to Fox.

A painter or a playwright ought to give us an imaginative reconstruction of Fox and Cromwell confronting each other. One has been called "the greatest figure in the political history of England." The other, according to Trevelyan, "made at least the most original contribution to the history of religion of any Englishman."

NOW AND THEN

## Open the Door

By SARA DEFORD

I walked into my room  
And closed the door behind me.  
I sat there in the gloom,  
Waiting for you to find me,  
To find me.

A long while after, you  
Reminded me once more:  
"No one will come to you  
Until you open the door.  
Open the door."

## The Summit

By DOROTHY M. WILLIAMS

Straight up, the hill leans up to clip  
Bronze birches to infinity,  
Spilling out of a tipped, blue bowl.  
I lean against the climbing, slip  
And stumble, match gravity  
With panting on each thistled knoll,  
Bend body to the glinting hill  
Again, with grass like golden rain  
Falling, falling, as ripe slopes spill  
Upside down their lost terrain.

This is the summit then, my feet  
Level above a falling land.  
Opal distance like a hand  
Cups miniature mountains, and fleet  
Horizons run toward camel hills,  
Patient where the limpid mist distills.

This is the shining summit, loud  
With locusts, where far sounds ascend  
Unbodied from their former selves.  
Wild apple here bears tart fruit, bowed,  
To yield alone where all paths end  
In sky. With feet on glacier shelves,  
I feel the earth nailed down to time.  
Yet all my mind wills clouds to climb  
In Dantelike mirage. Wild sight  
Burns height the color of copper kettles,  
Brewing illusion in blue light.

Wind searches in the leaves of heaven.

Fragile against this cliff of space,  
The apple leaves with gentle petals  
Drop one by one their guileless grace.

Peace in the heart is a quiet haven.

## Message by Pablo Casals

*Pablo Casals made the following personal statement to the press on October 23 in connection with his acceptance to participate in the United Nations Day Concert:*

I CONSIDER it an honor to have been invited by the United Nations to take part in its anniversary celebrations, and I am grateful for this opportunity to address the people of the world on a subject that preoccupies each one of us.

If at my age I have come here for this day, it is not because anything has changed in my moral attitude or in the restrictions that I have imposed upon myself and my career as an artist for all these years, but because today all else becomes secondary in comparison to the great and perhaps mortal danger threatening all humanity. Never has the world been nearer to catastrophe than at this moment. The extraordinary scientific discoveries of our century which some great intellects, in their thirst for knowledge, have achieved, are now being exploited for the construction of instruments of monstrous destructiveness. Confusion and fear have invaded the whole world; misunderstood nationalism, fanaticism, political dogmas, and lack of liberty and justice are feeding mistrust and hostility that make the collective danger greater every day; yet the desire for peace is felt by every human being in the world. This desire has been manifested again and again in the face of the peril menacing all of us, by many distinguished personalities, in scientific writings, in the world press, and above all by that great citizen of the world, Dr. Albert Schweitzer.

The anguish of the world caused by the continuation of nuclear danger is increasing every day; all realize the horrifying consequences of a nuclear war, which would cause not only irreparable material and physical destruction, but also moral and spiritual degradation. How I wish that there could be a tremendous movement of protest in all countries, and especially from the mothers, that would impress those who have the power to prevent this catastrophe!

All nuclear experiments ought to be stopped altogether, and I profoundly hope that the negotiations

in the near future will end in an agreement that will make this possible; only later, when calm and confidence have been re-established, then the work of the scientists could be taken up again, but only under such conditions as would benefit humanity.

In order to resolve their problems, the conflicting forces must regard as the basis for their discussions the inhumanity and uselessness of war that all people condemn. The biggest and most powerful nations have the greater duty and responsibility for keeping peace.

It is my deep conviction that the great masses in these countries, as in every other country, want the understanding and mutual cooperation of their fellow men. It is for the governments and those in power to see to it that the achievement of this desire will not become impossible and thus cause the terrible frustration felt by all those who are not living in unconsciousness.

It seems to me that all those who believe in the dignity of man should act at this time in order to bring about a deeper understanding among peoples and a sincere *rapprochement* between conflicting forces. The United Nations today represents the most important hope for peace. Let us give it all power to act for our benefit.

And let us fervently pray that the near future will disperse the clouds that darken our days now. Music, this marvelous, universal language understood by everyone everywhere, ought to be a source of better communication among men. This is why I make a special appeal to my fellow musicians everywhere, asking each one to put the purity of his art at the service of mankind in bringing about fraternal and enlightened relationships between men the world over.

The "Hymn to Joy" of Beethoven's *Ninth Symphony* has become a symbol of love. And I propose that every town which has an orchestra and chorus should perform it on the same day, and have it transmitted by radio to the smallest communities and to all corners of the world; and to perform it as another prayer through music for the peace that we all desire and wait for.

*New York, October 24, 1958*



## The First Year at The Meeting School

THE Meeting School at West Rindge, N. H., has begun its second year of operation as an experiment in Quaker education with 36 students.

At the close of the first year of operation students and faculty assessed the first year's program and made recommendations and suggestions for the future. Some of the evaluations, summed up, are as follows:

(1) Meeting for worship as the center from which all life and learning spring. The Meeting School community was united in feeling that this centeredness really existed in spite of irregular attendance at the meeting for worship and in spite of the fact that sometimes we tended to lose the concept and began to depend on our own resources for strength. It was felt that the concept will grow rather than diminish as more of us grow in the practice of the presence of God.

(2) The business meeting as the source of all the decisions of our community. All were agreed that this was one of our most successful experiments. Friend and non-Friend came to appreciate the responsibilities and privileges offered by the business meeting. A real sense of participation developed throughout the year. By the year's end most of our meetings for business seemed to be conducted in a spirit of true seeking.

(3) Work as a functional part of the community concept. Some of the mechanics of the work program were discussed, but the basic concept was not questioned. The students and faculty have worked willingly and in good spirit to carry out the necessary chores of living. Cooking, cleanup, laundry, housework, milking, care of livestock, gardening, wall building, house repairs, and property development—all went on in a spirit of friendliness and the recognition of work as a necessary adjunct to living. Gripes there were—about the length of time necessary for a given job, or about being assigned to a job for which the student felt he was not suited—but not rebellion against the system.

(4) Play. Most of the students felt that the unprogramed approach to play was desirable, and the year was considered successful from this point of view. Social dancing, square dancing, group games, hikes, soccer, softball, volleyball, skiing, sledging, bicycling, and fishing were some of leisure-time activities.

(5) Academic work. The first year was a transition year for everyone, faculty and students, a transition from the conventional approach to learning through classroom experience to a self-study and research approach. Some of the more mature students caught the spirit of the experiment very early in the year and made excellent progress. Others, particularly the younger students, found that this method was not producing the results they needed for a smooth flow of academic progress. These we helped by structuring their course of study a little more and by programing their time more fully.

Much of the original intent is still in the academic program, but more specific help is offered through making it possible for students to sit in on discussions more frequently. The students asked for more study time. This was made possible by reducing the physical work time and devoting it to study time.

The evaluation of the teachers themselves by the students was a most helpful session and was welcomed by the teachers.

The over-all picture produced by the evaluation was that the students spent a very happy year at The Meeting School. The Meeting was eager for the school to continue and to keep on center with a genuine spirit of experimentation.

The enrollment this year has been increased to its absolute maximum. Of the 36 students, 18 are Friends. The students came from all of the New England States, New York, Pennsylvania, New Jersey, Ohio, and California.

GEORGE I. BLISS

## Ohio Yearly Meeting, Conservative

THE annual sessions of Ohio Yearly Meeting, Conservative, were held at Stillwater Meeting House near Barnesville, Ohio, August 30 to September 3 inclusive. Attendance over the weekend was not as large as usual, but there was a good average attendance at the business sessions. We were glad to have with us a number of visitors from various places, two of whom were from the Green Pastures Quarterly Meeting in Michigan. This group is considering affiliation with some neighboring Yearly Meeting.

Among the messages received was an encouraging one from our own Young Friends. A number of these younger members attended Yearly Meeting and were very helpful at the Boarding School, where hospitality was provided for guests. Two sessions of the Junior Yearly Meeting were held at times which would allow the children to attend the regular sessions. They also sent a letter to the Yearly Meeting.

E. Raymond Wilson of the Friends Committee on National Legislation was present and gave a talk on Saturday evening at a meeting arranged by the Peace Committee. He later gave a brief report on the work and needs of the FCNL. Robert Eddy, Peace Education Secretary of the Regional American Friends Service Committee office at Dayton, spoke of that phase of the Committee's work, saying, "The power of love is the only power for peace."

Interest was aroused in the need for food for the Lebanese. Individual contributions for this cause amounted to approximately \$150.

A letter was prepared and sent to President Eisenhower. This contained some of our concerns on nuclear testing, disarmament, and the ever-increasing militarism in our nation. He was commended for putting a year's ban on nuclear tests.

The Peace Committee hopes to have a conference at the Boarding School early next year, especially for youth of or near draft age. There is a need for our youth to understand more of the Friends peace testimony and to help in procedures for the C.O. position.

A committee was appointed last year to have under its care a concern from the Meeting for Sufferings "for raising the spiritual life of the meeting." They made a full report of the series of meetings held at Salem, Ohio, in last December. These resulted in renewed interest in several of the local Meetings. The committee was continued for another year.

The Meeting for Sufferings suggested to the Yearly Meeting that the name be changed to Representative Meeting since this body acts for the Yearly Meeting during the year. They also

suggested that they meet at least four times a year and that the method of appointments be changed. All these suggestions were adopted.

Florence Kirk Sidwell's concern to attend the Friends World Committee for Consultation Conference in Bad Pyrmont, Germany, was united with, and she was encouraged to attend.

A brief report on the Race Relations Conference held recently at Westtown, Pa., was made by Robert Starbuck.

The Fowler Orphanage Association held its regular meeting on Monday evening. Reports were given of contributions sent last year to help support this Orphanage in Cairo, Egypt. Elizabeth Wilson, the matron there, visited in Ohio during the past year.

Much interest was shown in the annual report from our Boarding School. The new addition to the Main Building is nearing completion. The basement will provide science rooms, and on the main floor there will be an assembly room. A new faculty residence located near the north end of the brick walk is under construction. Enrollment for this school year is 82.

A report from the Walton Home for the Aged included the usual financial statement and a report of residents, an average of about 18 this year, and various activities of the Home.

At the closing session Clerks were named for next year. Louis J. Kirk, who has served as Clerk and Assistant Clerk for ten years, had asked to be released. Much appreciation was expressed for his faithful, efficient service in the capacity of Clerk. James R. Cooper of R. D. 2, Leetonia, Ohio, was named to succeed him, and Dortha B. Patterson, 971 North High Street, Worthington, Ohio, continued as Reading Clerk.

Many inspirational and helpful messages were given. Emphasis was placed on our praying for divine guidance in every phase of our lives so that He may use us to help toward bringing about peace on earth. We need to intensify our efforts in many areas if we would make our influence for peace more effective.

BLANCHE S. THOMAS

## Friends and Their Friends

*Patterns of Influence in Anglo-American Quakerism* by Thomas E. Drake has been issued as Supplement No. 28 to the *Journal of the Friends Historical Society*. Issued in the autumn of 1958, this 16-page booklet is the presidential address given by Thomas Drake to the Friends Historical Society, London, in early September. Thomas E. Drake is Professor of American History and Curator of the Quaker Collection at Haverford College. The booklet is available at 35 cents a copy from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Charles A. Gauld, who formerly attended the Palo Alto Meeting, Calif., has gone to Puerto Rico, where he is teaching Latin-American history, geography, and international relations in the Inter-American University, San German. He plans to attend meeting in San Juan. For some years now he has been preparing a biography of Percival Farquhar, a York, Pa., birthright Friend.

At its Seventh Meeting in Bad Pyrmont, Germany, the Friends World Committee for Consultation urged Friends to "initiate, or to participate in, local or national projects which would demonstrate tangibly how one or more specific human rights might be more fully recognized." The formal minute of FWCC suggested that "such projects would be the most appropriate way to commemorate the Tenth Anniversary of the Adoption of the Universal Declaration of Human Rights" by the General Assembly of the United Nations.

On December 10, 1948, a remarkable document was approved by the U.N. General Assembly. This document—the Universal Declaration of Human Rights—was hailed as an immense step forward in the advance of freedom. Quakers have shared in the centuries-old struggle for freedom, along with other staunch spokesmen who in all times, all countries, all cultures have issued ringing cries in defense of human liberties. But not until the adoption of this United Nations declaration did there exist such a comprehensive listing of the basic personal, political, social, and economic rights belonging to each individual in all countries of the world.

Frank S. Loescher, a member of Radnor Meeting, Pa., is the Program Director of the United States-South Africa Leader Exchange Program of the African American Institute (345 East 46th Street, New York City 17). The program aims at a two-way exchange of leaders (officials, professors, school teachers, industrial relations experts, artists, clergymen, etc.) that will enable Americans to see South African life at first hand and gain a better understanding of the efforts South Africans are making to solve their problems. It will also enable South Africans to study America's way of life, America's problems, and America's conceptions of the crucial role that Africa is playing in relations between East and West. Twelve American and South African leaders will be exchanged in 1959. An international Management Committee supervises the progress and selects leading citizens for the exchange. Lewis M. Hoskins, Executive Secretary of the AFSC, is also a member of the Management Committee.

Emma J. Wilson of Somerville, N. J., writes that it has been necessary to lay down the Somerville Preparative Meeting, N. J. With the removal of two members to New York City, there were only four members left.

George School was selected by the Educational Records Bureau and the Ford Foundation as one of six schools to take part in a pilot project in which a study was made of student values. The survey started on Wednesday, October 1, and lasted for a week. David Mallory of the English department of the Germantown Friends School has been granted a year's leave of absence to conduct the survey. In addition to George School, the following schools took part in the experiment: Central and Girls High Schools, Philadelphia; Allentown High School, Pa.; Scarsdale High School, N. Y.; and George Washington High School, New York City.



The officers and the Foxhove Council, Buck Hill Falls, Pa., were enthused with the interest shown in the program sponsored by the Foxhove Association during this past summer. All activities were well attended. It was especially gratifying that those in attendance represented all ages.

The program, under the direction of Alexander C. Purdy, consisted of a series of Sunday evening lectures, Monday evening discussion groups, a weekly morning Bible class, and daily devotionals. The Sunday evening lectures were in the fields of religion, civil liberties, and international relations. Cornelia Gillam's presentation of Charlotte Brontë was a delightful experience. The Monday evening discussions dealt with a variety of subjects: old Philadelphia, Victorian poets, the Brussels World's Fair, and "What you should know about your heart."

Alexander C. Purdy led the weekly Bible class. The subject was "New Testament Bypaths." He also led the devotionals which were held every morning, Monday through Friday. The attendance at all of these sessions and at meeting for worship on Sunday mornings gave evidence that Inn guests and cottagers were aware that recreation included the intellectual and spiritual as well as physical.

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*The American-German Review* in its issue for October-November, 1958, commemorates the 275th anniversary of the founding of Germantown, Pa. "Pilgrims from Krefeld" by William Hubben describes the town from which emigrated the first group of 33 German settlers to this part of the New World. He tells of the circumstances in Krefeld which led to the emigration and of the fortunes of the newcomers, who found religious liberty in Penn's Woods. Among the other articles in this issue, which is beautifully illustrated, is "Heimatkunde—A Plea" by Harry W. Pfund, "Pastorius, Intangible Values" by Harold Jantz, "Dissenters and Founders" by Grant M. Simon, "The First Thermometer in North America" by Ames Johnston, "Old Germantown Houses," and "A Germantown Chronology." The whole issue is a fitting beginning to the 25th year of publication of this fine periodical, published by the Carl Schurz Memorial Foundation, Inc., 420 Chestnut Street, Philadelphia 6, Pa.

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G. Canby Robinson is the author of an autobiography entitled *Adventures in Medical Education* (Harvard University Press, Cambridge, Mass., 1957; 321 pages; \$5.00). Subtitled "A Personal Narrative of the Great Advance of American Medicine," this carefully written and valuable book is just that. In the last paragraph of his introduction, Dr. Robinson writes: "Although this book is by no means a complete history of medical education in America, it describes how medical research developed, and how modern medicine based on science was spread to the Middle West [Washington University School of Medicine in St. Louis, Mo.] and to the South [Vanderbilt University School of Medicine, Nashville, Tenn.], expanded in New York City [New York Hospital—Cornell Medical College Association], and developed in China [Peiping Union Medical College]. My experiences in the study of the social aspects of medicine at Johns Hopkins are described, and my

wartime and postwar activities are included to round out the autobiography. In conclusion some basic principles and present-day problems of American medical education are discussed."

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On October 5 the small group of Friends who had been meeting for the past nine years in Arlington, Vermont, decided the time had come to try holding the meeting in Bennington, where, it was felt, a larger number might be able to attend. The first meeting produced a very gratifying result, about five times the previous average attendance. It was the sense of the meeting that Bennington should continue to be used through October. Then, if results appear to warrant it, a permanent change may be made. A meeting at Bennington has the advantage of being available to members at Bennington College and to interested persons at Williams College and elsewhere in nearby Massachusetts. The meeting is held at 3 p.m. in the downstairs meeting room of the Bennington Public Library.

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Esther and Edward Jones, members of Green Street Meeting, Germantown, Pa., write about their impressions of the Ninth International Congress for the History of Religions, held August 27 to September 9 at Tokyo, Japan, which they attended. Twenty-nine countries were represented; 175 delegates came from countries other than Japan, and 300 were from Japan. One of the resolutions stressed the chief function of all faiths as follows:

Mutual understanding, especially between the Orient and the Occident, is an urgent need. . . . Religion should be interpreted not as dogmatics or as the expression of peculiar churches or sects; nor should its study encroach upon any faith or belief. But it should be considered as an essential factor of a great many cultural manifestations, giving them a typical character, and determining ways of thinking, living, and creating values in both individuals and peoples.

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Anna B. Hewitt, Assistant Curator of the Quaker Collection at Haverford College, retired last June after 32 years of service. She will continue to serve as Assistant Editor of the *Bulletin* of the Friends Historical Association.

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*The Human Way Out* by Lewis Mumford (Pendle Hill Pamphlet, Number 97; Pendle Hill, Wallingford, Pa., 1958; 28 pages; 35 cents) is a strong and challenging statement calling for a halt to nuclear testing.

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It has been suggested that Friends Meetings would serve the public helpfully by listing, or advertising, the time of their meetings for worship in the advertising columns of their local newspapers reserved for religious services. Many Friends Meetings have found that such advertising not only is of general service to the community but also assists traveling Friends and others interested in attending meeting for worship.

Gilbert Bowles, for many years a missionary in Japan, was honored in Honolulu on October 16 by a dinner and program in celebration of his 89th birthday. About 500 people gathered for dinner at the YMCA. Birthday compliments were paid him in English by Shigeo Soga, Editor of the *Hawaii Times*, and in Japanese by Consul General Hisaji Hattori of Japan. Gratitude was expressed for his service to the Japanese in both Japan and Honolulu. Gilbert Bowles responded in Japanese. In keeping with a Japanese custom, a kimono was presented to him. The program concluded with Japanese and Okinawa folk dances and songs.

Kent Wilson, reports the Washington, D. C., *Newsletter*, sailed for France on August 8 on a Fulbright Travel Grant. After spending August and September in Paris, he took up his studies at the University of Strasbourg as a recipient of a French government fellowship.

After being located at 20 South 12th Street, Philadelphia, for over twenty years, the Friends Council on Education has moved its office to 1515 Cherry Street, Philadelphia 7. The telephone number is LOcust 8-4111. Irvin C. Poley, Director of the Friends Teacher Training Program, is sharing the office with Harriet Hoyle, who continues as secretary. Applicants for teaching positions are urged to make appointments ahead of time.

Friends from several northwestern Pennsylvania communities met together at Allegheny College, Meadville, Pa., on October 5. There were 26 adults and 11 children. After meeting for worship and a fellowship lunch they listened to the tape recording of Martin Luther King's address to the Cape May Conference. The group plans to meet together at Meadville the first Sunday of each month throughout the winter. Meetings for worship are held at Allegheny College on the first, second, fourth, and fifth Sundays, and in Erie, Pa., at the home of Howard and Flora McKinney, 3112 Oakwood Street, on the third Sunday. Friends in New Wilmington and Grove City, Pa., are hoping to arrange meeting for worship together on the third Sunday also.

HOWARD W. MCKINNEY

On October 11, in the historic Highland Creek Meeting House near Salem, Indiana (Blue River Quarterly Meeting of Illinois Yearly Meeting), about 75 Friends of Meetings affiliated with the Western Yearly Meeting (Five Years) and the Friends World Committee, as well as unaffiliated Meetings, convened for worship and for discussion of problems and concerns facing small isolated or semi-isolated Meetings.

Friends reported on the state of their Meetings and discussed matters of common concern such as Quaker evangelism, the failure of the Society of Friends to grow, the ignorance of Friends history and doctrine among birthright members, reconciliation of racial groups, and community projects in which Meetings are active. Among the latter were AFSC work camps, fair-employment practices commissions, sponsorship of dis-

placed families from Europe, programs for teen-agers, and participation in union church activities. One of the most interesting reports was a summary of the history of the Highland Creek Meeting, established in 1839 on the nearby Trueblood farm.

WILLIAM HEWITT

## Letter to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

I wonder if we Quakers should be taking unto ourselves as originating with us some mighty quotes and principles and also, in one famous instance, misquoting George Fox. In the September 27 issue, Sam Bradley quotes Elias Hicks as saying, ". . . it was a byword among the people, 'See the Quakers, how they love one another.'" This is a paraphrase of "See the Christians, how they love one another," and was said by the Roman Emperor as he watched the Christians coming into the arena (to be devoured by lions), with their arms around each other, singing. Again many of us think unique with us the belief that there is that of God in every man. Christians before and after George Fox, Methodists, and most other Protestant churches believe this. And while I am at it, let me say that the pretty little mission we set ourselves to "walk cheerfully over the earth answering that of God in every man" is no mission at all but the result that will come if we accomplish some other mighty tasks.

Chicago, Illinois

IRENE M. KOCH

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### NOVEMBER

8—Abington Quarterly Meeting at Plymouth, Pa. Meeting on Worship and Ministry, 9:45 a.m.; worship, 11 a.m., followed by business; lunch served by Plymouth Meeting, 12:30 p.m.; at 2 p.m., E. Raymond Wilson, "The Role of Friends in National Legislation."

8, 9—Japan Yearly Meeting at 12-1 Chome, Mita Daimachi, Minato-ku, Tokyo, Japan.

9—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Barbara Ruch Pearson, who has recently spent four years in Japan, will speak.

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Statements of Christian Belief."

9—Nine Partners Half-Yearly Meeting at Oswego Meeting House, Moores Mills, N. Y. Business, 11 a.m.; fellowship lunch at 12; worship, 2 p.m. Stephen Angell is expected to attend.

9—Meeting on Worship and Ministry of Caln Quarterly Meeting at Lancaster Meeting House, Pa., 1:30 p.m.

9—Concert at the Media, Pa., Meeting House, 3rd Street and North Avenue, 3 p.m., by Ruth Harvey, soprano, and Clifford Woodbury, Jr., bass-baritone. Featured are some of the lighter works of Handel, Mozart, Schubert, Verdi, and others (eighteenth-century Italian works, brief operatic selections, and lieder), as well as popular modern numbers.

12—Address at the Kennett Square, Pa., Meeting House, on Sickles Street, 8 p.m.: Clarence Pickett, "The Principles of Quakerism, and Community Actions Which Result from Their Application."



14—Annual Meeting of the Friends Journal Associates at 1515 Cherry Street, Philadelphia, 4:30 p.m. At 7:30 p.m., under the auspices of the Friends Journal Associates, Amelia W. Swayne will speak on "The Old and New Japan." The public is invited.

15—Calm Quarterly Meeting at Downingtown, Pa., 10:30 a.m.

15—One-day retreat at Purchase, N. Y., Meeting House, 10:30 a.m. to 4 p.m., based on silence.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Luther and the Early Reformers."

16—Open Meeting of the New Jersey Friends Committee on Social Order at the Trenton, N. J., Meeting House, Montgomery and Hanover Streets, 1:30 p.m. Meeting for worship, 11 a.m. Bring a box lunch; dessert and beverage provided. The issue of capital punishment in New Jersey will be considered.

16—Address at High Street Meeting House, West Chester, Pa., 8 p.m.: George A. Walton, "Spiritual Unity—A Search for Depth."

19—Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: topic, "Segregation," with Louis Carroll speaking on "The Westtown Conference" and Willis Wissler, Jr., on "Local Housing."

22—Friends Village Fair on the Woodbury, N. J., Meeting House Grounds, 10 a.m. to 4 p.m., benefit of the Woodbury Friends School. Featured: "Around the World in 80 Minutes," "Curiosity Shop," "Pickwick Papers," "Land of Enchantment," Quaker Kitchen, toys, books, records. Luncheon served. All welcome.

### BIRTHS

SLOTTEN—On October 20, to Ralph and Martha Calvert Slotten of St. Paul, Minn., a daughter, AMY CLAIRE SLOTTEN. The mother and maternal grandfather, Donald Calvert, are members of Green Plain Meeting, Selma, Ohio. The maternal grandmother, Mildred Calvert, is a member of Ann Arbor Quarterly Meeting. Donald Calvert is Clerk of Toledo Preparative Meeting.

WRIGHT—On October 20, to Clark Brick, Jr., and Anna Mary Wright, a daughter, KATHRYN ANNE WRIGHT. Her father is a member of Lansdowne Monthly Meeting, Pa., and her mother of Springfield Monthly Meeting, Pa. Her grandparents are W. Erlon and Kathryn Garris, Broomall, Pa., and Clark B. and Elizabeth K. Wright of Lansdowne Monthly Meeting, Pa.

### MARRIAGE

MANCILL—McGRATH—On September 20, in Christ Church Chapel, Christianna Hundred, Greenville, Del., JANET ELAINE McGRATH, daughter of Mr. and Mrs. James Henry McGrath, and ROBERT F. MANCILL, son of Anna M. Mancill and the late Norman B. Mancill of Kennett Square, Pa. The groom is a member of Hockessin Meeting, Del.

## MEETING ADVERTISEMENTS

### ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

## DEATHS

FLITCRAFT—On October 3, MARTHA W. FLITCRAFT of West Walnut Lane, Philadelphia, aged 86 years, a member of Woodstown Monthly Meeting, N. J.

HANCOCK—On October 17, WALTER C. HANCOCK, husband of the late Mary B. Hollingshead Hancock, of Pemberton, N. J., a member of Philadelphia Monthly Meeting. He served as chairman of Friends Central School Committee and was on the Board of Managers of Stapley Hall. At the time of his death he was on the Board of Trustees of Temple University.

HIBBS—On September 21, ALBERT S. HIBBS, in his 94th year, a member of Falls Monthly Meeting, Fallsington, Pa. He was a son of the late Stockton and Anna D. Hibbs. He was a builder and lived practically his entire life in the vicinity of Fallsington. He had been an active and helpful member of Falls Property Committee. He is survived by a daughter, Dorothy R. Watson, and a son, Watson W. Hibbs.

JACKSON—On October 23, FANNY BACON JACKSON, wife of the late Will Walter Jackson, aged 86 years. In middle age she joined the New York Monthly Meeting, to which her husband belonged, and became a faithful and active member, serving on the Board of Overseers of the Brooklyn Preparative Meeting, N. Y. Surviving are a son, George B. Jackson, two grandchildren, and three great-grandchildren.

MALONEY—On October 2, in Bryn Mawr, Pa., Hospital, CLIFTON MALONEY of 415 West Lancaster Avenue, Haverford, Pa., aged 86 years, a member of Central Philadelphia Meeting, of which he was a former trustee. He was a director of the Philadelphia Life Insurance Company and had been president of the organization for 25 years before his retirement in 1947. He was a member of the Philadelphia bar for more than 50 years. Surviving are his wife, Florence Paul Maloney; a son, Paul Maloney; two grandchildren; and a brother, Jackson Maloney of Philadelphia.

PALMER—On October 12, ELIZABETH PALMER, in her 86th year, daughter of the late David and Agnes Palmer and a member of Falls Monthly Meeting, Fallsington, Pa. She served the Newtown, Pa., Friends Home for many years, first as assistant matron and later as matron, succeeding her mother. She was a lifelong member of Falls Meeting, a member of Ministry and Worship, and had been active on numerous committees of both Quarterly and Philadelphia Yearly Meeting, including the Representative Committee of Race Street Meeting. Her memory will always be cherished by those who knew her. A memorial service was held at Newtown Meeting House on October 19. She is survived by one sister, Anna S. Palmer.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

### DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.



**HAWAII**

**HONOLULU** — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

**ILLINOIS**

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BÜtterfield 8-3066.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODLAND 8-2040.

**INDIANA**

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**FORT WAYNE**—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

**IOWA**

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

**CEDAR FALLS**—524 Seerley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

**LOUISIANA**

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

**MARYLAND**

**SANDY SPRING** — Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

**MASSACHUSETTS**

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER** — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

**MINNESOTA**

**MINNEAPOLIS** — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

**MISSOURI**

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

**NEW JERSEY**

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**NEW MEXICO**

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

**NEW YORK**

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

**OHIO**

**CINCINNATI** — Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**PENNSYLVANIA**

**HARRISBURG** — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA** — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH** — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING** — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE** — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**TENNESSEE**

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

**NASHVILLE**—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

**HOUSTON** — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

**UTAH**

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

**WANTED**

**WOMAN SUPERINTENDENT** or couple for management of Friends boarding home for elderly women in suburban Philadelphia, Pa. Write Box T73, Friends Journal.

**CARETAKER** for small historical museum and library, which is open to the public one afternoon a week, at other times by appointment. Living quarters furnished, with heat and light. For information apply to Box P65, Friends Journal.

**AVAILABLE**

**GLUNT'S HOME FOR AGED**, Woodside, Pa. Four vacancies for either men or women, small village, nice grounds. Twenty-four-hour service. Either call Hyatt 3-2073 or write Mrs. Glunt at Woodside, Pa., Bucks County.

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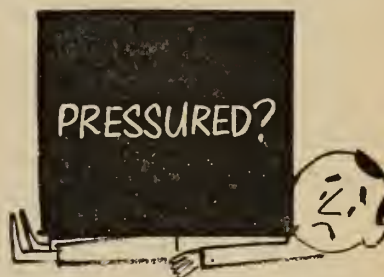
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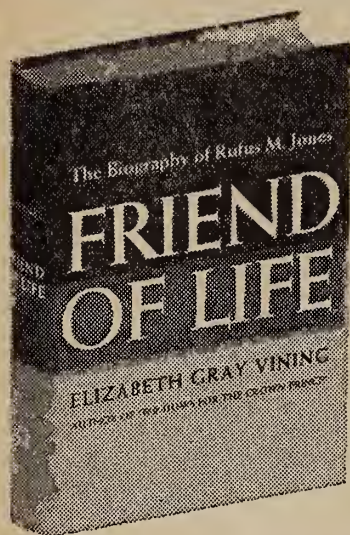
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

NOVEMBER 15, 1958

NUMBER 41

## IN THIS ISSUE

*AS air is penetrated by the brightness and heat of the sun, and iron is penetrated by fire; so that it works through fire the works of fire, since it burns and shines like fire . . . yet each of these keeps its own nature—the fire does not become iron, and the iron does not become fire, for the iron is within the fire and the fire within the iron, so likewise God is in the being of the soul. The creature never becomes God as God never becomes creature.*

—JAN VAN RUYSBROECK

### The "Song of the Lord"

. . . . . *by Gilbert Wright*

### The Nurture of Preparative Meetings

. . . . . *by Robert O. Blood, Jr.*

### Where the Need for Understanding Is Greatest

. . . . . *by Richard Taylor*

### Letter from Japan

. . . . . *by Jackson H. Bailey*

*Conference of the Lake Erie Association*

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## Conference of the Lake Erie Association

THE Lake Erie Association of Friends Meetings held its nineteenth annual conference on August 22 to 24, 1958, at Friends Boarding School, near Barnesville, Ohio. The quiet peace of rolling hills and surrounding farmlands provided the setting for the "soul searching and practical concerns" of the weekend gathering.

J. Floyd Moore of the Religion Department of Guilford College spoke on the conference theme, "A Spiritual Ministry for Our Times." He emphasized the need for a life of prayer and worship, for keeping channels open when there is disagreement, and for the practice of the personal ministry of love. To discuss four aspects of this theme, the conference divided into groups: "Ministry and the Meeting for Worship," "Ministry of Friends to Each Other," "Spiritual Outreach to Non-Friends," and "Ministry to Children."

Bernard Gross (Yellow Springs) was named Secretary-Treasurer for the coming year. Kenneth Ives (Detroit) and Isabel Bliss (Cleveland) are to be coconveners of the Continuing Committee.

Reports from local Meetings revealed active growth and outreach. There was news of the recently built meeting house at Kalamazoo, Michigan; the overflowing Friends Center at Ann Arbor, Michigan; the formation of the Green Pastures Quarterly Meeting; and the growing group at Wooster, with a large proportion of students. Two Meetings, smaller in numbers, were faced with the loss of valued families by removal to other communities. Several Meetings reported plans to hold adult study groups on First-day mornings in addition to the children's classes and meeting for worship.

Florence Shute (Pittsburgh) and William Preis (Yellow Springs) were to represent the Lake Erie Association at Meetings of the Friends World Committee for Consultation at Bad Pyrmont, Germany, in September.

"Food for Lebanon" was the label on the basket to receive cash gifts from attenders, the immediate response to a telegram from Lewis Hoskins, Executive Secretary of the American Friends Service Committee. Monthly Meetings are urged to support an emergency program being carried on jointly by the AFSC and Lebanese Quakers.

The proposal for formation of a Continuing Committee for Greater Unity among Friends, with representatives from three Yearly Meetings and the Lake Erie Association, was approved. Appointed from the Association were Kenneth Boulding (Ann Arbor), Glenn Bartoo (Columbus), Esther Palmer (East Cincinnati), and Margaret Utterback (Oberlin). The Yearly Meetings included in the proposal are Wilmington (FYM), Indiana (FGC), and Ohio (Conservative).

One current of concern felt throughout the conference was that children, teen-agers, and Young Friends should be given more active encouragement both at the annual meetings and through the year. Discussions opened in the business meeting were continued later at a special session, at which time plans were formulated to be developed during the year. An increase in the budget to include contributions to Friends schools indicates recognition of their importance.

(Continued on page 666)

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 15, 1958

VOL. 4—No. 41

## Editorial Comments

### *On Changing Seats*

**D**O you always occupy the same seat in your meeting house?

Rufus M. Jones used to tell the story of how he once made a special effort to go to a poorly attended meeting, which, rumors had it, could neither live nor die because of the chronic lack of interest among its members. When he arrived, the meeting house was empty, and he sat in one of the facing benches to meditate in solitary worship. After a while an elderly Friend entered, walked solemnly over to Rufus Jones, and asked him in a disciplinary tone, "Does thee know that thee is occupying my seat?" The question was all the more appalling in view of the fact that all benches were vacant. Rufus Jones, in his account of the incident, added the caustic remark that this question may well have contained a hint explaining why the meeting had declined.

The story is told of the Swiss pastor Oberlin that on Saturdays he used to visit his church and sit in turn in the pews usually occupied by parishioners who had some problems. Here he tried to imagine how they would feel the next day as they listened to his prepared sermon, which otherwise might not have contained a sufficiently sensitive perception of their inward sufferings. Though Oberlin knew it was unlikely that such an experiment would enable him completely to share his neighbors' problems, he did get away from some of the high-flown vocabulary of the standard sermon and imaginatively he had identified himself with some of the inescapable situations of life.

To occupy the same seat every Sunday in meeting for worship is also likely to curtail the natural order of our visiting with each other after meeting. We are apt to shake hands with the same Friends, overlook others, and even ignore newcomers in a different geography of the meeting house. Doesn't he "who vaults himself with such ease" into his accustomed seat—to paraphrase Shakespeare—acquire, like Rufus Jones' man, a sense of ownership, or rank, as though his were a seat of justice?

We ought to be comfortable and feel at home, and we must not ascribe too much importance to outward matters like these. The seats occupied by the sinners and scoffers, of which the psalmist speaks, must have been

beautifully upholstered even before the lush days of foam rubber. Yet it was not the upholstery that rendered those wretched who seem to have occupied them habitually. Much seat-changing alone will not raise our sense of fellowship, although it might stimulate it a bit. Those few who are still given to the hobby of looking up Bible passages will find numerous and most suggestive passages dealing with seats, sitting, and the sitters themselves in both the Old and the New Testaments. But apart from the moral lessons which many of these passages contain, it ought to be a matter of practical consideration to change our seats from time to time, thus broadening the spirit of neighborliness and seeing and hearing more of our fellow worshippers.

### *In Brief*

The award of a \$1,394,444 contract for the construction of a new 75-bed Indian hospital at Shiprock, New Mexico, has been announced by Surgeon General Leroy E. Burney of the Public Health Service, U. S. Department of Health, Education, and Welfare. The Shiprock facility is the first of four new hospitals planned by the Public Health Service, to provide better medical care for Indians and Alaska natives. The other three will be located at Gallup, New Mexico, Sells, Arizona, and Kotzebue, Alaska.

A Catholic sociologist, Father Lucius F. Cervantes, of the Jesuit order, has revealed the increasing failure of the Catholic opposition to mixed marriage, and the increasing rebellion of younger Catholic people against the discriminating rules which the priests attempt to impose. Father Cervantes, well known as the director of the department of sociology at Regis College, Denver, in an address at the 19th annual convention of the American Catholic Sociological Society in Washington estimated that one-third of American Catholics married outside of their faith, and that of every ten Catholics who do so, "four are lost immediately to the faith since their marriage is outside of the church and hence invalid." He estimated that of the six out of ten remaining in the faith at the time of marriage, two more are ultimately lost to the Catholic Church.

## The "Song of the Lord"

By GILBERT WRIGHT

IN the *I Ching*, an ancient Chinese book of wisdom, one may read: "Sun and moon attain their brightness by clinging to heaven, the plant world owes its life to the fact that it clings to the soil; man, in order to attain his highest development, must cling to the forces of spiritual life." The great Gandhiji, whose life was a continual effort to practice his religion to the best of his ability, wrote: ". . . it is the duty of every cultured man or woman to read sympathetically the scriptures of the world . . . a friendly study of the world's religions is a sacred duty."

Readers of this magazine who have not acquainted themselves with India's *Gita* (*Bhagavad-gita*) will find a worth-while experience awaiting them. The work, described as "the most beautiful philosophic-religious poem known in all literature," has been translated into all the dialects of India and all the languages of the world. It is printed and reprinted yearly in millions of copies, and is undoubtedly the most venerated writing from the Sanskrit. Many devout Hindus memorize the entire poem of seven hundred stanzas (subdivided into eighteen chapters) from the first word to the last.

The unknown seer who, probably in the fifth century B.C., wrote the *Gita Upanishad* (the text may have received many alterations in later times) expressed very much more than the religious thinking of an individual Hindu or of a school of Hindu thinkers. It was his genius to articulate profound truths about the spiritual life that have since been applicable to the whole of mankind. In this respect the slogan "only a Christian ethic can save the world" must sound strangely hollow to an Indian, unless the speaker is referring to the message of Jesus in its universality rather than, as is usual, to a missionary program of some specific church or denomination.

An important aspect of the *Gita*, an aspect that distinguishes it from most of the preceding religious litera-

ture of India, is the emphasis that it gives to a personal God, a Creator, whose adoration consists in a life of continual renewal and sacrifice. To be sure, in the earlier classical *Upanishads* one may find a predominant emphasis on "the Eternal One" and here and there specific reference to the Lord as determinate, as Creator, and as a subject of adoration. But in the *Gita*, with crystal clarity, one finds presented a personal God, "for whom the whole creation has been groaning in travail together," to quote Paul, the Apostle. And in the *Gita* the "life divine" no longer means abandonment of the world for the life of a beggar or forest hermit. The religious life, as set forth in this work, is to be a life of action, pursued in the mundane world by living men and women. In the midst of daily life, in all its fullness, in all its surge and thunder, the individual is taught how to seek for God and how to find God. The conditions are clearly and emphatically stated. He is to perform his duties in the world without claiming any reward for his labors; he is to consecrate all his actions to the Divine Being. God is to become the center of his life, and he is to eliminate all ideas of personal possession and of passionate attachment.

In addition to the major themes of devotion, of seeking to find God, of consecration of action, there are many minor melodies of great beauty and of deep spiritual content. Among these are the moving description of the majesty of God, Creator of worlds without end, who is both a wrathful God and a God of infinite compassion, "slow to anger, and swift in mercy." There are specific instructions on how to compose the self and meditate on the divine, which are singularly like the practical instruction for finding God in *The Cloud of Unknowing*, a Christian devotional classic written in fourteenth-century England. There is also a word of warning for those who are more advanced in their religious thinking: they should not confuse or unseat those who are spiritually less mature.

While the *Gita* is philosophical, it is not so in the usual rationalistic or dialectical sense of philosophy. The *Gita* is poetically conceived and presented. It is intuitive rather than didactic, although its profound message can be readily understood by anyone who reads it attentively. At a first reading, one brought up in our Western tradition is likely to be confused by the unfamiliar names, titles, and phrases that may seem meaningless. It is best for him simply to read on, since the work must be understood in its entirety first of all, and its meaning can

---

Gilbert Wright is a member of the Gainesville Monthly Meeting, Florida. Last summer he was a student at Pendle Hill. He writes: "I am on the faculty of the University of Florida in the capacity of Curator of Exhibits at the Florida State Museum, but this has little to do with my interest in Friends or in the history and philosophy of the world's religions."

In the opinion of Gilbert Wright, the best translations of the *Gita* with commentaries "are those of Radhakrishnan, Nikilananda, and Edgerton. Other excellent translations with a minimum of commentary are those of Prabhavananda-Isherwood and E. J. Thomas. A poetic rendition of great beauty is that of Edwin Arnold, *The Song Celestial*. By far the most thorough study of the *Gita* is the two-volume *Essays on the Gita* by Sri Aurobindo."



scarcely be grasped from a single reading. A genuine demand is made on the reader by this book, as is the case with almost all devotional or religious writings.

The dramatic opening of the poem (which is a small part of a much more extensive epic), with its two principal characters placed in the midst of armies arrayed for battle and with the instruction of the teacher to his pupil to "get up and fight," has been interpreted by some writers to indicate that the *Gita* is a book endorsing war or favoring militarism. Nothing could be further from the aim of this poem. It rather directs all men to follow the inner call for action. Each is to respond positively to duty to his fellow men, whatever the life situation may be. If he is a pacifist, it is his duty to follow faithfully the instruction of "the voice within," no matter what the consequences may be. Arjuna, a soldier born into a soldier's career, is thus instructed to maintain the tradition of his caste. In connection with this teaching, the utterances of the instructor on the problem of death and immortality are particularly moving to the reader.

Today we live in one world, at a time when all resources available to humanity should be utilized to their fullest for the improvement of humanity. It is an error for those of us reared in the tradition of the West to trust naively in technological achievement for the leading of man into "a bright new world." The spiritual heritage, as incorporated in the sacred writings of all peoples, is no less vital as a human resource than is oil or iron or the deposits of radioactive minerals. When the spiritual writings of all peoples are studied, when they are read and thoughtfully compared, they will be found to be not contradictory, but complementary to one another, and each tradition will be enriched by an acquaintance with the others. In these writings may be found the goals and ends for the striving of man, whose comforts and whose mastery of the world about him have been so wonderfully and so fearfully advanced by the discoveries of science and the products of invention.

### Letter from Japan

I LEFT Japan September 24 and have visited Taiwan, Hong Kong, Viet Nam, Singapore, and now Burma. From here I go to East Pakistan, India, West Pakistan, Paris, and London.

Late summer and early fall is the typhoon season in Japan, and the course of each tropical storm is charted almost hourly by anxious weathermen in Japan. This year has been especially bad, with three major storms hitting various parts of the main island. Tokyo was hit twice, the second time by the full fury of the worst typhoon in 24 years. Imagine living under the shadow of

such disaster year after year, knowing that your turn will come but never sure when!

The American Friends Service Committee relief program has been scaled down greatly from the postwar years of serious want, and distribution has been largely indirect of late. After the recent storm, however, AFSC staff were able to help directly with relief work in disaster areas. Work campers pitched in, and considerable assistance was given in the Tokyo area, where loss of life and disruption of living routine were worst. Destruction was appalling, especially in the low-lying parts of the city, where houses remained inundated for as much as three days. Thus we are reminded again of how close to natural (flood, earthquake) and man-made (atomic fallout, war) disaster these islands are.

The war clouds in the Formosa Straits bring the specter of man-made tragedy alive for people here. It is not an exaggeration to say that there is no popular support of U.S. policy in the area. People here look at the map, spot the relative position of Quemoy and Matsu to the Mainland and to Taiwan, and see no justification for continued Nationalist presence there. Add to this the fear of their own involvement should war break out, making U.S. bases in Japan prime targets, and it is obvious how little propaganda it takes to create serious resentment toward the U.S.

Yet for all these difficulties Japan has been a land of hope and challenge this summer. There were at least six major conferences held here, several of them dealing directly with world problems. The Anti-A- and H-bomb Conference was far from a success in the objective sense since its leadership insisted on using it as a political weapon against the West; yet it was of real significance. The work of Robert Vogel of the AFSC and Paul Peachey of the Mennonite Central Committee and others to awaken Christians to their responsibility had an impact sorely needed. As so often, Christians in general and Americans in particular allowed the initiative for peace and for a moral stand to pass to those who would use it for political ends.

Among the smaller conferences, the AFSC work camps and seminars (two of each) attempted to provide experience of some depth for young people, some 22 of whom came directly from other parts of Asia for the summer. The work camps, one in an orphanage outside Tokyo and one in a depressed Japanese-Korean community in Osaka, provided insight into problems which do not readily meet the eye of the visitor to Japan. Tensions between Japanese and Korean groups are serious, and the experience in dealing with this problem benefited Japanese and foreign students alike. The seminars dealt with a wide range of international problems on a high level

intellectually and demonstrated once again how often we fail to have the courage of our convictions in the spiritual realm. The response of students unused to the Friends method of worship was of a very high order and renewed our faith in its importance in the program. Participation in the daily meditation gave strength to the group and helped set the tone for other parts of the life together.

Education problems continue in the spotlight. After a summer of statement and counterstatement by the principals (the Education Minister and the Teachers Union) a showdown came on the new teacher rating system on September 15, when the Union called a general strike of teachers and pupils in protest. The strike was a failure,

not because of support for the government policy but because the Union had alienated the public by its extremist tactics. In spite of wide disapproval of government attempts to control the teachers politically, people did not support the Union.

Several leading educators, including a Friend, Tano Jodai, attempted mediation, but the government, sensing the strength of its position, turned this down. The larger issues remain unsolved, though the government has the upper hand at the moment. Many are distressed at the extreme positions taken by both sides.

*Rangoon, Burma*  
*October 15, 1958*

JACKSON H. BAILEY

## *The Nurture of Preparative Meetings*

By ROBERT O. BLOOD, JR.

ONE of the most effective instruments for turning what Kenneth Ives has called "Our Diminishing Society of Friends" into an enlarging Society adequate to the challenge of these days is the Preparative Meeting.

Wherever there is an unorganized Friends group, it deserves, through a preparative relationship, the support and encouragement of the nearest compatible Monthly Meeting. At the present time there are many struggling Friends groups in the United States which could be nurtured into eventual maturity if each neighboring Meeting would take on the responsibility which the preparative status of the new group implies.

How near is neighboring? Ann Arbor's two Preparative Meetings are sixty miles north in East Lansing and fifty miles south in Toledo, Ohio. Even if the closest Meeting were considerably farther, establishing a preparative relationship would still benefit any informal worship group. I would go so far, in fact, as to recommend that every unorganized group link up with the appropriate Meeting, no matter how great the distance.

But the task before us is more than simply to link together already existing groups. Monthly Meetings ought to consider whether there may not be a need for new groups to be formed under their care in areas where no Friends activities now exist. For example, three Michigan cities of 100,000 people (Grand Rapids, Flint, and Saginaw) have no Meetings. Similarly, many of our metropolitan Meetings could establish suburban Preparative

Meetings, as Detroit is doing in outlying Birmingham.

Regardless of whether Preparative Meetings are colonized or federated from existing groups, the responsibility of the foster Meeting is the same, to see to it that the Preparative Meeting is truly prepared for eventual Monthly Meeting status.

The needs of the Preparative Meeting, whatever they are, can be met only by visitation. Ideally, the concern will arise in the mind of a member of the Meeting. If not, the Meeting may need to lay it upon one of their members. Too often, however, this member carries on his visitation alone, to the detriment of the Preparative Meeting; the new group needs the stimulus of numbers.

The needs of the receiving group will suggest how the visit should be programmed. Toledo has welcomed Saturday evening discussions, followed by sharing in the meeting for worship on Sunday morning. Since there are so few children in the Toledo First-day School, visits of families with children have been especially useful. East Lansing's visits have taken the form of potluck Sunday suppers, followed by discussions designed to orient the many newcomers to the basic principles and practices of Friends. A different topic was used each month. Scheduling matters little as long as there is opportunity for shared worship, personal fellowship, and education.

At the present time there is, unfortunately, very little guidance about the Preparative Meeting relationship available in the Friends Disciplines. Hence Friends elsewhere will be interested in the statement which Ann Arbor Meeting and its two Preparative Meetings have adopted recently to govern their relationship:

"(1) A Preparative Meeting is a unit of the Monthly

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Robert O. Blood, Jr., a member of Ann Arbor Meeting, Mich., is Associate Professor of Sociology at the University of Michigan. During the academic year 1958-1959 he will be in Tokyo, Japan, doing research on Japanese marriages under a Fulbright research award, in cooperation with the Tokyo University of Education.



Meeting. It holds regular meetings for worship and for business, and it may carry on other activities. . . . The Monthly Meeting should carry a special concern for encouraging and fostering the growth and development of the Preparative Meeting.

"(2) In accordance with the customs of Friends, individual Friends hold their membership in the Monthly Meeting, and all actions regarding membership are taken by the Monthly Meeting. The 'members' of a Preparative Meeting are, technically, those members of the Monthly Meeting who live in the general vicinity of the Preparative Meeting. . . .

"(3) The Preparative Meeting should ordinarily hold a meeting for worship each week, and it should be encouraged to hold business meetings at monthly intervals.

"(4) The Preparative Meeting should appoint its own Clerks and Treasurer, and such additional officers, representatives, and committees as it may deem desirable.

"(5) The Preparative Meeting should have its own budget, treasury, and finances. Presumably members of the Preparative Meeting will feel a primary obligation to contribute to the finances of the Preparative Meeting. If these members, or the Preparative Meeting as a Meeting, wish also to contribute to the Monthly Meeting, such contributions will be welcome.

"(6) Weddings should be held under the care of the Monthly Meeting. Funerals or memorial services may be held under the care of the Monthly or Preparative Meeting.

"(7) The Preparative Meeting and the Monthly Meeting should send each other minutes of their business meetings.

"(8) The Preparative Meeting should make an annual report to the Monthly Meeting. . . . If possible, an annual meeting should be held at which the visiting members of the Monthly Meeting may review the state of the Preparative Meeting.

"(9) It is suggested that the Preparative Meeting use the Queries adopted by the Monthly Meeting, and use the Handbook of the Monthly Meeting, insofar as the materials in it seem applicable.

"(10) The Preparative Meeting should function as a constituent Meeting of the Quarterly Meeting, and it should make its own contribution to the Quarterly Meeting.

"(11) The Preparative Meeting and the Monthly Meeting should each feel free to share concerns or seek advice, help, or cooperation from the other Meeting. Members and attenders of the Preparative Meeting are always welcome to share in the activities of the Monthly Meeting, and it is hoped that there may be a considerable

amount of intervisitation between families and individuals in the two Meetings.

"(12) If the members of a Preparative Meeting believe that the Meeting is ready for Monthly Meeting status, the Preparative Meeting should notify the Monthly Meeting and should then apply to the Yearly Meeting or to the Friends World Committee, American Section, for recognition as a Monthly Meeting. If it seems necessary for a Preparative Meeting to be laid down, this should be done by the Monthly Meeting, after consultation with the Preparative Meeting."

### Philadelphia: a Queen Awakes

By ANTOINETTE ADAM

When a queen wakes, around her shimmers white  
Gossamer visible to loyal sight.  
Electric sunbursts meet the stranger's stare,  
But for the lover's joy, who dreamed her fair,  
A thousand unseen beauties bring delight.

Amongst world cities she is young: no blight  
Mars her brief past; yet she has Athens' might,  
And liberty's clear note still echoes there,  
When a queen wakes.

Her rose bricks turn to mauve, for time and night  
Paint with one purple stroke. Whatever plight  
Awaits, she has a shield: her founder's prayer.  
Now tall masts proudly sail the Delaware  
Past all her concrete honeycombs of light,  
When a queen wakes.

### Through Tractless Space

By MILDRED A. PURNELL

Swung out into tractless space,  
Stretched across no visible lines,  
Hung from no seen towers,  
Are the electric wires that bind  
Mind with mind, transmitting thought.

Known, then, is the weariness,  
Known, too, the dead despair,  
Known the wordless cry, unvoiced,  
And known the gladness of a heart  
By comfort to contentment brought.

Day by day the record flashes,  
Carried by such dots and dashes  
As sentient sense cannot conceive,  
Only wonderingly send and receive,  
By the miracle of friendship taught.

## Meditation

JESUS said to his disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." That good thief crucified at Jesus' side is symbolical of each of us. For within us is that of God, and within us is a greedy, prideful, fearful, lustful ego. How is the God within to overcome the thief who would steal and grab and stoop to the lowest meanness to have his own way? The cross we carry daily is the struggle between that good we see and know and wish to do and the sharp word, the hard-set mouth, the clutching hand we wish were no part of us. At least thanks can be given for recognition of these lesser choices.

If we have a mind to follow His way, character can change, even as bad habits can be overcome. For example, my fingers know when I have made a mistake in typing. Although in trying to write "perhaps" the right hand so often insists on punching the second "p" before the left hand has typed the "a," no sooner does this happen than both hands hesitate, for in our very fingertips we are conscious of error. Likewise, there is something in us that makes us pause and tells us when the wrong action has been taken, the wrong word spoken. This light within, which shows us evil, will also, George Fox said, bring us into unity with all men and God. Or as Paul expressed it, "Christ in you, the hope of glory."

JOSEPHINE M. BENTON

## Where the Need for Understanding Is Greatest

By RICHARD TAYLOR

ONE goal unites us all," said the young Russian at a Friends Meeting in New Jersey, "to build a Socialist and eventually a Communist state. We want to build the kind of society where there will no longer be the extremes of rich and poor and where man will no longer exploit man." As a car approached Des Moines, Iowa, a journalist from Moscow leaned forward to stress his point: "To me the important thing is that in Russia production of war goods means only taxes, whereas here it means taxes *and* profits." "Mayonnaise and jelly together!" exclaimed the young Communist, looking aghast at his jello salad. "For us it is simply impossible! In Moscow they will never believe us."

Quakers who heard these and many other comments this summer were seeing the fulfillment of plans which had begun three years ago at the 1955 Conference of the Young Friends Committee of North America. Young Friends from more than

Richard Taylor, a member of Abington Meeting, Jenkintown, Pa., regrets mailing this report as late as several months after the visit of the Russian delegation. The other members of the Young Friends Movement participating were Wilmer Stratton, Becky Stratton, Robert Osborn, Paul Lacey, and Eleanor Zelliot.

twenty Yearly Meetings decided that, in order to express their Christian love most fully, they should undertake contacts with youth of Russia and other countries where great tension and misunderstanding exist. An East-West Contacts Committee was formed to stimulate and guide Young Friends in such projects as writing letters to Soviet correspondents and studying the Russian language and culture.

The Committee planned a tour which they hoped would give both breadth and depth to the Russians' picture of American life. Particular emphasis was placed on depth, since it was felt that the visitors and we ourselves would profit most from a tour which gave us a chance to know in an intimate way both the areas we would visit and one another. We therefore planned to travel by car, to arrange hospitality for the most part in Friends' homes, to spend a few days in each locale, and to arrange occasions at which we could discuss in a small group the many issues on our minds.

When our guests arrived, we were happy to find that they could all speak English, that they were eager to talk about a wide variety of interesting—and even controversial—subjects, and that they were willing to separate in the evenings and live in homes. The youngest member of the delegation was Vladimir Yarovoi, who works for the Committee of Soviet Youth Organizations and studies economics at Moscow University. Anatoli Glinkin, a graduate student in Latin-American history at a Moscow pedagogical school, was another member of the group. The third member was Vladimir Nickolaev, a journalist from a Moscow publishing house.

Although some of our guests' ways of doing things were strange to us, we found these young Russians very likable, and felt that real friendship with them developed in the course of the summer. Their rich sense of humor provided many chuckles for us during the trip, and their warmth, politeness, and interest in people and places helped them to get along easily with people in each locale. Although we often disagreed with them, the sincerity of their views and the facts which they used to back them kept us on our toes in every discussion.

Our travels carried us from New York, through Philadelphia and Washington to High Point, N. C., then over to TVA in Knoxville, up to Chicago, and, finally, west to Des Moines, Iowa. We saw many facets of the American scene—from factories to farms, governmental institutions to Friends Meetings—and met people from all walks of life. One of our most interesting experiences came when we got tickets to hear President Eisenhower and Mr. Gromyko discuss Lebanon at the U.N. In Washington we lunched with six U.S. Senators. In North Carolina we visited a Negro College and in Knoxville we interviewed the Chairman of the TVA. We watched Cleveland trim the White Sox in Chicago, and discussed freedom of the press with the Editors of the *Des Moines Register and Tribune*.

Among the many interesting parts of the trip were the intimate discussions we had with our guests on a wide variety of issues. It was fascinating to discuss with them such matters as Communist economic theory, their understanding of religion, their critique of capitalism, or just to find out from them more of how their educational system works or their family life is lived. It was equally fascinating to hear them occasionally take



a view we would not expect, speaking of problems which Soviet society faces or stressing a belief that the development of "the inner life of man" remains one of his most basic problems, even in the "perfect society."

A discussion of pacifism and related issues, which lasted until 3:30 a.m., was an unforgettable experience. On such topics as the Soviet intervention in Hungary (which we discussed in a friend's apartment one whole evening), we found almost no common ground, and we often felt that their views strayed far from reality. On other issues we found a measure of agreement, such as the desirability that the U.S. and the U.S.S.R. cooperate in an International Health or Agricultural Development Year in the same way that they have cooperated in the International Geophysical Year. All of us agreed that the trip had been a valuable experience, and we look forward to more contacts in the future.

Perhaps even more important than the information we absorbed or the issues we discussed was the way our personal relationships developed over the summer as we came to know each other as individuals. This seems an important—and, by and large, a missing—element in international relations, for we so often gain our picture of the people of the U.S.S.R. and other lands only through newspapers, magazines, and books. We feel that it is highly important for people to get to know each other on a far more intimate basis than such a second-hand approach provides, and we hope that by our tour this summer we may have made some contribution toward the addition of a needed element in the relations of peoples in the world today.

## Books

**NO MORE WAR.** By LINUS PAULING, Nobel Prize-winning scientist. Dodd, Mead and Company, New York, 1958. 208 pages. \$3.50

The thesis of this book is that there need not be another great war. But this happy issue depends upon adequate and accurate information reaching people in time. Such is the purpose of this book.

Danger number one is from radioactive fallout from bomb testing. The reader will find here a very convincing case for the danger to the present generation in terms of bone cancer and leukemia. And he projects an even greater danger to unborn generations.

But the damage to the human race in even one day's all-out nuclear war he pictures (with abundant confirming testimony) as capable of destroying all life in the main centers of population in our country and any country with which we might be at war. And against this fate any civil defense development is completely helpless. The author, therefore, makes a strong appeal, first, for cessation of testing. Next, any further sharing of bomb secrets or materials should at once be halted. Then should follow cessation of manufacture of bombs and the recovery for peaceful use of materials now in stockpiles of bombs.

Eleven thousand twenty-one scientists in 49 countries have

signed a petition originated by Dr. Pauling calling for these steps to be taken, including 2,875 from U.S.A. and 216 from U.S.S.R. As to whether we can trust the Russians in such an agreement, the author argues that the agreements suggested are in the self-interest of both the Russians and the West, and under these circumstances agreements have been respected.

He concludes by developing a research project for peace, which, complicated though such research would be if undertaken with as much care and diligence as is devoted to scientific research, has great promise of results.

Of great value to readers who wish to keep informed on the depth of concern of leading scientists regarding steps to peace are the four appendices: (1) a statement by the late Albert Einstein; (2) a declaration of Nobel laureates; (3) a declaration of conscience by Albert Schweitzer; and (4) the list of American scientists who signed the petition calling for cessation of bomb testing.

Here is a well and convincingly written statement of concern by one of America's leading scientists. It should prove to be a valuable handbook of information concerning the dangers of atomic war and war preparation, and a strong, new voice for peace.

CLARENCE E. PICKETT

## Book Survey

*The Restoration of Meaning to Contemporary Life.* By Paul Elmen. Doubleday and Company, Inc., Garden City, New York, 1958. 194 pages. \$3.95

This is one of the few books that will succeed in holding the attention of the sophisticated who read everything and know even more. The author is conversant with an impressively broad range of ideas, combines the warmth of faith with a considered skepticism toward arty fashions, and remains imperturbable in his convictions.

*No Peace of Mind.* By Harry C. Meserve. Harcourt, Brace and Company, New York, 1958. 181 pages. \$3.75

The book discusses helpfully the uses of anxiety, the value of prayer, and the role of love and service in the achievement of mental health. Discontent and lack of peace of mind are part of man's maturity. We gladly recommend this book.

*Religion as Creative Insecurity.* By Peter A. Bertocci. Association Press, New York, 1958. 126 pages. \$2.50

The author believes the current fashion to reduce tensions, avoid conflicts, and to seek to relax is a flight from insecurity that is catastrophic to human growth. Whenever there is truth seeking and loving, as there is in the Christian faith, there must be conflict and insecurity. A check list is given by which we can measure our own religious maturity. It is not an "easy" book, but certainly a provocative one.

*Rembrandt and the Gospel.* By W. A. Visser 't Hooft. The Westminster Press, Philadelphia, Pa. 193 pages. \$4.50

This sensitive study of Rembrandt's religious work generally supports traditional, orthodox theology and sees the painter in the cultural setting of his time and country. Attractive samples of Dutch poetry are interspersed (and well translated). Lovers of art and teachers of religion will delight in the reproductions. There are thirty-two illustrations.

*Four Existentialist Theologians.* By Will Herberg. Doubleday and Company, Garden City, New York. 346 pages. \$4.00

The book presents well-chosen selections from the writings of Jacques Maritain, Nicolas Berdyaev, Martin Buber, and Paul Tillich. An extended general introduction (by no means easy to read) and biographical material are helpful. Diverse as they are, the four writers lead us to face the theological dilemmas of our age. This is a stimulating and informative book for the reader versed in academic language.

*In Pursuit of Moby Dick, Melville's Image of Man.* By Gerhard Friedrich. Pendle Hill Pamphlet, Number 98. Pendle Hill, Wallingford, Pa., 1958. 32 pages. 35 cents

This essay is both an introduction to and a disturbing analysis of Melville's masterpiece. As a kind of midtwentieth-century "Guide to Whale-Hunting," it takes for its motto a quotation from Blake's *America: A Prophecy* (1793): "I see a whale in the South Sea drinking my soul away," and focuses on the complex relationship between Captain Ahab and Chief Mate Starbuck in terms of a struggle for the direction of the human world. The significance of Melville's Quaker figures is examined, from the "Devil as a Quaker" to Aunt Charity. Interwoven are whaling observations of other American authors, from Crèvecoeur to Emerson and Whitman.

*A Deeper Faith: The Thought of Paul Tillich.* By Carol Murphy. Pendle Hill Pamphlet, Number 99. Pendle Hill, Wallingford, Pa., 1958. 24 pages. 35 cents

This essay is an attempt to interpret for the lay reader the thought of one of the most profound and challenging theologians of today, one who cannot easily be labeled either liberal or neo-orthodox. Tillich's analysis of the human situation and of the Christian message is presented in the hope that the reader will be led to explore Tillich's ideas further and evaluate them for himself.

*Channels of Thy Peace, Meditations on a Prayer of Francis of Assisi.* By Erma W. Kelley. Abingdon Press, Nashville, Tenn., 1958. 111 pages. \$2.00

The familiar prayer, which has as its beginning, "Lord, make me a channel of thy peace," serves as a basis for these thirteen meditations by this Quaker author. It is an interesting addition to the ever-growing list of devotional books.

*Prayer That Prevails.* By G. Ray Jordan. The Macmillan Company, New York, 1958. 157 pages. \$3.00

The five sections on "Why," "How," "When," "For What," and "To Whom We Pray" suggest this to be especially helpful material on prayer for group discussion.

*The Lands Between.* By John S. Badeau. Friendship Press, New York, 1958. 127 pages, four detail maps, and larger color map of the Middle East and North Africa. Cloth, \$2.95; paper, \$1.75

This book could not be more timely. Certainly this exploration of Middle Eastern faith and culture, its politics, nationalism, economy, and the position of the Christian church in this civilization comes at a moment in world history when we all want to know as much as we can about this section of the world. It is an especially attractive and informative book for one so modestly priced.

## Conference of Lake Erie Association

(Continued from page 658)

Joan Burgess and James McCorkle (Pittsburgh) were appointed to serve on the Young Friends Committee of North America, with Daniel Weaver (Pittsburgh) as alternate.

Five visiting Friends spoke informally in a panel about their work and special concerns. We were treated to a broad panorama of Friends in action today as we heard from James F. Walker of the Friends World Committee; Ernest Kirk of Leeds, England, who is now teaching in Scotland; Jolee Fritz, College Secretary for the Dayton office of the AFSC; Raymond Wilson, Friends Committee on National Legislation; and J. Floyd Moore, Associate Professor of Religion at Guilford College. Undoubtedly there was soul searching on the part of each listener when told that the "things which seem to divide the Society of Friends are peace and religion," and that "Friends are too complacent, too silent, too unimaginative, and too intellectually lazy" in their responses to the needs of the hour.

The Association was pleased to accept an invitation to meet at Wilmington College, Ohio, in 1959.

ESTHER PALMER

## Friends and Their Friends

Winifred M. Clark writes us that in June, 1958, a three-day conference on "Peace through Nonviolence" was held at the University of British Columbia, Vancouver, B. C., Canada, sponsored jointly by the Union of Doukhobors, F.O.R., and individual Friends. Over 300 attended the conference, coming from Quebec, Ontario, Saskatchewan, Alberta, British Columbia, Washington, Oregon, Idaho, and California. Resolutions passed during the sessions concerned an inquiry into ways of implementing a pacifistic Canadian foreign policy; objecting to the establishment of military bases by any foreign country on Canadian soil; and promoting a program of complete, immediate, and universal disarmament.

On September 28 the original planning committee met in Vancouver for an assessment session. In view of the interest shown, it was felt that the next conference should be still wider in scope, possibly including the whole of North America. A tentative date was set for December, 1959, and the place suggested was Saskatoon in the Province of Saskatchewan, so that Friends in eastern Canada and the United States could send delegates.

A special chapel service on Wednesday, September 17, marked the beginning of the celebration of the 75th anniversary year of Lincoln School, Providence, R. I. The clerk of the School Committee of the New England Yearly Meeting and the President of the Board of Trustees of Lincoln School have announced the appointment of Mary Louise Schaffner as Headmistress of Lincoln School, to succeed Marion Shirley Cole, who retires on July 1, 1959, after having served the school for fifty years with rare ability, distinction, and devotion.



Landrum R. Bolling was inaugurated as President of Earlham College on October 18. He and his wife, Frances Morgan Bolling, are members of Montclair Monthly Meeting, N. J. The opening address of the inauguration was given by Arthur E. Morgan, former President of Antioch College. Also participating in the ceremony were two former Earlham College Presidents, Thomas E. Jones and William C. Dennis. Landrum Bolling in his acceptance said: "There is need for commitment to a vision of greatness, a willingness to dedicate oneself and all that one has to the becoming truly a child of the living God."

At Salem Quarterly Meeting held in Lawrence, Mass., on October 18, final approval was given to the proposal that the Wellesley group of Friends be set apart as a separate Monthly Meeting. Finley H. Perry was appointed Clerk of the new Wellesley Monthly Meeting at its first business meeting on October 23. At the meeting for worship there are regularly 30 to 50 persons present, and there is an active First-day school, with about 30 children.

Pendle Hill will publish its 100th pamphlet on November 24, *Gifts of the True Love* by Elizabeth Yates. Based on the old carol "The Twelve Days of Christmas," Miss Yates has written a haunting allegory for our times. Whatever the meaning of the ancient carol, in this pamphlet it offers itself as a series of meditative steps, telling of intangibles that depend not on money, skill, or prior knowledge. The author is well-known for many books for young people and adults. The pamphlet will be richly illustrated by Nora S. Unwin, whose graphic art work is known internationally. The book *Your Prayers and Mine* is a splendid example of collaboration by Elizabeth Yates and Nora Unwin. The pamphlet sells for 35 cents. Order from Pendle Hill or the Friends book stores.

The people of Germantown, Pa., now a part of Philadelphia, have been celebrating this year the 275th anniversary of the arrival of Daniel Francis Pastorius and the 13 families who came from the Palatine in October, 1683. Several of the families were Friends, and some of the others joined the Society later.

The Friends Historical Association is holding its annual meeting this year at Germantown Meeting, Germantown and Coulter Streets, Philadelphia, where all interested Friends are invited to join them on Monday evening, November 24, at 8 p.m. Joseph Haines Price, who taught at Germantown Friends School, will tell what it was like "Getting Started in Germantown." He will be followed by a husband-and-wife team, Dr. Harry M. Tinkcom, Associate Professor of History at Temple University, and Dr. Margaret B. Tinkcom, Research Historian for the Philadelphia Historical Commission. They will present their dialogue "History and Its Preservation in Germantown." Refreshments will follow the meeting; there is no need to indicate intention to be present. Those desiring more information may contact Mary S. Patterson, chairman of the Entertainment Committee, 320 Maple Avenue, Swarthmore, Pa., or telephone her at KI 3-0850.

Guilford College on October 16 and 17 held a Convocation on Liberal Education honoring Clyde A. Milner in his 25th year as President of the College. On Founders Day, October 17, Howard H. Brinton, Director Emeritus of Pendle Hill, gave an address, and J. Floyd Moore, Associate Professor of Biblical Literature and Religion, Guilford College, delivered the Ward Lecture on "Rufus Jones: Luminous Friend." The October 16 addresses were given by Arthur Hollis Edens, President of Duke University, and Stringfellow Barr, Professor of Humanities, Newark College.

Anne H. Price retired as secretary of Germantown Monthly Meeting, Coulter Street, Philadelphia, on September 1. The new office secretary is Theresa Hoehne. A tribute to Anne Price in the October *Meeting News*, signed by the Clerk, Charles R. Read, says in part: "Her encyclopedic knowledge of the Meeting, its members and attenders, her perception, alertness, and competence have enabled her to be of help to our Meeting in manifold ways. To each request made of her, Anne Price has responded with characteristic thoroughness and imagination."

Bill Band, notes the *Newsletter* of Baltimore Monthly Meeting, Stony Run, who left for Chile in July of this year, is teaching in an engineering school at Valparaiso.

The Community Art Gallery of the Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, will present paintings and drawings by Leon Sitarchuk from November 16 through December 14. Mr. Sitarchuk is well known in Philadelphia art circles and in settlement work. He taught painting at Germantown Friends, Germantown Settlement, and the Settlement Music School. He taught at Cheltenham Art Center and is presently on the staff of the Germantown YWCA, where he heads the art department.

The exhibition opens with a reception on Sunday, November 16, from 2 to 5 p.m. All are cordially invited to attend the opening.

Two Friends have contributed to "Letters to The Times" in *The New York Times* for November 4, 1958. Charles C. Price, Director of the John Harrison Laboratory of Chemistry, University of Pennsylvania, suggests that since any inspection system of the testing of nuclear weapons would require posts throughout the world, it would be well that before adoption the terms of any proposed agreement on a ban of tests be discussed by all nations, either at the U.N. General Assembly or in a world-wide conference.

Arnold B. Vaught, Executive Director of the New York Friends Center, points out the difficulty of improving the condition of inmates in the House of Detention for Women while appropriations are inadequate and describes the efforts of several organizations, including the New York Friends Center, to ameliorate these conditions.

Dr. Horst Rothe, TB specialist at Friends Hospital, Kenya Colony, Africa, will take his home furlough to Germany in the spring of 1959. After having completed more than eight years of service to the Friends Hospital, he has now accepted a temporary appointment of the Kenya government as a thoracic surgeon and supervisor of TB work.

An estimated 10,000 young people converged on Washington, D. C., on Saturday, October 25, in a Youth March for Integrated Schools. From North and South and as far west as California they came, both white and Negro, as a symbol of solidarity with those young people who are on the forefront of the school integration struggle. The march was called by Mrs. Daisy Bates, Mrs. Ralph Bunche, Rev. Martin Luther King, Jr., A. Philip Randolph, Jackie Robinson, and Roy Wilkins. Clarence Pickett was a National Chairman. More than 1,100 went from the Philadelphia area, recruited in less than three weeks. Charles Walker, a member of Concord Meeting, Concordville, Pa., served as Philadelphia coordinator.

CHARLES C. WALKER

Your readers may be interested in the following report of the Wells for Egypt project, which was sent to contributors. It was dated October 15, 1958, and signed by Floyd Schmoë. "We are sorry to be so tardy with this report. The project took a lot more doing than we thought it would. I went to Egypt (but not on project money) and saw government officials and the irrigation project near El Arish in the Sinai started by the Department of Horticulture. I saw water flowing and trees growing in what has been for centuries only a barren waste. It was a beautiful sight. The help they needed most was additional equipment to put more old wells into production to irrigate extensive nurseries of olive, orange, fig, and date which are then provided to settlers and used to reclaim the desert and support the resettlement. The settlers are Palestinian refugees who are on the Egypt side. There was enough money to buy in America and ship the necessary pumps and spare parts. The people of El Arish are happy, and the government officials, from the Minister of Welfare down, were most friendly and appreciative. We feel that this is another helpful gesture in the field of peacemaking. We thank you for your important part."

580 Minnesota Avenue

WORLD NEIGHBORS, INC.

San Jose, Calif.

## Letter to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

"Do we still attribute to virtue or failure reward and punishment in the Old Testament manner?" John Chrysostomos had an answer to that. He claimed that the truly righteous man was sure to come to poverty and disgrace. It happened to him, because he opposed riches. He argued that following the rules of Jesus where mammon rules and where force prevails is the sure way to get into trouble.

If I may be permitted to use a military example, it is not

the business of the soldier to save his own life but to help his side to win, even at personal sacrifice. The early Quakers got into plenty of trouble, poverty and disgrace, from the opinion of their neighbors. We may be rewarded for virtue in a future life, but in this life virtue is its own reward, the satisfaction of knowing that the forces of evil cannot control us. Yes men keep out of trouble.

Oxford, Pa.

A. CRAIG

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### NOVEMBER

15—Caln Quarterly Meeting at Downingtown, Pa. Meetings for worship and business, 10:30 a.m.; 12:30 p.m., lunch served at the school house; 1:30 p.m., address by Clarence E. Pickett, "How Americans Look to People Abroad." Children are encouraged to attend; interesting program for all ages.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Luther and the Early Reformers."

16—Open Meeting of the New Jersey Friends Committee on Social Order at the Trenton, N. J., Meeting House, Montgomery and Hanover Streets, 1:30 p.m. Meeting for worship, 11 a.m. Bring a box lunch; dessert and beverage provided. The issue of capital punishment in New Jersey will be considered.

16—South Jersey Committee will visit Woodstown, N. J., First-day School and Meeting, 9:45 and 11 a.m., respectively. At 2 p.m., E. Raymond Wilson will address a joint session with the FCNL and the Woodstown Forum on "The Washington Scene: What Next in Congress?"

16—Quaker Lecture at Orchard Park, N. Y., Meeting, East Quaker Road (Route 20A), 4 p.m.: Harold Chance of the American Friends Service Committee, "Sources of Power for Christian Service."

16—Illustrated talk in the Rushmore Room, Whittier House, Swarthmore, Pa., 8 p.m.: Willard Tomlinson, "Five Islands." Donation, benefit of the Building Fund; refreshments.

16—Address at High Street Meeting House, West Chester, Pa., 8 p.m.: George A. Walton, "Spiritual Unity—A Search for Depth."

19—Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: topic, "Segregation," with Louis Carroll speaking on "The Westtown Conference" and Willis Wissler, Jr., on "Local Housing."

22—Friends Village Fair on the Woodbury, N. J., Meeting House Grounds, 10 a.m. to 4 p.m., benefit of the Woodbury Friends School. Featured: "Around the World in 80 Minutes," "Curiosity Shop," "Pickwick Papers," "Land of Enchantment," Quaker Kitchen, toys, books, records. Luncheon served. All welcome.

22—Friends Christmas Fair, benefit of Wilmington, Del., Friends Service Committee, at the Wilmington, Del., Friends School Gymnasium. Luncheon, 11:30 a.m. to 1:30 p.m. in the Friends School Cafeteria.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Schweitzer and the Modern Reformers."

23—Horace Alexander, who recently returned from a trip to India and Pakistan, will lecture on "India and the West" at Pendle Hill, Wallingford, Pa., 4 p.m. Tea served, 3:30 p.m. The public is cordially invited.

24—Annual Meeting of the Friends Historical Association at Germantown Meeting House, Coulter Street, Philadelphia, 8 p.m.: Joseph Haines Price, "Getting Started in Germantown"; Harry M. Tinkom and Margaret B. Tinkom, dialogue on "History and Its Preservation in Germantown." All welcome.

28 to 30—Friends Southwest Conference at Camp Cho-yeh, Livingston, Texas. Clerk, Kenneth Carroll.



28—Worship and Ministry of Bucks Quarterly Meeting at Makefield Meeting, Dolington, Pa., 8 p.m. Covered dish supper; beverage and dessert supplied by the host Meeting.

29—Bucks Quarterly Meeting at Middletown Meeting, Langhorne, Pa., 10 a.m. Box lunch, 12:30 p.m.; beverage and dessert supplied by the host Meeting. At 2 p.m., forum on "Education," opened by Oliver S. Heckman, Superintendent of Neshaminy School District, and Walter H. Mohr, formerly of George School.

29—Brethren-Friends-Mennonite-Schwenkfelder Fellowship at the Mennonite Church, 6121 Germantown Avenue, Philadelphia, 3:30 to 9 p.m. Brief summaries of the histories of each group and consideration of the bases and chief emphases of our faith; worship. Bring box supper; beverages will be provided.

### ADOPTION

STABLER—On October 17, by Hugh V. and Melvina Stabler, members of the Friends Meeting of Washington, D. C., a boy, GORDON FARQUHAR STABLER, born September 12, 1958.

### BIRTHS

FORD—On October 2, at Winchester, Mass., to Edward L. and Shirley Kinsey Ford, a son, ROBERT DEACON FORD. His mother is a member of Richland Monthly Meeting, Quakertown, Pa.

GILLAM—On October 16, to Clifford R., Jr., and Mildred Webb Gillam, a son, WILLIAM HENRY GILLAM, 2ND. He is the third grandchild of Clifford and Cornelia Stabler Gillam of Buck Hill Falls, Pa., and the 30th great-grandchild of Ida Palmer Stabler. The baby's father, paternal grandparents, and great-grandmother are members of Swarthmore, Pa., Monthly Meeting.

HUET—On March 18, to Frank and Dorothy Huet of Collingswood, N. J., a daughter, HOLLY DENISE HUET. Her parents are members of Richland Monthly Meeting, Quakertown, Pa.

KINSEY—On October 14, at Clearfield, Pa., to David N. and Shirley Holt Kinsey, their second son, WILLIAM HOWARD KINSEY. His parents are members of Richland Monthly Meeting, Quakertown, Pa.

RINGEWALD—On August 25, at Hempstead, N. Y., to Robert and Barbara Ringewald, a daughter, ELIZABETH ANNE RINGEWALD. Her father and grandparents, Arthur and Esther Ringewald, are members of Westbury Preparative Meeting, N. Y.

## MEETING ADVERTISEMENTS

### ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### DEATHS

SMITH—On October 20, EDNA GRIGGS SMITH, aged 76 years, at her home in Doylestown, R. D. 3, Pa., after a long illness. She is survived by her husband, Howard Eastburn Smith; a son, Frank G. Smith of Doylestown, R. D. 3; a daughter, Helen S. Kenney of Scotch Plains, N. J.; two sisters, Mrs. Helen Conro of Indianapolis, Ind., and Mrs. George Barte of St. Paul, Minn.; and two grandchildren. She was a member of Wrightstown, Pa., Monthly Meeting, where a memorial service was held on October 26 at 3 p.m.

### A. Raymond Albertson

In the recent passing of A. Raymond Albertson, Westbury Meeting, N. Y., experienced the loss of a faithful and devoted member whose life of usefulness and service to the Meeting will be long remembered. A member of Westbury Meeting since boyhood, he loved it as a spiritual center of his community. With other Friends he united in the effort to make God's will manifest. As a member of the Finance Committee and as Treasurer of the Westbury Preparative Meeting for many years, he was always conscientious in the discharge of his responsibilities. "The lowliest duties on his heart did lie."

### Robert L. Simkin

Memorial services for Robert L. Simkin were held November 1 in connection with the monthly meeting of the American Friends Service Committee in Whittier, Calif. Robert L. Simkin died suddenly October 17, 1958, following a heart attack. He was a birth-right member of Scipio Quarterly Meeting and was recorded a minister in the Society in 1905 by the New York Monthly Meeting. He graduated with honors from Haverford College and Union Theological Seminary, and served in China from 1917-1944. He was Professor of Old Testament and Church History at West China Union University, Chengtu, in the province of Szechwan. He was also principal of Friends High School, Chungking. Robert Simkin was active in the American Friends Service Committee, the Friends Committee on Legislation, Pacific Yearly Meeting, and Los Angeles Friends Meeting.

He is survived by his wife, Margaret Simkin; two daughters, Dorothy Ellen Zahner and Margaret Ruth Cechvala; four grandchildren; a brother, Alfred Simkin of Poplar Ridge, N. Y.; and a sister, Emma Slocum of Pasadena, Calif.

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

### MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXAS 4-9138 evenings.

### MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.



**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts. **LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. **Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. **Central Philadelphia**, Race St. west of 15th. **Chestnut Hill**, 100 East Mermaid Lane. **Coulter Street** and **Germantown Avenue**. **Fair Hill**, **Germantown & Cambria**, 11:15 a.m. **Fourth & Arch Sts.**, First- and Fifth-days. **Frankford**, **Penn & Orthodox Sts.**, 11 a.m. **Frankford**, **Unity and Waln Streets**, 11 a.m. **Green St.**, 45 W. School House L., 11 a.m. **Powelton**, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

**NASHVILLE**—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522. **DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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For further information or applications please write:

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*Further information may be had by writing to:*

**ADELBERT MASON, Director of Admissions**

**Box 350, George School, Bucks County, Pennsylvania**



# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

NOVEMBER 22, 1958

NUMBER 42

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*In Specific Terms, Editorial Comments*

*W*HEN we feel within  
ourselves that we desire God,  
then God has touched the  
mainspring of power, and  
through this touch it swings  
beyond itself and towards  
God.

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 22, 1958

VOL. 4—NO. 42

## Editorial Comments

### *In Specific Terms*

THE interesting survey which Lyman W. Riley published concerning the reactions of Philadelphia Monthly Meetings to the peace testimony (*FRIENDS JOURNAL*, October 25, 1958) mentions the "apparent reluctance of Friends to discuss the peace testimony in specific terms during the 1957 sessions of Yearly Meeting." The answers he received from some committees seemed "a little evasive and many were frankly puzzled." These are honest hints at a situation which is understandably confused and ought to concern us.

When the Peace Committee polled Friends on their attitude toward the peace testimony, it seemed to some Friends that the questions put before the Meetings on Worship and Ministry were as vague as some of the replies that later emerged. Does the simple question whether the peace testimony is being considered still cover the enormous complexity of the many situations that confront us and ask for a decision? Can we still ask such a question in the face of the noticeable shift that is occurring in public opinion? Millions of people now claim some sort of peace testimony, vague and indefinite as it may be. Some Friends serve in the armed forces. Are they still considered to have a peace testimony? What are the indispensable features of the testimony? Is one feature conscientious objection to military service? And alternative service? What does conscientious objection in an atomic war mean? Do radical pacifists, refusing registration and any other cooperation with the draft boards, have too much of a peace testimony? Does our peace testimony imply noncooperation with the civil defense authorities? Do "nice" suburbanites, who want peace in a general fashion, have a peace testimony? Is the peace testimony acquiring an anti-quarian flavor without remaining a functional element in our thinking? What is the scope of peace education when millions cry for peace, not from strength or religious vision but from fear?

### *The New Situation*

One reason for vague or impulsive replies is that the challenges directed at us have basically sound intentions but are imprecise and outmoded in formulation. Just

as our general promotional efforts are overanxious in wanting to avoid proselytizing new members, thus reducing our appeals easily to a "To-Whom-It-May-Concern" religion, so does our peace testimony need a more specific direction and definition. A new destiny is over all of us, and the chance is that the world may yet be united by the threat of annihilation. Physical fear is understandable, but it will hardly create the moral energies for building a new order. To the scientists will go the task of teaching the world the extraordinary possibilities of the atom for positive purposes. The churches in England and France are realizing that their countries have become missionary territory, largely populated by amiable pagans. What strength is left to their leaders for the peace testimony when they are through wringing their hands about the conditions of their churches? What kind of peace testimony do churches have whose chaplains are serving in the armed forces? If it is our task to appeal to the churches, what are we to say?

The complex and confusing character of modern conditions is the main cause of our vagueness. No individual alone and no committee can be expected to achieve an adequate analysis of the problems surrounding us, let alone offer a solution. There are doubts that dramatizing our peace testimony—perhaps in the style of the Jehovah's Witnesses—would succeed in expressing a popular sentiment or be really an improvement over our balanced and cautious statements.

Our peace testimony must not become a static symbol of the past. It ought to be the center of an ongoing and dynamic process of revising our thinking, anticipating the future, and integrating our tradition with it. The pungent reminder to live in the life and power which take away the occasion for war is too universal and sacred a mandate to serve as an oratorical escape from defining a specific testimony concerning international peace. It will take time and effort to apply our ancient peace testimony to the renewal of our conscience and the knowledge of the present. Our genius for accuracy and care must contribute to the definition of the peace testimony in specific and concrete terms. If we cannot arrive at specific answers or solutions, it may yet be given to us to find at least more specific questions.

## Resources for the Inner Life

By DOROTHY G. THORNE

FEW generations have felt that the times in which they lived were settled and serene; and countless poets, philosophers, and Friends, not to mention psychologists, have thought long and deeply on the fundamental problem of achieving the quiet mind, the fruitful balance between the outer life and the inner life, the perfection of faith in God that transforms the physical fact of living into such a life as can be defined in Henry Vaughan's great phrases:

. . . a fix'd, discerning light;  
A knowing Joy;

. . .

A quickness, which my God hath kist.

Surely the "discerning light" and the "knowing joy" are manifestations of the peace of God, which passes all understanding. . . . Following Saint Paul afar off, I want to suggest that one way—among the several—to achieve inner peace is by thinking on those things which are pure, lovely, and of good report. For me, many of these things come from nature and from literature. For the greater part of my life the English writers have been my teachers, my profession, and my recreation, a joy and a present help. . . . I could not consider balancing life without Shakespeare, Milton, Marvell, Herbert, Wordsworth, Browning, Emerson, Frost, and all that noble company, major and minor, past and present. . . . [Here Dorothy Thorne read a considerable quotation from Browning's "Fra Lippo Lippi."]

And so with literature; the poets "lend out" their minds to us. We see with their eyes and with ours.

Last week we drove across southern Ohio and Pennsylvania, and all before us lay the vast panorama of "the beauty and the wonder and the power/ The shapes of things, their colors, lights and shades,/ Changes, sur-

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Dorothy G. Thorne, Chairman of the American Section of the Friends World Committee for Consultation, was one of three women Friends who spoke at the evening session, June 29, 1958, of the Friends General Conference, Cape May, N. J. The theme on which all three spoke was "Balancing Life in Unsettled Times." For many years prior to her marriage in 1952 to Howard H. Thorne, Dorothy G. Thorne was head of the Department of English at Guilford College.

The quotation giving the words of one of the King's chief men, found near the close of the address, continues in its original source: "So this life of ours appears for a moment, but whence or whither we are wending, we know not. If, therefore, this new faith can teach us aught more sure, it seems truly to deserve to be followed." This advice, given to Edwin, King of the Angles, by one of his counsellors when a missionary called on the King to be a Christian, is found in an eighth-century Latin work by the Venerable Bede, *The Ecclesiastical History of the English People*.

prises." Much of it had that beauty deeply appreciated by an English Friend who recently referred to the subtle and lovely shading of gray upon gray which is produced by mist, light rain, and heavy rain. Yet roses were in bloom everywhere, the honeysuckle was sweet, and the long hills and low mountains had that "pied beauty" which so delighted the sad heart of Gerald Manley Hopkins: "Landscape plotted and pieced—fold, fallow, and plow."

I envied Edwin Teale, who came north with the spring some years ago, starting at Key West and moving steadily northward twenty miles a day, which is, according to naturalists, nature's own pace, until he and Nellie arrived in farthest Maine, having seen spring in all its shapes. They took hundreds of pictures, and the book *North with the Spring* records all the subtle alterations of the season. A later book, *Autumn Across America*, is also a delight, for one not only sees with their eyes but also reads with their minds what America means to the naturalist.

Monet painted certain scenes and cathedrals again and again as he studied the changing lights and shadows. Whether you cross two states, or follow spring over hundreds of miles, or watch the varied lights upon one scene makes little difference if the essence is yours. . . .

Nature enriched by experience, by literature, by deepening thought becomes not so much a refuge as a resource in unsettled times; it can surely contribute to the quiet mind which is so often in Quakerism the companion of the working hand.

Do you remember how Wordsworth used his memories of the beauties he had seen? The famous passage in "Tintern Abbey" is so literal and so exact that it has tremendous interest to anyone seeking to understand the relation possible between nature and the mystical experience. It had been five years since he had seen Tintern Abbey, and his memories of it.

. . . in lonely rooms, and 'mid the din  
Of towns and cities . . .

had been "sensations sweet," passing even into his purer mind, "with tranquil restoration." He says:

To them I may have owed another gift,  
Of aspect more sublime; that blessed mood,  
In which the burden of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world,  
Is lightened:—that serene and blessed mood,



In which the affections gently lead us on,—  
 Until, the breath of this corporeal frame  
 And even the motion of our human blood  
 Almost suspended, we are laid asleep  
 In body, and become a living soul:  
 While with an eye made quiet by the power  
 Of harmony, and the deep power of joy,  
 We see into the life of things.

Did you notice that the pronouns are plural? He did not believe this experience peculiar to himself. It is "with an eye made quiet by the power/ Of harmony, and the deep power of joy,/ *We see into the life of things*" (italics added). The phrase is so quiet that perhaps the closest Quaker equivalent is better; "the life of things" is the unity in all the creation. A little later in the poem this becomes evident.

When Wordsworth had learned "To look on nature, not as in the hour/ Of thoughtless youth . . .," he could hear in it "the still, sad music of humanity," and he could feel a presence

Whose dwelling is the light of setting suns,  
 And the round ocean, and the living air,  
 And the blue sky, and in the mind of man;  
 A motion and a spirit, that impels  
 All thinking things, all objects of all thought,  
 And rolls through all things.

. . . Many things far below this mountain top of experience bring the realization of beauty and the enrichment of our common experiences to the end that they become resources for the inner life. All of us have a vast store of remembered beauties, experiences, words, phrases, and associations which bring "rest to the mind and soul's delivery," for the mind receives its multitudes of impressions in a steady flow through all our waking hours. It doesn't take a great deal of effort to see the small beauties and the great, to repeat the word filled with meaning, to set down a few notes to prompt the memory, and to put such things away so they can be viewed by the "inward eye/ Which is the bliss of solitude." Poets seem able to do it; the rest of us miss

much that would add to the richness of our experience.

When I was in the Vatican, two women walked ahead of us. I heard one say, "I thought we was going to see the Sistine Chapel."

"We been there," said the other.

"Oh, was that where we went down some steps?" inquired the first.

It doesn't take much experience to make a "knowing joy." As Emily Dickinson remarks:

To make a prairie it takes a clover and one bee,—  
 One clover, and a bee,  
 And revery.  
 And revery alone will do  
 If bees are few.

Last summer during the conference of the European Section of the Friends World Committee for Consultation at Woodbrooke, we were sitting in the common room at one of the colleges. The room was bright and warm, the fire burned and crackled, tea was just over, the smell of fresh bread and tea cake lingered, a Swiss Friend played his zither, and the sense of fellowship gathered us close. The rain dashed against the long windows, the great cedar of Lebanon lifted its heavy, dark boughs in the wind. Back across the centuries I could hear one of the king's chief men say, "The present life of men upon earth, O King, appears to me, in comparison with that time which is unknown to us, like to the swift flight of a sparrow through your hall, where you, with your eldersmen and thanes sit by the fire, at supper, in winter. The hall is warmed; without are storms of wind and rain and winter's snow. The sparrow passes swiftly in at one door and out at another, gaining awhile a short safety from the wintry blast; but soon, after a little calm, he flies once more into the unknown, passing from darkness to darkness again. . . ."

It was one of those bright moments in which you seem for an instant to see into the life of things, to touch the unseen, to know life and time. Then I heard the Swiss Friend's zither again, and, somewhat shaken, I was back, but I had crossed both boundaries of time.

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**E**VERY leader of mankind, every man who has deeply influenced his generation and has accomplished great acts, whatever the admixture of good and bad in his composition, must have had before him, perhaps frequently, perhaps only at times, some sense of the divine purpose and mission entrusted to him. Men of thought, like Socrates and the philosophers; men of imagination, like the great poets; men of action, like Cromwell and Lincoln, not to mention some of our own day—aye, and men of business, too, who without much show and demonstration have devoted themselves to the betterment of humanity in such directions as come within their scope—all these, in one form or another, must have been inspired by a feeling of responsibility, by a realization that there must be some worthy outcome, in the fulfilment of which they were privileged to share, for which all their efforts were asked and needed.—SIR OLIVER LODGE

The past is never far away when its words come into our minds as fresh and new as when they were first spoken. We are never far from the invisible world, and our "hearts made quiet by the deep power of joy" know that, however unsettled the world about us.

Can there be any day but this,  
Though many sunnes to shine endeavour?  
We count three hundred, but we misse;  
There is but one, and that one ever.

### Letter from Viet Nam

**H**ERE in Southeast Asia we are visiting a new nation, where plans are evident for a big celebration of its third birthday on October 23, 1958. Every day is bright, sunny, and hot, with heavy, cooling rains at about 2 p.m. (We are in the six-month rainy season.) Out our hotel window we see the big Saigon River, with its busy, interesting traffic, beautiful in different lights. Sampans and larger fishing boats, picturesque with sails, pass continually.

We see the Western civilization of the French superimposed on the Chinese base. The cultural contributions of colonialism are very apparent, and valuable. They help make Saigon a lovely city, with boulevards lined with trees and large houses surrounded by tropical gardens. Out the window, however, one sees the Chinese river people living in small shacks, clinging to the shore, a picture of the real challenge of Asia.

The Oriental aspects of the city interest the Westerner. The three-wheeled or motor-driven rickshaws, which are everywhere, offer a pleasant way to visit the avenues. Nearly everyone is wearing a large, conical straw hat, and the women have an unusually distinctive and beautiful dress. Their slim figures are neatly fitted by a plain bodice with a high Chinese collar and long sleeves. The bodice extends down in a long panel at the front and back over white or black silk trousers. It is fascinating to see the women swiftly pedal their bicycles, indifferent to the beautiful material of their dresses floating behind them, which could so easily be caught in the mechanism.

In talking to people, mustering at times some necessary French, one is soon aware that this new, independent nation is tragically divided. Hanoi, now the Viet Minh capital, was formerly the cultural and industrial center of French Indo-China. The nationalist movement, which began with a revolt against the French in 1946, ended finally when they left. At the subsequent Geneva Conference, in July, 1954, the country was divided at the 17th parallel, since the Communists were largely in control in the north. More than a million refugees have

come down into the south. Some of these have settled in the mountain resort area of Dalat, which we visited. These energetic people are building terraces and planting vegetables. Here are some of the most beautiful gardens anywhere. This unused area is now producing food for the city people.

In the mountains live indigenous tribes, the Mois. The little village which we saw consisted of several thatched buildings on stilts, and the people are very poor, untouched by outside influences. Upon inquiry, we found from a WHO expert that the national health improvement plans are to include these people eventually. The village had only rain water to last out the long dry season. At the entrance to this group of homes was a Torii-like structure reminiscent of Shinto nature worship in Japan.

On a trip into the country to visit a well-known lacquer factory, we passed through checking stations, where soldiers, still on duty, show that unsettled conditions persist. At each bridge were watchtowers and other fortifications which had formerly been used by the French. On this journey we saw large rubber plantations and rice fields. Rubber and rice are two major products here.

Through the kindness of the CARE representative in Saigon, we went out to visit a pottery. The management had come down from Hanoi, and the United States Overseas Mission (USOM) had established the personnel here in the south in a new building, where the famous Vietnamese ceramics are being made. This mission also assisted in starting a school to train people in developing their handicrafts.

The United States is spending \$200,000,000 a year in military aid. We were told that unfortunately some local politicians are keeping themselves in power by using the army, a situation which makes people dissatisfied and therefore easy prey for Communist propaganda.

New elections will be held next September, and the President, who has been in office since the beginning, will be challenged by the growing liberal Democratic party. A student of law from the new University, whom we first met in Japan at the Friends seminar, was most helpful. He explained the sixpoint plan for reunification of the country, which the liberal party supports. This plan includes free elections under U.N. control after a period of preparation, during which travel and mass communication would be made available to all groups; and a renunciation and control of sabotage and terrorism in both areas. These measures would be necessary for unification but would be most difficult to effect. Mutual consultation and negotiation, if possible, would help.



Southeast Asia is a region of many new countries. In nearly all of them there are complex problems, and in order to help, it is necessary to understand in each country the particular difficulties. The United Nations is

contributing a constructive and scientific approach. We leave here now for Djakarta, Indonesia.

EDWARD and ESTHER JONES

*Saigon, South Viet Nam*

## *The Old and the New in Japan*

By AMELIA W. SWAYNE

THERE is an old Japan and a new Japan, and one of the real problems for the Japanese people is to decide how much of the new to accept and what of the old to keep. In many instances both old and new appear side by side. One is surprised, for example, to see a Buddhist priest in his black cap and brown robe efficiently operating a motorcycle. It is even more anachronistic to have an Ainu elder use a microphone as he chants his prayers when offering saki to his Ainu gods.

The conflict between the old and the new is felt in the field of education, and there are indications that some values of the older pattern were overlooked when new methods were adopted and a new curriculum set up. Japanese teachers in general feel, however, that the less formal program of the present day is much better than the old formalistic one.

It is impossible to travel anywhere in Japan without meeting large groups of students on some excursion. Since the usual class size is sixty, one can hardly see how

There are many evidences of the newer approach. a teacher undertakes to plan and carry out such a trip. Yet there is order, without apparent regimentation, as the groups visit shrines, botanical gardens, and other points of educational interest. One often sees groups of children sitting in large parks busily painting or drawing with crayons. This is sometimes a family activity, as well as a school one, and it is not uncommon to see a mother and her children on the grass, happily painting some unusual tree, bridge, or other interesting object.

In the area of moral and ethical training, however, no satisfactory substitute has been found for the old pattern of imposing a rigid system of social and ethical behavior from the top. An increasing wave of juvenile delinquency has raised the question as to where moral

values are to be taught, if such teaching has no place in the public school program; and there are indications that ways are being explored of introducing some appreciation of moral values into the curriculum in a way that will not run counter to democratic educational processes.

English teaching involves another problem. Beginning in the seventh grade, English is taught throughout the Japanese school system. Yet even the college student finds that he has great difficulty in understanding and speaking the language. He has a fine reading knowledge and often an excellent vocabulary. The trouble is that he cannot recognize the words when he hears them spoken. A teacher recently commented: "We teach English for the deaf and dumb." It is becoming increasingly apparent that a foreign language should be taught by a teacher whose native tongue it is.

One of the most pleasant phases of the visit to Japan at the present time is the informal contact with many language students seeking to practice their English. A visitor is approached with a polite request, "May I talk with you for a little while?" and a friendly conversation then takes place. The United States Information Service in Sapporo, where I spent most of my six-month visit, has been alert to this need for conversation practice, and persons in Japan even for a short time are asked to meet with various groups for this purpose. One college boy, who hopes to do graduate study in the United States, realized his language difficulty and decided to talk over his problem with the United States Consul. As a result of this interview the Consul became his teacher, and they met two evenings each week for conversation class.

These experiences seem to indicate two things: First, there is great opportunity for teacher exchange and for offering Japanese teachers courses in improving their spoken English. Perhaps some way might be worked out to do that in Japan since comparatively few teachers would be able to come to the United States for such courses. Second, the frequency with which Americans are approached definitely points up the fact that on the personal level the distrust and suspicion with which they were often regarded in the past have been replaced

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Amelia W. Swayne, a member of Newtown, Pa., Meeting, is Chairman of the Religious Education Committee of Friends General Conference. She recently returned from a six-month visit to Japan. The present article contains the gist of the address she gave on November 14, 1958, at the annual meeting of the Friends Journal Associates, Philadelphia. "These impressions of Japan," she says, "are set down with the hope that the reader will constantly bear in mind that the writer is well aware of the fact that other eyes will doubtless have seen other views, and that other minds may have drawn different conclusions from the same view."

by friendly confidence. This is true even in personal relationships with officials, as the Consul's story shows.

Adult education is part of the planned program. The Board of Education of each town will include not only people responsible for the schools but also someone who is in charge of the library and other adult educational facilities. Here again the USIS has been sensitive to its opportunity to give information rather than propaganda about the United States. Books are loaned to local libraries, librarian conferences are held under USIS auspices, and visits are made to small towns where movies are shown and lectures are given on various cultural themes.

I had the privilege of going on one such trip of six days and of speaking to a group of mothers in an elementary school on American family life. These mothers were interested to know about the P.T.A. and what mothers did to support that organization. When I suggested that a workday at the school to clean or paint or repair was a very helpful service, I was informed that these mothers had brought their working equipment and were going to begin as soon as our meeting was over!

Another problem of conflict is the place of older people in the changing pattern of society. Japanese parents spend all their money in educating their sons and marrying off their daughters. In return they expect to be cared for by their children in their old age. The oldest son usually carries on the family business; and when he marries, he brings his wife to his home, where his mother is still the head of the household. The modern young woman does not accept the control of her mother-in-law as readily as her own mother did, and there is increasing friction within the family.

Movements are now in progress to provide centers for older people outside of the home, where they may meet others of their own age who will lend a sympathetic ear to their grievances. The centers will also offer interesting diversions, so that the older people will go back refreshed and, it is hoped, less apt to begin the constant criticism that plagues the young couple there. Such a center is now being built in Sapporo. The young women who interviewed me about the life of older people in the United States said they themselves were severely criticized by the grandmothers of their neighborhood for spending so much time away from home on this concern.

It has been difficult to understand the influence of religion in Japan and just what its place is. To be sure, there are temples and shrines in great numbers, but it is hard to assess how meaningful are the handclapping and bowing which accompany the gift of money usually made at such places. This is especially true when there

is a constant stream of sightseers going by at the same time. The religious aspect of festivals is as hard to find as is the spiritual side of Christmas or Easter in the department stores in the United States. Then, too, men seem to be the only worshipers in the shrines on festival occasions.

Much light on this question was given by a professor of the University of Chicago, born and educated a Japanese but now an American citizen. He pointed out that the center of much Japanese worship is in the home and that there the women do have an important part. As for the rest, he said it is religions rather than religion that one should think of in Japan. The whole thing is like a layer cake. On the bottom is a layer of primitive beliefs and practices. On top of this comes Shintoism, with its nature worship, its stress on family and ancestors, and its shunning of any contact with death. Next comes Confucianism, which emphasizes ethical and social behavior. And last comes Buddhism, which takes care of all the funerals and encourages the arts. This is a very simplified summary of his explanation, but it has been most helpful in attempts to understand and appreciate the influence of religion in Japan. One wonders whether, if Christianity were willing to be the filling which holds the layers together and not the whole cake, it might have more influence than now seems to be the case.

The basic spiritual characteristic of love of beauty is everywhere in evidence. This is expressed in many ways, through the well-known ones of flower arranging, painting, pottery, the tea ceremony, and poetry, and in various aspects of everyday life. A platform is built in the corner of a railroad station to provide a place for the Crown Prince to view the mountain. The bus stops at just the right spot to enjoy the lake. A garden is designed to contribute beauty at every season of the year. An ancient tree trunk is preserved for its shape and its associations.

It came as a surprise to discover how musical the Japanese people are and how their love of beauty is expressed in music. They like to sing and have very good voices. Three aspects of musical development have been most interesting. There are the legends which are sung dramatically with samisen, flute, and drum accompaniment. They seem to resemble the medieval minstrel's songs in content, if not in musical character. Then the many folk songs are most beautiful. Dealing often with places and with various aspects of nature such as trees or flowers, they usually are in a plaintive minor key even when they express happiness. Work songs are to be found, also, which are often faster and gayer. Finally, there is great appreciation of Western music



and considerable competence in performing it. Stephen Foster is a great favorite, and some Foster songs seem to be known by most people. At the mothers' meeting already referred to, there were some of these, and then all joined in singing together "Auld Lang Syne," another great favorite. Nothing has made me feel as close to the people as the opportunities I have had to sing with them.

Evidences of the struggle between the old and the new are shown most perhaps in the political field. Many people have apparently felt that all aspects of their former governmental controls were inappropriate in the new democratic order. It seems difficult in this transitional stage for them to realize that there have to be some regulations and a restriction of personal liberty. No very good way has yet been worked out of voluntarily or legally regulating the way people board trains and buses. In their own homes always the most courteous of people, the Japanese in public places push and crowd in the rudest fashion. On one occasion a student was pushed from a train platform and killed. Letters to the press suggesting that such excessive pushing and crowding be regulated were denounced by other writers because such regulation was considered regimentation and therefore undemocratic. That democracy involves consideration for the rights of others is being learned and will certainly eventually be understood by these innately sensitive people, but it may take some time before this is accomplished.

That democracy has real meaning for the ordinary persons in Japan, although many aspects of it still are hard to grasp, was most interestingly revealed in a visit of the Crown Prince to Hokkaido during July. As men, women, and children lined the streets to await his coming and as the children prepared to wave their flags and smile, our cook remarked to me, "This is very different from the time when I was young. Then when a royal visitor passed, we bowed low and did not dare to look at him. Now we are free to hold up our heads!"

### Not Art but Space

By ALICE M. SWAIM

It is not art that signifies, but all  
The spaces left untenanted and free—  
Unmeasured deeps within the canyon wall,  
Uncharted wing-flights over endless sea.

It is not walls and fences, nor the towers  
We seek to build around a piece of space,  
Not clocks have meaning, but escaping hours,  
Not light but shadow that our fingers trace.

### Books

PEBBLE IN A POOL: The Widening Circles of Dorothy Canfield Fisher's Life. By ELIZABETH YATES. Dutton, New York. 284 pages. \$3.50

Elizabeth Yates, author of *Amos Fortune*, *Free Man*, which won the Newbery Award, and of the recent life of Prudence Crandall, as well as several adult novels, has here written a valuable and appealing biography of Dorothy Canfield Fisher, addressed to young adults but of interest to all who have enjoyed Mrs. Fisher's novels and short stories and have followed her career with admiration. Though there are autobiographical elements in much that Mrs. Fisher has written, this is the first full-length account of her life and of the manifold interests and concerns that have made her an influence for good in the United States during her nearly eighty years of vivid living.

Born in Kansas of Vermont stock, she spent her early years in the Middle West, in France, and in Arlington, Vermont. Her father was a college professor in Kansas and Nebraska (where young Dorothy Canfield became a friend of young Willa Cather), was President of the National Education Association, and later President of Ohio University. Her mother, Flavia, was an artist and an original, vigorous, and often difficult character. Her Vermont relatives, with whom she spent her summers, were what Dorothy Fisher herself has made us aware of as typically, saltily, inimitably Vermont. From this background came the ardent, magnetic, warm-hearted young woman gifted with a variety of talents, who took her Ph.D. in linguistics at Columbia, fell in love with quiet, literary John Fisher, Quaker, of Swiftwater, Pa., and with him withdrew to an old house in Arlington, to venture, as so many young people have longed but not dared to do, to live by their writings in the environment of their choice.

With intervals of travel abroad, as short stories and then books were bought and paid for, and the years of World War I spent in France, the Fishers have lived on in the lovely old house where they started. Books—*Understood Betsy*, *The Bent Twig*, *Home Fires in France*, *The Deepening Stream*, *Vermont Tradition*, to name but a handful—have delighted generations of readers and interpreted the best of the old-American life. As a member of the Book-of-the-Month Club Selection Committee, Mrs. Fisher exercised wide influence on the reading of Americans for more than a score of years. Her concern for education, for refugees, for compassionate causes of all kinds has spread far beyond the beautiful valley where her home lies.

Elizabeth Yates has told her story with warmth, beauty, and understanding. The development of the growing girl and the delicately drawn picture of a deeply happy marriage make inspiring reading for young people who are looking questioningly into their own future. Especially appealing to this reviewer is her skilful and evocative description of the Vermont countryside, changing with the seasons, entering into

and shaping both the life and the writing of the woman who has been so widely loved both for her books and for herself.

ELIZABETH GRAY VINING

**SOUTHERN HERITAGE.** By JAMES MCBRIDE DABBS. Alfred A. Knopf, New York, 1958. 273 pages. \$4.00

Here is a wise, witty, humane, and at once urbane and radical book dealing with the situation in our South. Some people will find the tone too calm and analytical for so burning a question, but it is to be hoped that the book will be read and pondered, not only by those "who need it," as we so easily say, but also by all who are tempted to vehemence and re-creation in their concern to compensate for old, unhappy, far-off things and to correct injustices festering in our own day.

Here sounds a call to the South, out of the heart of the South, to return to and abide by the best of its own tradition, a tradition that has ever included good manners, a passion for justice, and the imperative of Christian love in every human relationship. These values, the author insists, are still treasured amid whatever obscurity of confused resistance to change.

James McBride Dabbs is a South Carolina farmer, with his roots deep in the soil of the ancestral acres he farms. Formerly a teacher, he is the present chairman of the Southern Regional Council, which is active throughout the South.

There is something almost Greek in the clarity and equilibrium of James Dabbs' statement. He analyzes the cultural and economic forces operative in the past and others about to come into play; he evokes for the record the homely interiors of the region and pastoral scenes of that beneficent agricultural world which the South still is in spite of spreading industrialization. He acknowledges the tangle of prejudice and fear existing in the situation; but he declares for the possibility of a radical solution that, while breaking accumulated patterns, shall be true to Southern tradition. The whole exposition is pervaded by a view of life that is philosophical and religious, humorous and practical.

Here is one quotation: "It is the common manhood within us, not the privileges we hold, which hardens us to endure the trials of life. And manhood in us is increased by the manhood in others. Every Negro, therefore, who stands up as a man, though he stand up to us, is a gift to our manhood; and though for a little while we try to stare him down and force him down, we know in the bottoms of our hearts that his cool, appraising gaze is what we need. Slowly we find our condescending good will turning to respect, and in this mutual respect we shall hammer out justice together. In such moments of recognition we realize that we live by an invisible sun within us, and that one of its names is justice."

MILDRED B. YOUNG

**JOHN WOOLMAN AND THE 20TH CENTURY.** By REGINALD REYNOLDS. Pendle Hill Pamphlet, Number 96. Pendle Hill, Wallingford, Pa., 1958. 32 pages. 35 cents

This pamphlet is a loosely organized reassessment of John Woolman's life. Because Reginald Reynolds realizes that Woolman's writings record deeply spiritual perceptions of direct experience, he takes pains to test the validity of those insights by

constant reference to his own experiences. He uses anecdotes to confirm and throw new light upon "the Woolman method," the personal approach to the social problem. The method practiced by Woolman and every teacher is described as "catalytic," stimulating a new reaction out of a situation by encouraging people to re-examine their thinking with integrity. The term "catalyst" may be misleading, since Reynolds sees more to teaching than the borrowed metaphor suggests. In chemistry a catalyst makes radical changes but is itself unaffected; in the human situation the speed and extent of the transformation depend on the personal involvement of the teacher in the formula. No good teacher remains unchanged by his pupils.

The pamphlet seems unfinished the way a good message in meeting is left incomplete. Reynolds' faith in the operation of the Holy Spirit lets him feel free to leave the ends loose. He trusts his readers to find its meaning by apprehending "where words come from" and the insights they clothe.

PAUL LACEY

**THE WORLD IS LEARNING COMPASSION.** By FRANK C. LAUBACH. Fleming H. Revell Company, Westwood, N. J., 1958. 245 pages. \$3.50

Frank Laubach's personality—and what a vital, Christian personality it is—shines forth from the pages of this book. While he has written of many unpleasant truths, because he is still trying to wake us up before it is too late, these are pages filled with hope.

In his customary, easy-to-read style, the author gives a summary of man's progress in applied Christianity through fifteen centuries. As usual, he writes as he talks, and this history of compassion is good reading with its accounts of individuals and organizations striving for a better world.

It ends on a note of high promise, qualified by a warning. The last chapter is entitled "Coming! A World of Abundance, If We Survive."

SYLVAN E. WALLIN

**BIBLE STORIES FOR YOUNG READERS.** By EDITH PATTERSON MEYER. Abingdon Press, New York, 1958. 288 pages. \$3.50

It is evident that Edith Patterson Meyer knows and loves children. Her new book, *Bible Stories for Young Readers*, is one that boys and girls between the fourth and seventh grades would enjoy. She has been able to combine the beauty, poetry, and rhythm of the Bible in short, flowing sentences, easy to understand. The language of the Revised Standard Version of the Bible has been used with the Bible text and skillfully woven into the familiar stories.

Bible personalities come alive, and the historical sequence is preserved in the form of a continued story. The book is illustrated by Howard Simon, who has done more than one hundred children's books and whose woodcuts of Bible scenes are in the Metropolitan collection.

At the end of the book, Bible references in the Old Testament are grouped under the headings "Wandering Shepherds," "Back to Canaan," "In the Days of the Judges," "In the Days of the Kings," "The Two Kingdoms," and "The Captivity and the Return." The New Testament includes "Looking Ahead,"



"Jesus, the Great Teacher," "In Jerusalem," "The Disciples Become Apostles," and "Paul, the First Missionary."

These stories show how people of Bible days come to know more and more about God and face real problems with wisdom and courage.

SARAH P. BROCK

## Friends and Their Friends

Dorothy Canfield Fisher, who died at her home in Arlington, Vermont, on November 9, was a member of the Wider Quaker Fellowship and a regular attender of the small, unorganized Friends Meeting at Arlington from its beginning in 1949 until, somewhat over a year ago, infirmity made it impossible for her to continue.

Dorothy Fisher, known to the world for her novels, her books about child training, and her influence upon books and reading through her post as a judge of the Book-of-the-Month Club, was proud of her Quaker ancestry and in at least one of her novels made use of that background. In *The Deepening Stream* the little Quaker town of Rustdorf is presented as a community where the heroine for the first time finds a feeling for the beauty of human relationships, which she had been longing for.

During the last days of her life Dorothy Fisher was keenly interested in the growth of the small Arlington Meeting which had resulted from moving it to nearby Bennington.

Though not formally a Quaker, Dorothy Fisher was strongly drawn towards the way of Friends—her two children had attended Quaker schools and colleges—and in the simplicity of her living and the loving concern for others of all tongues and places she exemplified in her own life the qualities which she admired in Friends.

BRADFORD SMITH

The October 17 Ward Lecture given at Guilford College, N. C., was entitled *Rufus M. Jones, Luminous Friend*. The speaker was J. Floyd Moore, Associate Professor of Biblical Literature and Religion at Guilford College. The lecture (32 pages; no price listed) is now available in print from Guilford College, N. C.

"We are broadening the basis of our patronage," says Charles W. Hutton, Headmaster of Oakwood School, Poughkeepsie, N. Y., as he considers the school in the fall of 1958. "Our students come from an increasingly wide geographical area, at present from 21 states and nine foreign countries. We have more children of alumni, and more Quakers—representing many segments of American Quakerism—and more day students (about fifty this year). The school has its largest enrollment to date, 206 students in the 9th through the 12th grades."

On October 31 Oakwood dedicated a big addition to the Lane Gymnasium. Ralph and Jean Connor have made a generous gift of \$200,000 to the school, thus making possible the erection of this fine building, which will eventually house the music, art, and athletic activities, as well as provide fine recreational facilities.

Lewis M. Hoskins, Executive Secretary of the American Friends Service Committee, left Thursday, November 6, for a two months' visit in South Africa and other countries of Africa. He will visit South Africa for a month in his role as Vice Chairman of the International Management Committee of the United States-South Africa Leader Exchange Program. While there he will confer with South African members of the Management Committee. He will also speak at a conference of church leaders and industrialists called by the World Council of Churches to discuss economic development. His other travels in Africa will take him to Ghana, Nigeria, Ethiopia, the Sudan, Uganda, and the Federation of Rhodesias and Nyasaland. The United States-South Africa Leader Exchange Program was organized earlier this year to further understanding between professional, business, and civic leaders of the two countries.

In Kenya during the Christmas holiday season Lewis Hoskins will visit institutions sponsored by the American Friends Board of Missions and confer with representatives of East Africa Yearly Meeting, the largest Yearly Meeting of Friends in the world. He will also have a chance to see other work in Kenya conducted by British Friends.

In Ethiopia he will be an official observer at the first meeting of the United Nations Economic Commission on Africa. In Salisbury, Southern Rhodesia, he will confer with and observe the work of George and Eleanor Loft, representatives of the Service Committee in the Federation of the Rhodesias and Nyasaland.

He will return to the United States January 7, 1959, just prior to the annual meeting of the American Friends Service Committee.

Two pacifists were elected to Congress on November 4. Byron Johnson, Colorado, is a former economics professor, and William H. Meyer is the first Democrat to represent Vermont in Congress since 1852. Commenting on a newspaper controversy, Johnson told a reporter, "It is as if he had charged me with being a Quaker because, although not formally a Quaker, I agree with the Quakers. One backsliding Quaker (Richard Nixon) has been elected Vice President, and one not so backsliding (Herbert Hoover) served as President."

Allan B. Cole of Concord, notes the October *Newsletter* of Cambridge Meeting, Mass., "has been appointed Professor of East Asian Affairs at the Fletcher School of Diplomacy at Tufts University and also Director of East Asian Studies at Harvard."

Mrs. Ruth C. Pleasonton, art instructor at George School, is giving a one-man show of water colors and oils in the Reception Rooms of the Main Building at George School, Bucks County, Pa. The exhibition is at 6:45 p.m. each evening through December 19, 1958. The public is cordially invited.

The New Jersey Friends Committee on Social Order has been publishing and distributing literature throughout the state. Once a month it releases a bulletin to all its legislators, sheriffs, prosecutors, police officers, leading jurists, and newspapers on reasons for abolishing the death penalty in New Jersey. So far these bulletins have given the facts on the following: (1) Innocent men have actually been executed. (2) Capital punishment is used as vengeance although it professes to act as a deterrent. (3) Unequal application of the law takes place because those executed are generally the poor, ignorant, and friendless. (4) It is a misconception that the death penalty adds to police safety.

Assemblyman C. William Haines, a member of Moorestown Meeting, N. J., has introduced in the New Jersey Assembly two bills to abolish the death penalty. When the New Jersey Legislature meets in November and December, it probably will consider these bills.

Friends in this committee are active in visiting and speaking to legislators on this issue and in speaking on capital punishment to church and civic groups. Members of this committee are also active in the New Jersey Council to Abolish Capital Punishment, which consists mainly of non-Friends; they also cooperate with the New York and Connecticut Committees to Abolish Capital Punishment.

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Several members from Media and Providence Monthly Meetings, Pa., are busy rehearsing for the Rose Valley Chorus production of *H.M.S. Pinafore*, to be given in December. Bob Kerr is President, Garrett Forsythe is Treasurer, and Sue Forsythe, Phil Hoffman, Glen Oneal, Betsy Echelmeyer, Eleanor Echelmeyer, and David Hewitt are members. Meeting members in the orchestra are John Harrison, percussion; Albert Newbold, flute; and Bob Beck, Jr., trombone. Christa Lohmann, teacher at Media Friends, is also a member. Other Meetings represented in the Chorus this year are Swarthmore, Lansdowne, Westtown, West Chester, Pa., and Wilmington, Del.

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The 1959 *Quaker Date Book* (\$1.50) has been published by Colonial Publishing, Inc., 4 Mt. Vernon Square, Boston, Mass. The first venture of the *Quaker Date Book* in 1958, which concentrated on reproducing meeting house photos, was eminently successful. The present edition extends the scope of its illustrations to pictures of human interest (work camps, relief projects, school life, etc.), thus adding some lively action shots to the photographs of meeting houses. Fitting quotations from Quaker writings are scattered throughout the pleasantly bound book. Each page offers ample space for notes and engagements. The editors, Marion and James Richards, Jr., and their many helpers and contributors are to be congratulated for their excellent taste and skillful planning.

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A small group of about fifteen Friends and interested persons in the Canal Zone meet on the first and third Sundays of the month, 11:15 a.m., for worship and First-day school, in Panama City, usually at the home of Shirley Gage Cronin. We

have met in Gamboa once and in Colon once. Members of our meeting, which is just getting under way, have a sincere effort to deepen our worship together, following our exploring of the meaning of Quakerism through consideration of the queries and testimonies. We would welcome all Friends who would care to join us. For information when on the Isthmus, call Bainbridge or Virginia Davis, American Consulate, Colon (Cristobal 1843). Believing there is strength in shared fellowship, we hope Friends who may be in Panama will join us.

VIRGINIA DAVIS

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

There is much spiritual healing in the world. There should be more. I believe that in every religious group there could be a solid core of dedicated souls whose main concern would be the healing of people sick in body, mind, or spirit.

The healers must have clean hands and pure hearts. They must first pray for themselves that they may be humble and obedient to God's leading, that they may have His radiance and beauty in all they do. There must be complete unity in each individual worker that he may devote his whole being to the task, and proceed with joy and thanksgiving for what he knows will be accomplished with God's help. Healers must meet regularly and often for prayer and consultation.

Healing was as large a part of Jesus' mission as his teaching, and he said the believer "will also do the works that I do." He healed all who asked for help. So let us go forth with faith and love that we may be to God what a man's hand is to a man, and bring wholeness to many.

Mattapoisett, Mass.

HELEN M. HILLER

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You might care to bring to the attention of readers of the *FRIENDS JOURNAL* the article in the November issue, the 101st anniversary issue, of the *Atlantic Monthly*, entitled "The Great Antagonism," by Jerome Frank, M.D., of the Department of Psychiatry of the School of Medicine, Johns Hopkins University.

Harrisburg, Pa.

ELEANOR SWOPE

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The article "Friends Testimony on Alcohol" by George Nicklin was deeply disappointing in that it fails to take into account the fact that alcohol is a habit-forming narcotic drug, that the liquor industry is a lawless one, that its advertisements are misleading, and that its "hard sell" is fastening an undesirable habit on our young people before they are fully aware of possible disastrous consequences.

It is unsafe to see the alcohol problem as other than a moral problem. Those who visit police courts, mental hospitals, and taverns can tell us that it is the nation's number-four health problem.

The alcoholic may have a disease, but it is a self-inflicted one. Few abstainers become alcoholics! In the case of other diseases, physicians seek to remove the cause. Would it not



be logical to do the same with problem drinkers? Are we to be more concerned with cure than with prevention? How many young people know that excessive drinking can cause permanent brain damage?

Shall Friends teach moderation and social drinking, or shall they advocate abstinence? Shall we conform to the world, or shall we be transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God?

Hyde Park, N. Y.

MILDRED BROWNING

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

NOVEMBER

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Schweitzer and the Modern Reformers."

23—Horace Alexander, who recently returned from a trip to India and Pakistan, will lecture on "India and the West" at Pendle Hill, Wallingford, Pa., 4 p.m. Tea served, 3:30 p.m. The public is cordially invited.

23—At the Quakertown, N. J., Meeting, recently reactivated, meeting for worship, 11 a.m. After a shortened session Beulah Waring will speak of the work of the American Friends Service Committee and her experience in the organization.

24—Annual Meeting of the Friends Historical Association at Germantown Meeting House, Coulter Street, Philadelphia, 8 p.m.: Joseph Haines Price, "Getting Started in Germantown"; Harry M. Tinkcom and Margaret B. Tinkcom, dialogue on "History and Its Preservation in Germantown." All welcome.

28 to 30—Friends Southwest Conference at Camp Cho-yeh, Livingston, Texas. Clerk, Kenneth Carroll.

28—Worship and Ministry of Bucks Quarterly Meeting at Makefield Meeting, Dolington, Pa., 8 p.m. Covered dish supper, 6:30 p.m.; beverage and dessert supplied by the host Meeting.

29—Bucks Quarterly Meeting at Middletown Meeting, Langhorne, Pa., 10 a.m. Box lunch, 12:30 p.m.; beverage and dessert supplied by the host Meeting. At 2 p.m., forum on "Education," opened by Oliver S. Heckman, Superintendent of Neshaminy School District, and Walter H. Mohr, formerly of George School.

29—Brethren-Friends-Mennonite-Schwenkfelder Fellowship at the Mennonite Church, 6121 Germantown Avenue, Philadelphia, 3:30 to 9 p.m. Brief summaries of the histories of each group and consideration of the bases and chief emphases of our faith; worship. Bring box supper; beverages will be provided.

30—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Cuthbertson, "The Meaning of Christian Vocation."

DECEMBER

5—Women's Problems Group at Race Street Meeting House,

Philadelphia, 10:45 a.m.: Dr. Robert Clark of Friends Hospital, "Religion and Psychology." All welcome. Bring sandwiches for lunch; coffee and tea provided.

5—Address at Willistown Meeting, Pa., 8 p.m.: George Wiloughby, "The Trip of the *Golden Rule*." All welcome.

6—Haverford Quarterly Meeting at Haverford, Pa., 4 p.m.

6—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Meeting on Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served by Little Britain Monthly Meeting. Business meeting, 1:15 p.m., followed by a report of the World Committee Conference held at Bad Pymont by Alfred Steferud of Washington, D. C.

6—Philadelphia Quarterly Meeting at 45 West School House Lane, Germantown, Philadelphia, 4 p.m. At 6 p.m., supper. At 7 p.m., consideration of the topic "How Can We Care for One Another?" Speakers, Helen E. Heath for The Pennsbury; Clarice Ritter, Stapeley Hall; Lilian I. Dailey, Friends Hall; and Robert A. Clark, M.D., who is psychiatrist on the staff of Friends Hospital.

6—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

Coming: Midwinter Institute at Pendle Hill, Wallingford, Pa., beginning with dinner, 6 p.m., on Saturday, December 27, 1958 (registration, 4 to 6 p.m.), and ending with breakfast on Thursday, January 1, 1959. Total cost for room and meals, \$24. Nonresident attenders, welcome. Theme, "Worship and Divine Guidance." Advance registration is required. Five evening lecture sessions, each at 8 p.m.: Howard H. Brinton, "Divine Guidance in Quaker History," December 27; Cecil Evans, "Guidance and Reason," December 28; Thomas S. Brown, "Guidance and Scripture," December 29; Alexandra Docili, "Guidance and Art," December 30; and Dan Wilson, "Guidance and Spirit," December 31.

BIRTHS

BANSEN—On November 5, to Richard and Shirley Mutch Bansen, a daughter, SARAH SHERWOOD BANSEN. She, her parents, brother, sister, and maternal grandmother, Helen Reed Mutch, are members of Green Street Meeting, Germantown, Philadelphia. Her paternal grandparents, Donald C. and Anna Sherwood Bansen, are members of Lansdowne Monthly Meeting, Pa.

BROWN—On October 17, to Ernest L. and Catharine Mendenhall Brown, a son, GEFREY SCATTERGOOD BROWN. The parents are members of Old Haverford Meeting, Pa., and are living in Litchfield, R. D., Conn.

PERERA—On November 12, to John B. and Judith Major Perera of Columbus, Ohio, a son, BRINTON CHARLES PERERA. He is the grandson of Charles and Ruth Brinton Perera of Scarsdale, N. Y., and the great-grandson of Clement S. Brinton of West Chester, Pa.

DEATH

ROBINSON—On November 1, IDA HELEN ROBINSON of Winchester, Va., wife of the late Ray Robinson. She was a birthright Friend and a member of Hopewell Meeting (United), Va. The funeral service was held at her home on Stewart Street, Winchester, Va. Surviving are two brothers, Col. Ernest F. Robinson of Winchester, Va., and David W. Robinson of California; two sons, James Kenneth Robinson and Ray Robinson, Jr., both of Winchester; and eight grandchildren. Her husband, the late Ray Robinson, a well-known orchardist and business man, died several years ago.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.



**CONNECTICUT**

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

**DISTRICT OF COLUMBIA**

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

**FLORIDA**

**GAINESVILLE** — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH** — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

**ILLINOIS**

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

**INDIANA**

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**FORT WAYNE**—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

**MARYLAND**

**SANDY SPRING** — Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

**MASSACHUSETTS**

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

**MINNESOTA**

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A. FE 5-0272.

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9875.

**MISSOURI**

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

**NEW JERSEY**

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**NEW YORK**

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

**OHIO**

**CINCINNATI** — Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**PENNSYLVANIA**

**HARRISBURG** — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA** — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH** — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING** — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE** — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**PUERTO RICO**

**SAN JUAN** — Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

**TENNESSEE**

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

**NASHVILLE**—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

**HOUSTON** — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

**UTAH**

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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*The Human Way Out, Mumford*  
*Inner Liberty, Viereck*  
*John Woolman and the 20th Century, Reynolds*  
*In Pursuit of Moby Dick, Friedrich*  
*A Deeper Faith, Murphy*  
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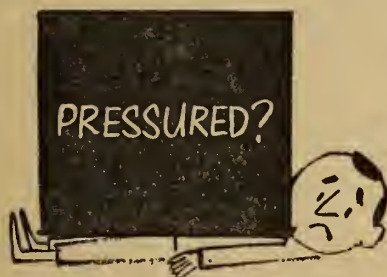
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# FRIENDS JOURNAL

*A Quaker Weekly*

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### The Hobbies of Teachers

. . . . . *by Alexander M. MacColl*

*Poetry — Books*

*THE verb "to worship" means to stoop and bow down the body with external gestures; to serve in the work. But to worship God in spirit is the service and honor of the heart; it comprehends faith and fear in God. The worshiping of God is twofold, outward and inward—that is, to acknowledge God's benefits, and to be thankful unto Him.*

—MARTIN LUTHER

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## Books

FIRST DAYS. A book to use at home and in First-day school with Friends who are only three. By HELEN LOVETT. Illustrations by Mary Fuges. Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., 1958. 24 pages. \$1.00

Anticipation can be a tingling joy or a formless fear. Even going to First-day school for the first time is a step into the unknown, and the three-year-old wants to know what to anticipate when he sees the door close between him and his mother. If Helen Lovett's little book *First Days* has been read to him, one event at a time, in the weeks before he walks across the threshold of the nursery, he will carry the tingling joy into finding First-day school "just like the book." Then, to his delight, after recognizing the small chairs and tables, the clay and paints, the teacher, the boys and girls, the singing and the story, he will discover the shiny red book itself there. And the purpose of *First Days* will be fulfilled: he will feel at home.

On every righthand page Mary Fuges' lovely line drawings picture the story which appears opposite, on the lefthand page. These illustrations are made even more attractive by touches of green ink. A plastic spiral binder allows the book to lie flat. Color, binding, size (11 by 8½ inches)—in fact, the entire format marks a new era for Friends General Conference publications.

Those responsible for the littlest ones, either in First-day school or before they come, will be happy to welcome *First Days*. Short letters from Helen Lovett to parents and teachers appear in the front of the book, making clear its purpose and suggesting ways of using it.

MYRTLE G. MCCALLIN

JACK AND JILL ROUND THE YEAR BOOK. Edited by ADA CAMPBELL ROSE. Little, Brown, New York, 1958. 302 pages. \$3.95

Do you want to give a child a book and yet don't quite know his taste? Chances are, then, that your solution may be found in this lively new anthology designed both for children who delight to read for hours on end and for those whose concentration span is brief.

A product of the perceptive editorial judgment of Ada Campbell Rose, a member of Moorestown Monthly Meeting, who is also the long-time editor of *Jack and Jill*, it contains a varied sampling of stories, articles, and verse by 50-odd authors who have contributed to that admirable magazine for children during its just-completed first twenty years of existence.

For each month of the year the fare includes a brief biography of someone interesting to children (Luther Burbank or Booker Washington or Jane Addams, for instance), a poem or so, and three or four stories or other short pieces, ranging from the most imaginative of fiction through folk tales, myths, animal stories, history, travel, nature study, and science to humor and pure nonsense.

Charm and a sense of fun characterize the abundant illustrations by Beth H. Krush.

FRANCES WILLIAMS BROWIN

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, NOVEMBER 29, 1958

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## Editorial Comments

### Omens and Portents

RICHARD BRAMMER, a Monterey, California, detective, dreamed that he arrested a criminal whom he had been hunting for a month. He told his colleague, Joe Durban, that in his dream he had made the arrest at the home of the criminal's sister. The two men went to the woman's apartment. Ten minutes later the criminal came and was promptly arrested (*New York Herald Tribune*, October 31, 1958).

Such reports about premonitions in dreams have come to us from time to time. It is too simple an explanation to dismiss them as natural psychological experiences, "built in" as part of human nature and indicative of other unlimited potentialities. The peculiar cancellation of our normal time sense in dreams is not an ordinary psychological experience, and it is not an exaggeration to speak of the existence of a prophetic category in dreams. The trivial incident in this case falls into a pattern with much more remarkable records. Not the least of these are the property of the Bible. Abimelech's dream (Genesis 20:2-8) restores moral justice. Jacob's ladder (Genesis 28:10-16) contains a vast historic promise. Joseph's own dream (Genesis 37:3-11) and his dream interpretations (Genesis 40:40-41) will ever remain favorite tales for young and old. There is a long list of other dreams. The symbolical dream about Gideon's sword (Judges 7:13-15), Solomon's receiving the gift of wisdom in a dream (I Kings 3:5-15), Job's protesting against his dreams (Job 7:13-16), Jeremiah's condemning false interpreters of dreams (Jeremiah 23:25-32; 27:9-10; 29:8-9), and Daniel's interpreting Nebuchadnezzar's dreams (Daniel 2; 4:1-34) are the best known. Joseph, father of Jesus, is advised in a dream to flee to Egypt (Matthew 2:12-14, 19-21). Pilate's wife realizes in a dream the innocence of Jesus (Matthew 27:17-20).

Men and women in the history of Quakerism have recorded their dreams and visions as significant inward experiences. Among them are Friends like George Fox, Thomas Chalkley, and Stephen Grellett, apart from many less well-known Friends. Philosophers like Descartes and Pascal, both contemporaries of Fox, wondered about the messages in dreams long before psychoanaly-

sis was born. And Pascal, one of the keenest minds in the realms of mathematics and logic, even went so far as to ask in his *Provincial Letters and Thoughts*, "Who can tell but that the other half of life wherein we fancy ourselves awake be not another sleep, somewhat different from the former from which we awake when we fancy ourselves asleep?"

### International Financial Assistance

During the last business year of the World Bank, closing June 30, 1958, the Bank made 34 loans amounting to a total of \$711 million and raised other funds to the amount of \$650 million. The projects supported by the World Bank were extremely varied. It assisted in the financial settlement of the Suez Canal ownership and collaborated in the discussion between India and Pakistan on the sharing of the waters of the Indus Basin. In southern Italy the Bank undertook jointly with the Italian government a study of nuclear power stations as part of an atomic energy program. Altogether, loans were made for projects in 18 countries. Some of these served to increase the output of electric power or the establishment of hydroelectric power plants. Seven countries joined the World Bank during the past year, bringing the total membership to 67 nations, with a subscribed capital of \$9,405 million.

### In Brief

In 1960, just 99 years from its annexation as a British Crown Colony, Nigeria will become independent. Nigeria takes its name from the Niger River, which crosses the country. There is a desert in the north, savannas in its central highlands, rain forests in the south, and swamps and forests along the coast. With its coming independence, Nigeria will have the largest free Negro population of any country in the world, now over 35 million.

Costa Rica on March 5, 1958, indicating that only the U. S. was in a position to react effectively to a nuclear attack, asked Latin American states to disarm so they could divert funds for arms to economic and social betterment. (*New York Times*, March 6, 1958)

## Life in Abundance

By KENNETH WEBB

**A**N English Friend at a meeting for worship in New England spoke of a humble cobbler, a Friend who had profoundly influenced the visitor's home Meeting. "May we live," the visitor concluded, "that our lives, just in the very living, may speak of God."

Why shouldn't our lives speak of God? The train of thought continued in the silence. To speak of God, lives must be God-centered. Why aren't they? How may they become so? How may they be lived in the light, the light that lighteth every man on his way?

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven." The Friend to whom this statement had occurred smiled to himself. Earlier in life, when he attended a formal church, the quoting of this pregnant imperative had always been the signal for taking up the morning offering. So the saying was bound up in his mind with the clink of silver. Yet as he examined it now, it struck him that there was more than silver in it, more even than gold. It was a veritable diamond.

A diamond. "Acres of diamonds." That happy title recurred to him after many years. Aren't we like children walking through a field, some of the way pleasant and gracious, some of it grim and forbidding? We direct our course around stones in the path. Now and then we catch a sparkle from one of these familiar stones. We may pick one up, examine it, even take it home to study further. As we ponder it at home, our eyes catch other flashes from it. Then we fall to polishing it in earnest, realizing at last that here is no ordinary stone but a gem indeed, a veritable diamond, whose radiance may light the whole of life.

So with all the other stones in that field. They are diamonds, ready to light the path of life. They are our heritage, our Christian heritage, put there to light our way. The Bible is full of them, guides to richer, fuller, more joyous, more abundant lives. They are the most exciting promises ever made to man, revelations of the most profound truths our finite minds can grasp.

The pity of it is that most of us pass them by. "Friends don't proselyte," an old lady remarked sweetly in reply to a newcomer to a meeting in a large city, attended by a handful of people. "Friends don't proselyte, so the Meeting remains small."

"But my dear woman," the stranger wanted to say, "do you know what you've got here? Do you know what

you're dealing with? It's dynamite. It's a dynamic to transform lives, to remake the world, to bring the Kingdom of Heaven to earth. With truth so precious, how can you *keep* from telling others? How can you restrain yourself from shouting it from the housetops? How can you fail to live in such a way that your secret will out, willy-nilly? It will shine in your face; it will be evident in every word you speak and every deed you do. How can you—?"

But the elderly Friend had settled herself in an attitude of repose, her skirt neatly smoothed out for comfort. In fact, she almost purred. If only no one gets excited during the meeting, she was probably thinking. If only that young man won't tell us of something we ought to *do*. This is so pleasant, and now there's Hattie coming in.

Friends used to proselyte. Read the early journals. Read George Fox. Those Friends were excited about what they had found, excited about the implications of the Christian message in Holy Writ—and unconscionably scornful of the smug, complacent preachers in their steeple houses, those staid men of the cloth who didn't want their sinecures disturbed by any unseemly activity or any embarrassing implications in the Word.

Some of these implications may speak directly to our material circumstances: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." "Whatsoever ye shall ask in my name, that will I do." "Ask, and it shall be given you." There are many of these. We are all familiar with them.

This is not to argue that we should use the Scriptures for the materialistic purposes to which they are being put in some of the current books on religion. The October 11th issue of the FRIENDS JOURNAL mentioned a recent study of them. Most of this literature has little appeal for us. But the one who said he came that we might have life, and that in abundance, certainly didn't exclude the possession of such reasonable amounts of this world's goods as to free us from enslavement to grinding poverty. Nor is it logical to assume that one who spent a third of his time healing people's diseases would deem it improper for us to expect our bodies to be perfect, free from distracting pain and from the impairments to health which can make us less than effective emissaries of God.

Nor is it reasonable to assume that a teacher who repeatedly spoke of God as *our* Father would reconcile a father's will for his children with the sort of grim and

---

Kenneth Webb, a Friend, owns and operates the Farm and Wilderness Camps at West Bridgewater, Vermont. During the winter he lives at Woodstock, Vermont.



forbidding prospect we conjure up for ourselves when we speak of "acceptance of God's will." Would a loving father wish his children to be anything but perfect, effective individuals, free to show forth the image and likeness of Himself, in which Genesis says we are made?

It would seem evident that Jesus did expect us to enjoy all these blessings. By recognizing that man's extremity is God's opportunity he first attracted the multitudes. If one can make such an observation without seeming too facetious, some of his promises would seem almost like a business arrangement, as in "Seek ye first . . . and all these things shall be added."

So the popular books of the moment may have the best authority for some of their statements. One can only hope that their message will lead on into a broader conception of the "riches" through which Jesus first appealed to his listeners.

It is rather striking that a Religious Society founded on the search for the dynamic of primitive Christianity should so largely neglect the healing message prominent in the New Testament. It was not so with the early Friends. In George Fox's *Journal*, for instance, there are several striking examples of healing, the most notable, perhaps, being the imbecile boy whom Fox restored to mental and physical wholeness. Recently the careful scholarship of Henry Cadbury has revealed the existence in the original manuscript of Fox's *Journal* of a wealth of healing "miracles," deleted because of an atmosphere at the time hostile (curiously so) to spiritual healing. One wonders how these people who objected to spiritual healing explained away their Lord's statement, "These things shall ye do also, and greater than these shall ye do."

All these blessings, material and spiritual, are possible, if we are to believe our Lord's statements. But they are possible only to the "God-intoxicated soul" who lives in the Presence. Why does this great experiment of living God-centered lives fail to fire our imaginations and enlist our effort? Thomas Kelly wrote of this kind of life in golden pages radiant with the light of Truth. Frank Laubach wrote of it, and the larger writing which is his life witnesses to the transforming power of living in the presence of God. Other men and women of all ages, mystics and men of action, the learned and the simple, have found their way to the same Source, which transformed a loutish soldier, "a clumsy fellow who used to break everything" into the immortal Brother Lawrence.

Why aren't we all seeking for this precious jewel, so clearly promised us? Are we too busy with the material concerns of life to find time for daily meditation? If we allow our good intentions to be choked by the weeds in our cluttered lives, have we any right to be supercilious

about the materialistic tone of some of the current religious literature?

Christ's promise of abundant, effective living was made to us all, not to favored individuals; George Fox and the early Friends bore tidings of great joy for everyone. These tidings include the healing of our bodies and our minds; they embrace the creation of surroundings and an environment in which the light of an individual may shine, to be seen of men. They include everything which is implied in a loving God's largess to His children. But they go far beyond these blessings. Once we begin the search for them, we come at unexpected turns of the way into such radiance, into such sudden flashes of insight into His glory that our minds are straightway dazzled by the splendor of the first and not the second part of the great injunction to seek the Kingdom of Heaven.

### Forgetfulness

By WILLIAM BACON EVANS

In vain I bind my finger with a thread,  
Plain, mute remembrancer, instead of rings;  
I freight my diary with the dates of things,  
To hide them in my pocket, seldom read.  
Did Phyllis order marmalade, or bread?  
Whence flows the melody that Dinah sings?  
The names of fellow passengers take wings,  
The purpose of my coming here is fled!  
But phantoms rise to wake a sinful life,  
And stolen sweets would win the heart's consent;  
Lust-feeding dainties, with the truth at strife,  
Rude, jarring rhymes, of which I now repent.  
Oh! Why should memory treasure what is rotten?  
When what I would recall I have forgotten!

### Thank You, God

By EDNA HAMILTON

Thanks for the many blessings  
That tumble round our door.  
One blessing is a toddler;  
Another is just four.  
Thanks for the purple larkspur  
And evergreens grown tall,  
For the pompous hollyhocks  
Beside our garden wall.  
Thanks for all our blessings,  
For rainbows after showers,  
For the sunshine in our hearts  
And hope for glad, new hours.

# THE COURIER

A Publication of the Friends Council on Education

Fall 1958

Number 13

*This publication is issued by the Friends Council on Education in an attempt to explore and help shed light on problems common to all who work in the field of education. It is our hope that schools will feel very free to communicate with each other should they seek further elaboration on any activity described.*

*The Editorial Staff comprises Howard G. Platt, Rachel K. Letchworth, Alexander M. MacColl, James A. Tempest, Mark F. Emerson, and Edwin W. Owrid.*

## What Should Schools Teach about Russia?

By HOLLAND HUNTER

PUBLIC excitement over Soviet threats in various fields seems to require the schools now to pay more attention to the U.S.S.R. There have been frequent suggestions, for example, that we need more scientists to compete against the U.S.S.R. in space and missile fields. But what specific responsibilities do we have in schools related to the Society of Friends? The following observations are intended to stimulate discussion of this issue.

Generally speaking, both secondary schools and colleges should provide background material that will permit students to reach individual judgments. Yet the very vastness of historical and social problems means that there will always be difficulties in selectivity and emphasis. Some simplifying generalization is ordinarily needed to provide an organizing framework. I would suggest that the Russian record is best understood as a case study in the process of modernization. The developments that led to modern Europe have struck different societies at different times and in different ways. Industrialization on the Continent has not been just like that in England. The industrialization of Russia under late Tsarist and Soviet auspices has differed in turn from that in previous European experience. There is great interest and importance for students in considering these problems of comparative history.

Looking at the Russian record from this point of view provides a useful bridge away from the Western-centered tradition in our education. The spreading of modernization outward from Europe is causing convulsions in many parts of the world today, and we gain some perspective on them by examining the way Russia has struggled with modernization during the last century

or so. As a further byproduct, valuable insights into the forces that have shaped American society can be gained through this comparative approach.

Teaching about Russia in this way would emphasize social rather than monarchical and military history, and would concentrate on the nineteenth and twentieth centuries. The quickening of Russian life came rather late, and the changes we are interested in have been telescoped into a relatively short time period. Students aroused by an introductory survey of recent Russian social history may be led later on to study the details with the thoroughness they require.

Attention to Russia can have a stimulating place not only in history courses but in social studies or social science courses. Here there is raw material relevant to a crucially important problem for the Society of Friends. The Soviet attitude toward the West for forty years has been filled with hatred and fear. Only rarely has the official line been other than harsh and hostile. How should the West respond? Friends have faced a major challenge and opportunity to propose a more positive and effective response than our present blustering cold-war reaction.

Students can be given a vicarious taste of the experiences that have led to the honest exasperation of countless Western officials in the last ten or fifteen years. How would you, or you, or you handle this particular negotiating problem? Students can come to appreciate that the individual Russian meeting a Westerner will be amiable and sincere, yet will be effectively throttled within a system providing very little scope for the heart-to-heart spread of good will on which Friends have always built.

Students can be introduced to a series of important problems concerning the source of Russian attitudes. Both Marxism as a vitriolic body of ideology and the

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Holland Hunter is Associate Professor of Economics at Haverford College.



Russian cultural heritage appear to have contributed strands to the current Soviet outlook. Their interaction can be studied in a variety of fields with notable gains in a student's breadth of understanding.

There is obvious interest, also, in using material from the Soviet record to study the impact of the state on individuals. What about minority-group problems in the U.S.S.R.? How have patriotism, party ideology, and technology been mixed together in Soviet education? What about relations between the state and sen-

sitive, creative individuals in literature and the arts? What is the nature of religious life in a society that officially condemns it? Sober introductory material is available on all these questions.

It would be interesting to know whether this line of thought strikes a responsive chord in others. If attention to Russia appears to have a valid claim on our curriculum, bibliographical suggestions in a subsequent article might be the next step.

## *Impressions of Education in the U.S.S.R.*

By WILBERT L. BRAXTON

THE educational systems and problems in the U.S.S.R. and the U.S.A. have many similarities which Americans often do not see or prefer not to see.

As in America, the Soviets are committed to free, universal, primary-secondary schooling. Both educational systems have the common goal of improving society. In both countries schools are publicly financed. While we have for higher education a system of scholarships, privately and industrially sponsored and, more recently, backed by the government, the U.S.S.R. has a system of state stipends. My interpreter was receiving 350 rubles per month plus free tuition to continue his language studies. While we require pupils to attend schools until they are about 14 to 16 years old, varying from state to state, it is obligatory that Soviet pupils continue in school through the 7th class, when they are about 15 years of age.

I was interested to find out from a Vice Minister of Education of the R.S.R.S.R. (Russian Republic) what happens to students after the 7th class. About one million pupils who for one reason or another could not continue their education are working four days a week and going to school two days. Of those who finish the 7th class, many go into work, or they go into some kind of craft school. About 90 per cent of those in cities go on to the 8th class, whereas only about 50 per cent from the rural and village areas go on to the 8th class. Including those who go to a trade school, this averages about 70 per cent. The others work. Some of those who finish the 7th class go to technical school, usually a four-year school, and become specialists of a medium quality. Craft schools vary from two to four years.

It will be noted from the above that, like the U.S.A.,

the U.S.S.R. has not been able to achieve equality of educational access for all its citizens, for in the rural areas of the Soviet Union educational opportunities are definitely restricted. Inequality in the U.S.A. centers around race and region.

Both countries have many differing social, racial, and cultural traditions; both countries are large in area, with varying climatic conditions; both have varying agricultural and industrial needs.

Like Americans, the Soviets are proud of their educational system, having made remarkable progress in a period of 40 years. Illiteracy has dropped from well over 50 per cent 40 years ago to a small percentage today. The number of students has increased threefold; books, tenfold; clubs, fourfold; the number of higher institutions of learning, sevenfold; the number of theaters, threefold.

As in America, where it is said we look to private schools and colleges for leadership, Russians depend on a few outstanding universities. One of these is the University of Moscow, housed in a 32-story edifice on top of the 250-foot Lenin Hills, the highest point in Moscow, with a student body of 18,000. I lived for ten days in this magnificent five-year-old structure. There are accommodations for about 6,000 university and graduate students. Each student has his own room, sharing bathroom facilities with another. These rooms are simply but adequately furnished. I attend a seminar on the "Peaceful Uses of Atomic Energy and the Youth" in the Physics Department of this university. Clearly this institution is well equipped, with modern demonstration and laboratory apparatus to train a large number of students. Perhaps the title "scientific manpower factory" is accurate.

There are groups in both countries interested in a U.S.A.-U.S.S.R. exchange program. Within the past few

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Wilbert L. Braxton, Head of the Science Department at William Penn Charter School, Philadelphia, visited Russia this past summer under appointment by the American Friends Service Committee.

months the two countries have exchanged visits of educators, professional persons, athletic teams, musical groups, and college students. As a representative of the American Friends Service Committee and its School Affiliation Service, I found Soviet Ministry of Education officials interested in developing an exchange program with American high schools, though limited to exchange of cultural materials, not persons. If the material exchange is successful, perhaps a student and teacher exchange will develop naturally.

Our program involves a direct school-to-school exchange, and this clearly is the plan Soviet officials approve. This effort to link U.S.S.R. and U.S.A. schools in an exchange of cultural materials is in line with the Exchange Agreement signed by our State Department and the Russian Embassy in January. To our request to link six American preparatory schools to six Soviet schools, Moscow education officials selected six ten-year schools in and around Moscow. It is hoped that these contacts will result in a direct exchange of materials, carefully observed, between these selected American and Soviet secondary schools.

While both educational systems are publicly supported, the Soviet policy emphasizes the function of education to serve the needs of the State, that the State may be developed to the optimum. We like to feel that American education aims to give every individual the opportunity to develop his individual capacities. While our federal and state departments of education have a degree of educational control, education appears to have more local control than in the U.S.S.R., where the schools are opened, approved, and run by the State, a highly centralized system.

Other similarities and contrasts may be found in the following summary of a two-hour conversation I had with the Vice Minister of Education of the Russian Republic. About 25 to 30 per cent of those students who finish the 10th class (at about the age of 18) go on to higher education. Prior to 1950 the majority who finished the 10th class entered the universities, but in 1950 the 10th class was opened to all students, with the result that there are now so many 10th class graduates there is not room in the universities for all who want to enter.

The U.S.S.R. system is to prepare only that number of students needed in the U.S.S.R. economy. In trying to decide what should be done with the others who do not go on to the university, an experiment was begun, in which study was combined with practical work. In order not to reduce the level of general education, an 11th class has been added in this experimental school system. In the 1957-58 school year there were 50 schools

conducting the 11th grade experiment, and it was expected that in 1958-59 there would be 200 schools conducting this experiment. Thus those who finish the 11th class will have both a general education and the special education, the practical skill, for future work.

As would be expected, this experimental 11th class school has special courses, such as shorthand, typewriting, and other manual skills. One who finishes the 11th grade may look forward to going to higher education, but he has also received training for a job of manual work. Clearly not all those who finish the secondary school can go on to a higher school; the number who go is determined by the desire and ability of each person involved. Those who in the 11th grade have prepared for a profession and find that they dislike it may in the course of their work prepare for another profession. This possibility applies not only to workers in plants but also to office workers and others who may best make arrangements to change their jobs.

In all schools there is a required academic course, including the Russian language, Russian literature, French, English, or German, history, geography, biology, and so forth.

The Ministry of Education is searching for the best way to bring about compulsory 10th grade or maybe 11th grade education. Economic, social, and psychological problems are involved. One of the major aspects of the problem is that students in Russia must be educated to produce material goods, and a student is psychologically educated to this point of view. The purpose of the education system is to try to bring up children to have no fear of physical labor. Now and in the future most people in the U.S.S.R., regardless of the individual will, must do physical labor, not merely intellectual; therefore it is important that the U.S.S.R. start labor education in the 1st grade.

From grades 1 to 4 children do essential, productive labor, and also work on all land holdings which are plowed, on agriculture, cattle breeding, and so on. From the 5th to the 7th grades the pupils work in special shops dealing with wood and metal, and in the autumn and the spring they take part in school farm work. The 8th to the 10th grade pupils take work on collective farms or in industry. Part of the problem of education is to organize the productive labor forces so that the individual student is willing to take part in labor. Youngsters are brought up in an atmosphere of labor attitudes and the concept of the idea of communism.

This question is being seriously considered there: Are we giving too much emphasis to technical education and avoiding the cultural preparation of the student? Mr. Zimin says, "No," for in each school there is



an effort to pay close attention to the humanitarian subjects, such as the Russian language and literature, writers from abroad, the history of the world from the beginning to the present, and foreign languages. Although authorities are not satisfied with the level of the foreign language study, all students do study some foreign language. They study the geography of the world. They have courses in singing and music; up to the 6th grade this is required of all students, and students may continue through the 7th grade and later. Drawing in some way is also provided for the student. Physical education is emphasized. Two hours per week is required, although there are other voluntary opportunities in physical education. The program is wide enough to give training both intellectually and otherwise.

The U.S.S.R. is not behind other countries in secondary school education. It is solving the problems of this socialist state.

## The Hobbies of Teachers

By ALEXANDER M. MACCOLL

IF you wish to kill time, try working it to death." Earlier this fall, teachers in Friends schools were asked to indicate those special interests, outside their normal professional endeavors, which would suggest ways in which they were attempting to "achieve something approaching the more abundant life." The opening quotation, submitted by a teacher whose hobby is collecting blackboard sayings, could well apply to the extra-curricular activities of teachers in our schools in general.

More than 350 reasonably distinct hobbies or "special interests" can be listed as occupying a portion of the time of the teachers responding to this survey. While many of these activities would include such obvious choices as refinishing antique furniture, gardening, reading, travel, sports, do-it-yourself projects, community service of one type or another, nature study, and music, there were also others of an unusual character, ranging from that of the teacher whose long-standing concern with the Civil War has led him to "collect anything related to the postal history of the Confederacy" to another, who, it is rumored, "has already earned his sheriff's badge for having an unbroken record of *Gunsmoke* shows to his credit."

As a mere listing of the numerous hobbies compiled as a result of the survey would be relatively meaningless, the attempt will be made here rather to indicate the way in which a certain interest has contributed a new dimension to the life of a teacher. Since few ideas ever come to us from "out of the blue," it is hoped that the experiences considered below may supply the motivation for others to develop interests to which they have until now given only the most casual thought.

Most women are interested in fashions. This interest can lead to a fascinating hobby, as one teacher found through her sister's collection of hats. "Hats reflect the times in which we

live and have lived. What *milady* wears on her head seems to have a definite connection with our country's economy and history." The collection now numbers close to 400 hats, dating from 1820. The teacher and her sister have expanded the hobby in a most intriguing manner. "With the use of living models to wear period costumes—with the emphasis on the hats—and with musical background to provide the patter, plus the actual story, we have arranged a regular program which we are called upon to give on many occasions."

Several teachers showed how easily one activity can lead to a related leisure-time occupation. A member of the army paratroopers during the Second World War is now organizing a "jump club," and he and his associates will soon be seen falling from the heavens over the Main Line. In the same vein, a teacher's love of model cars has led to a weekend avocation of participating in organized automobile races. Another found that his summer job involved the maintenance of several trucks and station wagons. Today he spends his spare time in the "acquisition and preservation of antique autos." An English instructor wrote how his personal attraction to autograph collecting has been of invaluable assistance to him in the classroom. "My hobby fits in very well with my teaching. I find it an excellent incentive when we have letter writing in my seventh, eighth, and ninth grade English classes. All of us enjoy receiving mail, especially children. A letter from the White House or Yankee Stadium is far more rewarding than just another mark in the grade book. Many of my students now have collections that rival mine."

In this world, with so much emphasis on material things, have you even given thought to the possibility of collecting ideas and information as a hobby? A reply to the survey from one teacher states that "for a long time in China I collected ancient lamps. After losing and building up this collection three times because of war, I gave up *things* forever." She now "collects" the seventeenth century, in which the Society of Friends was born, and has also adopted a country which she has never had the opportunity to visit—Angola in West Africa. Research for children's stories led her to both these new interests. Still another person has found real joy in filling notebooks with ideas for essays and poems, though she readily admits that she has never been able to execute the ideas.

It will come as no surprise that gardening and the out-of-doors in general were mentioned as often as any others in this survey of hobbies. The range of activities in this area, however, suggests the infinite possibilities it has to offer. One teacher admitted that his contact with gardening was largely limited to "weeding his wife's garden," while another wrote how he has spent years of effort in raising unusual trees, shrubs, and flowers not found in abundance around Philadelphia. At present he has "two full acres limited to flowers of white or yellow blooms—a challenge particularly because of color limitations." Small as may be the plot of land available, the opportunities for experiment and development would appear endless. One teacher says that "it seems incredible that the hobby which is most demanding of my time is a garden which occupies only about 50 by 70 feet. Although there are annuals, shrubs and trees, iris have been most favored. At one

Alexander M. MacColl is Assistant Headmaster at Friends Select School, Philadelphia.

time I had well over a hundred varieties, but old ones have been discarded and a few of the newer added, making a present total of 85."

The satisfaction which so often comes from activities related to the out-of-doors can be known fully only by those who have been so engaged, and this seems to be well summed up in the statement of another teacher in a Friends school: "Since the teaching field is based on contact with people, I find the need for solitude to be a primary consideration in my choice of a hobby. Therefore, I take exploratory walks through the fields and woods, hunting for specimens of plants which may be transplanted to my wild-life sanctuary. The combination of fresh air and physical activity is an antidote for the occasional feeling of confinement in the classroom. There is also the excitement of the search itself, and the contentment of contributing to the future through the preservation of natural resources."

While a fair share of the hobbies mentioned above involve little contact with people, it should be noted that many teachers indicated the ways in which they were attempting to be of service to others through their selected interests. The range of activities here is as wide as in any of the other categories. One teacher was for years active in DXing, "a matter of listening to radio stations at a distance," but now devotes much of his spare time to spreading the message of the danger involved in using alcoholic beverages. He is particularly concerned that a "temperance message be presented that causes people to *think* and will not result in those who drink going away as much or more convinced that they will continue to drink than before they heard the message."

An interest in local politics was mentioned by several persons, who found it to be a rewarding, though at times a frustrating hobby. As one wrote, "This activity gives me a chance to learn not only about the community into which I have moved but also to see our political machinery in operation. This is most interesting—sometimes exhilarating, at other times disappointing."

Good conversation was a hobby put to excellent use by one teacher, who tries thereby to give a fair interpretation of the United States to foreign visitors. Another considers her main interest to be letter writing and maintains this avocation by striving to bring about better understanding among people in different countries through her large and growing correspondence with people abroad whom she has never met. Working for world peace, serving as a scout master, participating in the programs of the American Friends Service Committee, assisting in church schools, striving for improvement in race relations, writing pamphlets for the United Nations are only a few of the additional ways in which many teachers are seeking the more abundant life for themselves and others.

Unfortunately, it has been possible to include only a fraction of the hobbies and special interests which our teachers have found useful and rewarding. An endless number could have been used in place of those discussed here. Perhaps the overall significance of the hundreds of activities mentioned in the replies to the survey can best be summed up by the teacher who wrote simply, "Don't fence me in."

## Friends and Their Friends

This notice will inform our readers of the change of subscription price of the FRIENDS JOURNAL, beginning January 1, 1959. The annual subscription rate will be \$5.00 per year (\$5.50 for foreign subscriptions), and \$2.75 for six months. This decision has become necessary because of the rising cost of printing, labor, and postage. The new subscription rate of \$5.00 per year is still considerably lower than our actual production cost. Individual contributions and those donated by groups of Friends, and especially the annual contributions given by the Friends Journal Associates, carry the burden of our inevitable deficit.

We are appealing to our readers to join the Associates, to whom we also are addressing an urgent appeal to consider increasing their annual contributions. For 25 years or more the minimum contribution of the Associates and Contributors has been \$5.00. Yet printing expense alone rose fourfold during this period, while our subscription rate has not even doubled. It is hoped that the Associates can increase their former contributions from \$5.00 to \$7.00 or \$10.00, whenever it seems possible to them.

At this moment those responsible for the management of the FRIENDS JOURNAL are anxious to express their gratitude for and appreciation of the loyalty and generosity of all who are giving us their support in these critical times.

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*Quaker Education in Theory and Practice* by Howard H. Brinton (Pendle Hill, Wallingford, Pa., 1958; 111 pages; \$1.00) probes deeply into many levels and specifically into the peculiar contribution of Quakers to education. It considers their ideas and techniques of teaching, and explores the Quaker sense of community in elementary, secondary, college, and adult schools. First published in 1940, the book is now in its third printing. Enrollment figures for Friends schools have been brought up to date.

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Wilbert Braxton has been chosen for the new Pierre S. Dupont Chair of Science at the William Penn Charter School, where he heads the Physics Department. He is a member of Gwynedd Meeting, Pa.

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Henry J. Cadbury has accepted the invitation of the Philadelphia Young Friends Movement to deliver the William Penn Lecture during the 1959 Yearly Meeting season.

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Dorothy W. Gifford of Lincoln School, Providence, R. I., was elected a director of the National Science Teachers Association at its annual convention in Columbus, Ohio, last summer.

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Found in a schoolboy's religious education notebook, under the heading "Good Neighbors": "St. Francis gave up being a rich man to help the poor. Elizabeth Fry gave up being a Quaker to help prisoners."—*The Friend*, London



George School played host to 45 delegates of the *New York Herald Tribune* on October 25. The general purpose of the conference was to discover ways of enhancing the value of visits to American schools made by foreign students sponsored by the *Tribune*. The conference delegates, representing schools in New York, Connecticut, New Jersey, and Pennsylvania, were the advisers responsible for the program in their schools. Among the proposals made were, first, to broaden and make more flexible the curriculum content for these students and, second, to appoint American student-hosts who would remain with the foreign students during their stay in the states, accompanying them from school to school.

Kurt W. Hoff, a member of Gwynedd Meeting, Pa., had a one-man exhibit of paintings at the Glenside, Pa., Library during October.

A gift has been received by Wilmington College, Wilmington, Ohio, that will result in a substantial strengthening of the college library. Because of the gift it will be possible for the college to purchase approximately 2,500 additional volumes to be placed in the college book collection. All of the new titles are to be specifically in the field of literature, language, and the theater. This collection will compose a memorial to the late Thomas K. F. Burns, a 1930 graduate of Wilmington College. For over 25 years, until his death last January, Thomas Burns was a teacher of English in Cincinnati schools.

The gift represents the largest single contribution the college library has received over its span of 89 years of existence.

The recently reactivated Friends Meeting at Quakertown, N. J., held a memorial meeting for Willis Vail on October 26. About fifty friends of Willis Vail gathered to pay tribute to the memory of this Friend and community leader, whose influence on those with whom he lived and worked is a living memorial.

After the Meeting at Quakertown (then known as Kingwood Monthly Meeting) was laid down more than fifty years ago, Willis Vail, who was one of the last active members of the Meeting, continued to arrange for holding an annual meeting for worship in the meeting house as long as he lived. Attempts to reactivate the Meeting were unsuccessful until June 29, 1957, when the old meeting house was again opened for worship. There have been regular meetings for worship at 11 o'clock each Sunday since.

Bucks Quarterly Meeting, into whose care the property was placed when the Meeting was discontinued in 1905, has given this new group of Friends the status of an Indulged Meeting. William Lovett is Clerk. The old meeting house has been cleaned and put in order, and the first steps taken toward establishing a permanent and independent Monthly Meeting. Regular attenders are looking with confidence to the future and hope soon to add a First-day school to the only Friends Meeting in Hunterdon County, New Jersey. On the fourth Sunday of each month a special program is arranged.

DORIS G. DALE

### *New Quarters for the Ommen School*

The Quaker School at Ommen, The Netherlands, may perhaps celebrate its 25th anniversary in May, 1959, in new quarters. The Foundation for Quaker Schools has just bought the Castle Beverweerd near Utrecht, with about 15 acres of land, for that purpose. The castle, which dates back to the thirteenth century and which once was owned by the first wife of William the Silent, will be used as the main school building. About 50 girls can be housed in a modernized annex, while two further pavilions will be built, each to house about 36 boys and house-parents. In all, 650,000 guilders (about \$175,000) were raised for this project. Although much remains to be done before the school can be moved to its new, very old quarters, the Board of Trustees is very happy that this solution could be found to carry on the work after the termination of the lease at Ommen, which could not be prolonged. They consider this a kind of miracle. Among the subscribers for shares are several American Friends, whose support is much appreciated.

E. F. PHILIPP

### *New Meeting House for Kennett Monthly Meeting*

Members of Kennett Monthly Meeting, Kennett Square, Pa., held open house at their new meeting house, situated at the corner of West Sickle and North Union Streets, on Sunday, October 12. Richmond P. Miller, Associate Secretary of Philadelphia Yearly Meeting, brought a message of congratulation, both challenging and inspirational, to a large group of between 700 and 800 Friends and guests. A tour of the building was enjoyed by all. Tea and cookies were served in the beautifully decorated dining room.

Of traditional Quaker design, the meeting house, which is constructed mainly of local field stone, has a large dining room and kitchen on the lower floor. The meeting room, six classrooms, and a library with a fireplace are on the main floor. A large planted lot and parking area are to the east of the building. Harold Hannum, a member of the Meeting, was the designer and building contractor.

### *The Gift that Saves You Money*

*Friends Journal* offers you an opportunity to save money when ordering a new subscription to start on or after January 1, 1959. The subscription rate will be increased to \$5.00, beginning January 1, 1959. If you mail us your order now, the price for a new subscription will be only \$4.50—a saving of 50 cents. Such orders must reach us not later than December 31, 1958.

*We shall gladly mail a gift certificate to the recipient before Christmas.*

*Mail us your order early. Mail it TODAY!*

**FRIENDS JOURNAL**

1515 Cherry Street, Philadelphia 2, Pa.

Kennett Meeting has approximately 270 members and an active First-day school. The history of the Meeting dates back to 1814, when a meeting house was built on East State Street. The original building was razed in 1873, and a new meeting house was erected on the original site. This property has been sold and will be the site for a new Kennett Library building.

MABEL C. JACKSON, *Clerk*

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

In the FRIENDS JOURNAL of October 11, 1958, Dr. George Nicklin, a member of Westbury, N. Y., Monthly Meeting, urges our understanding and compassion for the unfortunate people who have become alcoholics. He reminds us that alcoholism is a disease, very distressing to the patient and very hard to cure.

This would seem to me an excellent reason for the continuing and strengthening of our Quaker testimony against the use of alcohol. Of course, we should not be "overly rigid" or self-righteous in our stand on abstinence or on any other of our beliefs or ways of life. Most Quaker abstainers, I believe, become so by education and conviction rather than, as Dr. Nicklin fears of many advocates of abstinence, from "profound anxiety based on childhood or life experiences."

We may have made mistakes in our methods of temperance education. If so, we can find better ones. But surely in a spirit of love and understanding we can strive to maintain this excellent testimony.

Germantown, Pa.

RUTH VERLENDEN POLEY

Irrespective of how faithfully the present generation of Friends has responded to the fundamental religious concept of our opposition to war, it seems probable that the most important move in world affairs at the present time is being exhibited in the Quemoy and off-shore islands controversy, in which the Chinese government has injected a new concept of war: certain calendar days are designated for avoidance of armed conflict. They have designated even days of the calendar as their times for making no enemy attacks. The effect of this, or at least the actual absence of conflict for a considerable period, has been so beneficial that our own military authorities admit such an improvement in the situation as to warrant a lessening of apprehension of imminent resumption of increased conflict.

When we consider the dazzling possibilities of the other parties of the conflict abiding by a similar arrangement on the odd days of the calendar, we would be warranted in crediting those in charge of Chinese military operations in inaugurating a new conception of war, having in it possibilities of international concord that could not result otherwise than in a beneficial result in the direction of a peaceful world.

It is hoped that Friends may not be unmindful of the portentous aspect of this direct approach to war, that has torn and devastated the world for so many centuries.

Baltimore, Md.

ARTHUR K. TAYLOR

The number of separate financial appeals from various committees and organizations directly or indirectly connected with Friends' works has become so large as to be almost self-defeating. I could list at least 16 such appeals received annually. What a quandary for a deeply concerned Friend, for unfortunately it is necessary to choose among them.

It has occurred to me that a new approach is needed, for it must be wasteful to compose, print, and mail each one separately. Could there be a sort of Friends United Fund—perhaps a Rainbow Feather with a pot of gold at the end—to collect the money vitally necessary to implement our concerns? There should, of course, be provision for earmarking those of special interest to the donor. Has any such plan received consideration?

Doylestown, Pa.

MARJORIE C. TOOMER

## BIRTH

HOUGHTON—On November 8, to George L. and Jeanne M. Houghton of Clarksboro, N. J., their second son, THOMAS FREDERICK HOUGHTON. His parents and paternal grandparents, Willard and Sara Houghton, are members of Media Monthly Meeting, Pa.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### NOVEMBER

30—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Cuthbertson, "The Meaning of Christian Vocation."

30—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Clarence E. Pickett, "United States: Power for Peace."

### DECEMBER

5—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Dr. Robert Clark of Friends Hospital, "Religion and Psychology." All welcome. Bring sandwiches for lunch; coffee and tea provided.

5—Address at Willistown Meeting, Pa., 8 p.m.: George Willoughby, "The Trip of the *Golden Rule*." All welcome.

6—Haverford Quarterly Meeting at Haverford, Pa., Meeting, Buck Lane. Meeting on Worship and Ministry, 2 p.m.; meeting for worship, 4 p.m.; business meeting, 5 p.m.; supper provided by the Meeting, 6 p.m.; at 7 p.m., speaker, Charles C. Price, "Alternatives to War." Program for children of all ages; also evening care.

6—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Meeting on Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served by Little Britain Monthly Meeting. Business meeting, 1:15 p.m., followed by a report of the World Committee Conference held at Bad Pyrmont by Alfred Stefferd of Washington, D. C.

6—Philadelphia Quarterly Meeting at 45 West School House Lane, Germantown, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship and meeting for business, 4 p.m.; supper, 6 p.m.; at 7 p.m., "How Can We Care for One Another?" Speakers, Helen E. Heath for The Pennsbury; Clarice Ritter, Stapeley Hall; Lilian I. Bailey, secretary, Friends Hall; Robert A. Clark, M.D., psychiatrist on the staff of Friends Hospital.

6—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

7—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

7—Forum at the Race Street Meeting House, Philadelphia, 3:30 p.m.: J. Saunders Redding, Professor of Creative Literature and Head of the English Department at Hampton Institute, Virginia,



"Color and Western Propaganda." Moderator, Richmond P. Miller.

9—Public Meeting at Fifteenth Street Meeting House, 221 East 17th Street, New York City, 8 p.m., sponsored by the Peace and Service Committee of New York Monthly Meeting, under the aus-

pices of the Fellowship of Reconciliation: Douglas V. Steere, Professor of Philosophy at Haverford College, author, and world traveler, "The Personal Factor in the Reconciliation of Conflict."

13—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

### ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-8629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**FORT WAYNE**—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

### IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MARYLAND

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

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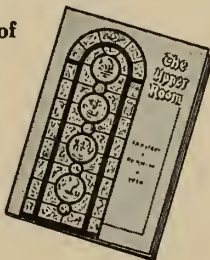
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

DECEMBER 6, 1958

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PHILADELPHIA, DECEMBER 6, 1958

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## Editorial Comments

### *Are the Churches "Missing the Boat"?*

SECRETARY OF STATE John Foster Dulles made a significant appeal at the conclusion of his public address at the World Order Study Conference of the National Council of Churches, held at Cleveland, November 18 to 21. He called on the large assembly of 600 clergy and laymen to work for the spiritual redemption of our nation, saying, "In terms of faith we seem unable to articulate a basic philosophy for our times which carries a deep conviction and strong appeal. In terms of works we seem to be treating freedom as an opportunity for license, and our productive power seems often dedicated to frivolities rather than fulfilling some human needs. In some respects we seem to be as materialistic as the Communists, but without their supporting philosophy and efficiency. Surely, when we concern ourselves with 'change' we must not ignore the need to change ourselves." His speech was remarkably free from some of the idiosyncrasies to which the public has become accustomed. His appeal to the churches to make a more convincing effort to remain in real communication with the people underlined inadvertently the question that one of the press releases from the Conference table asked about the future of the churches. Are they "missing the boat" in any way by the simple failure to communicate?"

A comprehensive reply to this question would be too large an assignment. The critical observer at the Cleveland Conference is, nevertheless, in the happy position of stating that the churches are at least aware of the danger suggested in the query and are, as we believe, trying successfully to recover a prophetic message in the present international and social chaos. More than that, it was most heartening to see during these four days men and women from every section of the United States at work expressing their fervent religious conviction in convincing terms. They went about their business of dealing with complex international, social, and racial problems, including integration, in a most intelligent and broad-minded manner. It is not too much to say that the four study groups and their final statements were remarkable for their progressive thinking. No

"boat-missing" spirit was evident in any of these papers dealing with (1) "The Power Struggle and Security in a Nuclear Age," (2) "Overseas Areas of Rapid Social Change," (3) "The Changing Dimensions of Human Rights," and (4) "International Institutions and Peaceful Change."

Ralph W. Sockman thought that the clergy was still more concerned with peace of mind than peace in the world. That may be true, but the leadership active in all segments of the ecumenical church gives strong evidence that great changes are in the making. The documents, designed for study in local churches, minced no words about the higher loyalties to a God-given life that transcend the interests of the nation, notwithstanding our duty to our own people. Freedom, justice, and welfare are indivisible, and communism is, in part, a judgment upon our sins of omission and commission. The group was emphatic concerning the need of the U.N. to assume wider responsibilities. Military force should be used only through the U.N. Nuclear tests should at once be abandoned unilaterally by the United States, while negotiations for their general cessation should proceed. Conscription should be abolished; a U.N. police force should be created; and recognition of China should no longer be withheld.

A strong sense of the new realities of our time pervaded all meetings. No fewer than 700 million people in 21 nations have become free during the last 15 years. Economic assistance to underdeveloped nations may demand that we raise our contribution to one per cent of our national gross product, or about four billion dollars a year. Poverty anywhere is a threat to prosperity everywhere, just as the denial of human rights and freedom may become cause for international war.

These few remarks cannot do more than touch lightly upon some of the highlights of the Conference. (We hope to print a report in a later issue.) Suffice it to say again that the most encouraging and forward-looking spirit prevailed at all times. To state this is only fair, in view of our traditional reservation concerning the creedal clause for membership in the National Council that continues to irritate many individual Friends and Meetings. Friends had their share in the work at Cleve-

land and were well represented from various sections of the country.

The reports from the various Commissions are regarded as working papers to guide local church and study groups; they are not in any way official documents of the National Council. Ultimately, it will be on the level of the local church and Meeting that history will pronounce the verdict whether our churches "are missing the boat" or not. We have great hope that the spirit of the Cleveland Conference will impart itself to the 37 million church members everywhere, and we hope

especially that it will inspire Friends Meetings with its forward-looking thoughts.

Cleveland has made it abundantly evident that many, many church groups have as strong and intelligent a peace testimony as Friends may have had in the past. This is not to ignore the many problems still existing in the ranks of church membership. But we ought to beware of thinking that the hazard of "missing the boat" might possibly be confined to church groups and that it could never happen within the ranks of Quakerism at large.

## A Simple Christmas

AS a Quaker mother at Christmas, I have a concern. Each year, with the advent of the holiday season, the question in our neighborhood becomes: "What do you want from Santa?"

In our family the children, who have until the moment of this question been getting along without complaint, start figuring out what they want this year. It is not easy. They explore the toylands and study the catalogues for inspiration. They all have bicycles or tricycles by now. Sleds, wagons, skates, fishing poles, dolls, and doll buggies spill from the closets, the basement, and the garage. We must have all but three or four of the games that were ever thought up and more records than anyone can listen to in a whole childhood. We have perhaps more accumulation than some, since almost from the birth of our first child there has been expectation of another for whom to save the smallest rocking horse and trike. Even so, most of what we have is considered standard equipment in a multitude of American homes, far less than standard in many that we know.

Two years ago, with the conclusion that Christmas as a time of giving was resulting in too much getting, we requested Santa Claus please to limit his generosity to the filling of our Christmas stockings. Since then our steadfast goal has been a simple Christmas, but we have not yet succeeded in freeing ourselves from the luxurious complexity which lies in the very atmosphere of the American holiday season. We have encouraged the children to use their gift money and we have used ours for CARE parcels, UNICEF, and such family projects as trimming a mitten tree. But still those weeks before Christmas are crowded with giant evergreens, parades, parties, glitter, and excitement. From Halloween until the New Year the beautiful, sacred music of Christmas blares forth from the radio, the supermarkets, and the

dime stores until it becomes a great, deafening noise. Santa Claus is everywhere, and the baby Jesus is scarcely to be found.

The building up of wants, the availability and abundance of material wealth, along with the "buy-buy" pressures which encourage unneeded needs are indeed cause for alarm. Most of our children will grow up never having needed anything.

As a child, I was admonished to eat all the food on my plate: "Think of the starving children in China." Starvation was altogether outside my experience. Even I could see that whether I ate my food or not would have no effect on those hungry, faraway children but only on the dog, who would get whatever I left. So it is when I tell our Peter that his three-year-old, third-hand bike cannot be replaced: "Think of all the little boys in the world who can never even think of wishing for a bicycle." A boy without at least hope of a bicycle is not within his experience. But to get this bikeless boy, who also needs such ordinary American things as shoes, vaccinations, and milk, within the comprehension of Peter and the others is what I am concerned about.

The splendid, carefully planned American Friends Service Committee packets, "Days of Discovery" and "Friendly Things to Do," as well as the many other ideas for children's sharing activities and projects worked out these past years by the AFSC are invaluable for family use, as, of course, they are for Scout, club, and school groups. Another meaningful thing for our children has been hearing stories about and seeing colored slides of the boys and girls my husband and I have known in children's institutions and child-welfare agencies where we have worked during the past thirteen years. They like hearing about the many stockings there were to fill at Christmas in the Ithaca Children's Home, and especially they like the story of our Christmas cele-



bration with the many boys and girls in the Children's Village in Bad Aibling, Germany, where we were working with the AFSC in 1949 and in 1950, when our own first child was born.

We used to talk of and plan for a world where there would be "freedom from want." By that I think we meant freedom from the want of food, shelter, clothing. But now we in our plenty, rather than becoming free from want, have become imprisoned by new wants, always wanting the next thing on the list. Meeting such a want leads only to more wanting.

Perhaps now is the time to turn about to discover with our children how much we can have even if we make no new lists at Christmas. Perhaps it is time to find a way to help our children to learn and to teach ourselves *not to want*, for so long as there is still some one thing more we think we want, one thing the having of which we consider essential to our happiness, we cannot even begin to be free to see the real want that remains so apparent in the wider world.

I begin feeling sorry about Christmas in October, when the unsolicited little gift catalogues begin to arrive. Giving among Americans has lost its spontaneity. It has become at times a duty, at times a business obligation—"good business," the catalogues say—and less often a simple, clear expression of friendship and love. Hence it has become a problem to be solved by experts. These gift houses spend all year creating jeweled bottle openers, musical alarm clocks, monogrammed safety pins for Americans to give to fellow Americans who already have everything else. And then comes the morning of Christmas, when, after an almost sleepless night, wrappings and ribbons are torn off, and new acquisitions compared. The tensions and excitement of weeks are released, they subside, and one can almost hear a murmured "Is that all?"

Why "Is that all?" in the midst of what seems too much? What is the "all," the whole of Christmas? This is not for me to say, but I think I know at least some of the parts. Christmas is the time when God shared Himself with the world, and so it is a time for us to share. It is the birthday of Jesus, who lived to enlighten us, to teach us a way of love, whose birth brought the promise of peace and good will among men everywhere. So for us it is a time to seek new ways to show our enlightenment and our love, and to help in the fulfillment of the promise. Christmas is a time of joy, of praise, yes, but a time when we must not forget that the miracle of the birth, the joy of it, was followed by overwhelming suffering, overcome by overwhelming love.

Perhaps my feeling of urgency is greater this year because of the ever-increasing efforts being directed to-

ward keeping and adding to the already absurd proportions of material wealth in this country, of clutching it to ourselves, while our sharing in any generous way is as usual bound up with military and who-is-on-our-side considerations. At the same time I—and perhaps many others, too—are burdened by a sense of impending disaster, nagged by a persistent feeling that there is surely something we ought to be doing, that we are capable of doing, if we could only quickly enough remember what it is.

All of us, I think, long to give of ourselves and our goods to show our love and our adoration, as did the shepherds and the Magi; but for the most part we fail, or find only small successes in small, unimaginative ways. To find new ways, creative ways, is the concern that I have, to get ourselves unentangled from the accessories of the season so that we can be free to seek the miracle of love that is at the center.

NATALIE PIERCE KENT

## The Secularization of Love

(Continued from page 706)

they couldn't; in the end he was all alone, where no friend could help.

Finally, on the cross he said, "My God, my God, why hast Thou forsaken me?" These are not the words of one to whom love of God has brought full understanding of God's purposes.

We can freely hope, then, that our love of God will bring us many things. But we can't assume it will bring us other than failure, despair, loneliness, and bewilderment. A Quaker ministry that suggests anything else is a false ministry, as well as a blasphemous one.

There remains one valid argument for the life of the spirit, the argument that reasserts that love is an end, in fact, our only end; that our purpose, the nature of our being, is to love God; that insofar as we do not fulfill this destiny we pervert our function in creation and are less than whole human beings.

This is a demonstrable argument. Theologically, for instance, it's the whole core of the teachings of Thomas Aquinas. Some modern psychologists teach it. Above all, it's an approach that we can intuitively recognize as true when we search our hearts. I recommend it to those Friends who feel they must rise in meeting to cite reasons for loving God.

But I suggest that in most cases they'd do better by not rising at all. Most people who come to meeting are already persuaded that the inward life is worth cultivating. What they're really looking for is an atmosphere of reverent silence in which to cultivate it.

## Books

**THE YOKE OF CHRIST AND OTHER SERMONS.** By ELTON TRUEBLOOD. Harper and Brothers, New York, 1958. 192 pages. \$3.00

These eighteen short sermons are interesting and edifying. Each throws fresh light on the meaning of a difficult New Testament passage. Each indicates, sometimes discomfitingly, applications today of principles set forth 1900 years ago.

Elton Trueblood is deeply concerned that professing Christians gain a sense of the urgency and devotion of their faith. He persists in reminding them of their responsibility to witness to the faith they profess. He writes: ". . . My task is not to talk about my virtue, which in any case is nonexistent, but about the love of Christ to which, unworthy as I am, I can announce my dedication in the hope that others may be influenced to do the same. . . ."

While he appreciates the necessity of times of retirement and solitary recollection, Elton Trueblood holds that the small, devoted group is the necessary unit of an effective Christian movement.

For personal study and worship and for groups these vigorous, brief sermons will be found helpful, interesting, and stimulating.

RICHARD R. WOOD

**THE FATHER OF THE BRONTES.** By ANNETTE B. HOPKINS. The Johns Hopkins Press, Baltimore, 1958. 130 pages, plus 40 pages of notes, and an index. \$4.50

This Quaker writer has made a real contribution to the better understanding of one of England's more unhappy literary families. The publishers suggest that the book was written to correct the popular impression that Patrick Brontë was an eccentric, tyrannical, possessive master who warped the minds of his daughters. The book is an honest and workmanlike attempt to understand an individual by taking up each prejudice in turn and examining it under the light of presently available knowledge. Somehow this re-examination leaves the reader without any feeling of real warmth for this man, who must have left his imprint on literary history. Annette Hopkins has tried to summon all the evidence she could find, and has presented her case before the bar of justice well; but the father of this writing family emerges as a fairly grim person.

SYLVAN E. WALLEN

**IF THE CHURCHES WANT WORLD PEACE.** By NORMAN HILL and DONIVER LUND. The Macmillan Company, New York, 1958. 150 pages. \$3.00

"What can the churches do about it?" are the opening words of this provocative book. Total war places the Christian church on the defensive, as it reflects the absence of Christian virtue and calls for hatred and murder. Continually from 1846-48, in our war with Mexico, clergymen have been responsible for many attitudes asserted as Christian. The authors take us through the League of Nations, the two World Wars, the United Nations, up to the great ecumenical movement culminating in the World Council of Churches, citing the various stands church leaders have taken.

They feel strongly, however, that the clergy need to be warned against underestimating the immensity of the problems faced by our government in making foreign policy and against the temptation to offer ready, often ill-considered solutions. While pressure on the government is the right and privilege of any group in a democracy, the churches are amateurs. Only after deep study on the principles of international politics can sound pronouncements be made.

The clue to the opportunity of the church in foreign affairs is to give the people character, shaping their philosophy and making men of quality play their proper role in foreign affairs. "True honest-to-goodness Christianity in the hearts and minds of the people will work its alchemy in foreign policy as surely as a base will neutralize an acid."

A wealth of material from the World Council of Churches, many references to Quakers as well as the Friends Committee on National Legislation, and sound advice that may help in our too frequent pressures make this book a most important one to read.

LYDIA B. STOKES

## Book Survey

*Broken Blossoms. The Story of Our Son Art.* By Avery D. Weage. Dorrance and Company, Philadelphia, Pa., 1958. 116 pages. \$2.50

This is a minister's tender and unpretentious tale of family life centered upon the loss of a promising son in early manhood.

*What's Right with Race Relations?* By Harriet Harmon Dexter. Harper and Brothers, New York, 1958. 240 pages and index. \$4.00

This thoughtful and sympathetically written book may bring more information about the progress made than real enthusiasm for it. Mrs. Dexter is now a teacher and counselor of girls at Northland College. She has gotten into a minimum of pages a maximum of information. All of us who are active or interested in better human understanding will be thankful for this resource book. Her reporting covers the experiences of a number of minority groups, with most emphasis, as would be expected, on case histories of adjustments of differences between Negroes and whites. From "close to home" is her account of the Concord Park Homes, Greenbelt Knoll, and Suburban Housing, Inc. To those of us who are not antagonistic but just weary and dismayed, many of the recounted accomplishments will be hopeful rather than as cheering as the title suggests.

*Temporal and Eternal.* By Charles Péguy. Translated with an Introduction by Alexander Dru. Harper and Brothers, New York, 1958. 158 pages. \$3.50

This is the first volume of Péguy's social thought to appear in English and the first of a projected three or four volumes which will cover the main body of his nonpoetic works. These two essays by this Catholic writer will be of interest to many Friends.

*Approach.* A Literary Magazine published four times a year. Editors: Albert and Helen Fowler, 114 Petrie Avenue, Rosemont, Pa. Spring Issue, 1958. 32 pages. 50 cents

*When You Lose a Loved One.* By Ernest Osborne. Public Affairs Pamphlet (22 East 38th Street, New York 16, N. Y.). 28 pages. 25 cents



# news of the U.N.



FRIENDS GENERAL CONFERENCE  
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 2 — NO. 4

## *From Our U.N. Representative*

Here in Bali, Indonesia, it is more beautiful than one can imagine. Men and women, wearing sarong-type skirts and gay blouses, walk along the palm-shaded roads, balancing heavy loads on their heads. Many beautiful temples, some with pagodas of thatch, add much to the landscape. The cultivation of neat rice paddies on the terraced mountain sides indicates the energy of the people. But in the midst of the beauty and plenty on this island there is so much poverty.

This country, newly independent after 400 years of Dutch rule, needs much help. Technical assistance and capital are needed in order to use the resources of rubber, oil, and tin, and to train people in various essential skills.

We are endeavoring to learn as much as possible about the help that is given by the United Nations. This morning we discussed the leprosy situation with Dr. Boenjamin, who is in charge of the leprosy Institute in Djakarta, and with Dr. Blanc, the World Health Organization expert who gives technical advice. Unsanitary conditions cause leprosy. The doctors stated that more than 100,000 persons are suffering from leprosy in this country. It is contagious and difficult to detect. The United Nations Children's Fund is promoting an antileprosy campaign; for this it is supplying a new drug, D.D.S.

Here in Denpasar, where we are staying, there is a UNICEF Mother and Child Health Center. When we stopped in this morning, there were many mothers with babies, and sometimes older children were carrying little babies. They had come for consultation or treatment, and to get the bottle of milk, available to each. In some cases particular formulas had been prepared for particular babies. To see such need and the help that mothers are receiving in a place like this makes one realize the importance of supporting the work of UNICEF. It really affects one deeply.

We had an opportunity to visit a family in their home, accompanied by members of the staff. The mother had used the facilities of the Center, and the midwife had come to her home. There is a three-year period of training for midwives; much of the time is spent assisting in hospitals.

When we were in Djakarta, we had an opportunity to attend the opening session of a seminar at the Fundamental Education Center, located some distance from the city. We were

accompanied by Manuel Arnalzo, United Nations Educational, Social and Cultural Organization Chief of Missions. Representatives had come from different parts of the country to confer on the techniques and the production of reading material for new literates. There was much enthusiasm for this new program. The Dutch had done nothing to promote education beyond the beginning school years.

The houses in this Center were built by the local people; the government is building new high schools.

The Specialized Agencies of the United Nations are assisting the peoples of Asia in setting up new programs. In Viet Nam we visited the new Fundamental Education Center, which opened in May. In cooperation with the government, it is developing a program along the lines of the famous Patzcuaro Center in Mexico. Three students from Viet Nam leave soon for Mexico for further training.

One of the most valuable institutions which we have visited in Asia is the Children's Hospital in Saigon. WHO and UNICEF are combining their efforts in this large hospital, which is serving thousands of people. There is only one social worker, however, who makes visits to homes and assists in planned parenthood.

In conclusion I quote from Dr. Ali Sastroamidjojo, Indonesia's Permanent Representative to the U.N.: "What we must hope for in the future is that the West will approach the East in a new spirit that will be both bold and patient. Such a spirit coming out of, and reflecting, the scientific West would find its counterpart in the revolutionary East. Moreover, it would act as a challenge to Asia to maintain the momentum of its social upheaval and to direct the forces that are released along humanitarian and constructive channels."

October 25, 1958

ESTHER HOLMES JONES

If we want an abiding peace we must build an international community. It is a vast task and the building will take a long time. But we can lay the cornerstone and can set up an organization to continue the job of construction.—ROBERT MACIVER, *Toward an Abiding Peace*

*Friends at the U.N.**Friends from Kenya on the U.N. Quaker Team*

It looks more like divine planning than coincidence that, as members of the first intervisitation program, two Friends from Kenya Yearly Meeting have been sent to Europe and the U.S.A., and in particular to the U.N., precisely at the moment when an Economic Commission for Africa is at last being set up. After years of recognition of the need for such an authorized group and after long debate, last year's session of the General Assembly voted its creation. The offices of the new Commission, in charge of coordinating all efforts for the development of Africa, are presently being organized at Addis Ababa in Ethiopia, neighbor to Kenya.

Friends in Kenya, as I learned from the charming and distinguished couple, Jotham and Rhoda Standa, knew little about the U.N. The participation of Jotham Standa in the Bad Pyrmont Conference of Friends, held in Germany in September, gave him a needed and wanted contact with Friends from all over the world. It also revealed to him the activities of the U.N., as well as the concern of Quakers in its programs for furthering peace and improving the conditions of life for all mankind.

The Standas are now in New York, where they are members of the team of the U.N. Quaker Program, whose Director, Elmore Jackson, has recently returned from a Friends assignment to the Middle East. He and Beth Jackson are again hosts at Quaker House, where Jotham and Rhoda Standa are able to meet and talk with delegates and officials of the U.N. With the other members of the team, Elton Atwater and Virginia Williams, they attend the meetings of the General Assembly's 13th session.

Jotham, like most of the inhabitants of Kenya, is a farmer and lives in Lugulu. He sells his crops of corn and millet, coffee, oranges, and lemons to the Farmers' Cooperative of the region. He has at the same time been a teacher at the Mihuu Friends School for several years. Lately he has become the General Supervisor of Friends Schools.

His wife, Rhoda, also a teacher, obtained her diploma after her second child was born, taking care of her household duties besides following the course, while her husband was baby-sitting for her, farming, and teaching school, all at the same time. Rhoda may well be able to tell us a secret formula of youth, looking, as she does, like a beautiful teen-ager, although she is the mother of eight children.

Friends in Kenya seem to have both the energy and the will to attend meetings for worship. The Standas, more fortunate than most of their neighbors, have a car, but some Friends in Kenya have to walk seven miles to attend meeting, and they rarely miss one, I was told. Friends living in villages have two worship periods on First-day, one at 7 a.m., and later, after having gone home for breakfast, they come back to the meeting house at 10 a.m.

I feel deeply that with leaders of the moral integrity and

spiritual understanding of Jotham Standa, Friends Meetings in Kenya must have spiritual guidance that is responsible and of a high level.

At the U.N., Jotham Standa has attended meetings of the Fourth Committee of the General Assembly, which is concerned with Trusteeship matters. This Committee does not deal with the problems of Kenya, as this country is a British Crown Colony. Its discussions have centered up to now around South-West Africa, but petitioners coming from Trust Territories, such as the Cameroons, Togoland, and others, were also heard. Jotham said that the petitions reflect situations similar to those prevailing in his country, viz., lack of medical services, poverty, tense racial relations, and shortage of educational facilities. When I asked what was their greatest need in order to raise their standard of living, Jotham's answer was prompt: "Land!" The black population of Kenya lives on overcrowded reservations. Since this is a problem and a responsibility of the British government, I went on to the next question: "What could be done in order to help in the present situation?"

Jotham told me that farming equipment—for instance, tractors—to be pooled by the Farmers' Cooperatives and lent to members at a low cost, would be of immense value. But first of all comes the health problem. Friends in the Lugulu area are in great need at this moment of a second doctor. Clinics are few and still too expensive for a population so short of means that it can seldom pay the medical bills. Schools and school materials are lacking, especially for secondary schools.

There are 28,000 Quakers in Kenya. Friends like Jotham and Rhoda Standa would rank among the élite in any Quaker community that holds to its principles. Given some help to overcome the most pressing necessities, the Kenya Friends might well become one of the most decisive moral forces in Africa, capable of building a bridge of understanding between black and white, as well as between the Continent of Africa and the Western world.

Friends and readers of the *News of the U.N.* will realize, as I do, that they have heard not only the voice of an African Quaker but a petition, unofficial, it is true, but coming to them direct from Africa.

Jotham and Rhoda Standa will be among us until January. Then, the 13th session of the General Assembly being over, they will leave for England to stay for several months at Woodbrooke College, Birmingham. **NORA B. CORNELISSEN**

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And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their swords into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.—*Micah 4: 3*

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### *Nine Years of UNRWA*

The Palestine War in the summer of 1948 left approximately one million Arabs homeless. These unfortunate people dispersed to four countries, Jordan, Gaza (under Egyptian military control), Lebanon, and Syria. At first, voluntary organizations such as the American Friends Service Committee carried out an emergency relief program, but as a year passed and the emergency was not solved, the United Nations formed a new agency to take over and carry on their work. The United Nations Relief and Works Agency for Palestine Refugees (UNRWA) was established in December, 1949, on a temporary basis, with a life expectancy of six months.

Today, nine years have passed, and the number of refugees on UNRWA's relief rolls remains approximately one million.

That no settlement has been reached stems from several causes, of which the most important has been the reluctance of the Israeli government to honor the United Nations resolution to give the refugees the choice of repatriation or compensation. In the refugee camps this promise has been a source of hope, and even today many cling to this stand and refuse UNRWA attempts to resettle them. A quotation from the Annual Director's Report of UNRWA, 1955-56, declares: ". . . the refugee problem is at the core of the Palestine question, which is one of the most explosive political issues in the host countries and in the whole Near East."

Until the 1948 United Nations resolution, or some other general-area settlement, is implemented, the refugee situation will remain static. Pending such a change, UNRWA continues to encourage resettlement on a small scale for those who will accept it. Refugees with salable skills have generally found employment in the host countries, except in Gaza, and are earning enough to supplement their rations, and, in many cases, to dispense with them altogether. UNRWA operates two vocational training schools which graduate skilled carpenters, masons, and electricians, nearly all of whom are able to find employment and thus remove themselves from the ration rolls. Many of the 40 per cent of all refugees who live in UNRWA camps have auxiliary earnings as seasonal farm laborers or as owners of small shops or as UNRWA camp employees; most raise a few vegetables or chickens. These earnings are not, however, enough to enable them to live without UNRWA aid. Most refugees are trying slowly to better their own lot. They have been moderately successful in Lebanon and Syria, where they are few in number. But in Jordan and Gaza their pressure on the local population and resources is so great that even skilled workers often cannot find employment.

Leslie J. Carver, Acting Director of UNRWA, in his report to the 13th General Assembly, states that UNRWA's mandate after successive extensions is due to be terminated or renewed on June 30, 1960. Mr. Carver urges the General Assembly to decide before its 1959 sessions the means through which it wishes services to continue to the Arab refugees. He notes, "Even in the most favorable political circumstances, it would be years before the refugees could become self-supporting, however great the investment in economic development in the Near East."

Mr. Carver describes the Agency's financial position as "basically unsatisfactory." Continued and increased financial support, he says, is "as urgent as ever." UNRWA's budget for 1959, he states, estimates expenditures totaling 37.5 million dollars.

While the refugees remain, UNRWA, the temporary agency set up nine years ago, continues its program of relief, medical care, and education.

RENEE C. CRAUDER

Renee C. Crauder is the wife of Robert T. Crauder, who is Finance Officer for UNRWA operations in the Syrian Region of the United Arab Republic. They and their two children, members of the Friends Meeting in Trenton, New Jersey, live in Damascus. They have lived in the Middle East for nearly five years.



*Mother and Child—Palestinian Refugees*

It is our profound belief that the peoples of the world desire peace; but we do not believe that it can be achieved through a policy of military strength. Peace can only be built when men seek to solve their common problems in a spirit of reconciliation and national humility. We must act with love, forbearance, and forgiveness, even toward those who are called our enemies, trusting in God and His Spirit working in all men.—*Quakers Speak*—Iowa Yearly Meeting (Conservative)



## The General Assembly

*The General Assembly* (GA) is the main deliberative organ of the United Nations. It expresses the world's views on the work and accomplishments of all the U.N. organs. It is the parent body of all the work done in the economic and social field, and in the field of dependent peoples. It is the main forum for discussion in the U.N.

*The purpose* of the GA is to formulate U.N. policies and coordinate the work of the various organs and subdivisions.

*Membership* is composed of all the member states in the U.N. on an equal basis. At the present there are 81 countries represented in the GA.

*General Powers of the GA:* It may discuss and make recommendations on any matter within the scope of the Charter with one exception . . . it cannot make a recommendation on an item which is before the Security Council. The GA may not discuss anything within the domestic jurisdiction of a nation.

The GA can only make recommendations; it can "ask," "request," "recommend." The GA has no enforcement powers. It is up to the individual governments to carry out the GA's recommendations in good faith.

*Specific Functions:* The GA may consider the general principles of maintaining peace and security, including disarmament. It may also discuss and make recommendations concerning the peaceful settlement of any dispute brought before it (provided that the matter is not before the Security Council). It should be remembered, though, that the Security Council has the *primary* responsibility for keeping the peace. The Security Council reports to the GA, but the GA cannot override or change a decision of the Council. The GA merely "takes note" of the report of the Council.

In any instance where enforcement action (sanctions, armed forces, etc.) is being considered to stop aggression or deal with a threat to the peace, the matter *must* be referred to the Security Council. In the event that the Security Council cannot reach a decision, then the matter may be taken to the Assembly.

All work in the economic and social field goes to the GA for a final vote. It may approve, reject, or amend the resolutions passed by the Economic and Social Council, and it gives instructions to the Council concerning its work.

All questions concerning dependent peoples goes to the GA for final vote. The GA discusses and votes on the reports of the Trusteeship Council and the Committee on Information from Non-Self-Governing Territories. It gives instructions to these two bodies concerning their work.

The GA has the final vote on the appointment of the Secretary General after a recommendation has been given by the Security Council. As head of the Secretariat, the Secretary General is responsible to the Assembly for the organization and proper functioning of the Secretariat.

The GA votes on the budget and determines the amount each nation shall contribute.

*NEWS of the U.N.* is issued four times a year. Editors: Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, and Jean S. Picker. Art Editor, Gaston Sudaka.

The GA has the final vote on the admission of new members to the U.N., after the Security Council has made the recommendation.

The GA elects the nonpermanent members of the Councils.

Along with the Security Council, the GA elects judges to the International Court of Justice.

*Meetings:* The GA holds one session a year . . . usually convening the third Tuesday of September and lasting ten to twelve weeks.

The GA may be called into special session within 24 hours at the request of any seven members of the Security Council or a majority of U.N. member states.

*Organization within the GA:* Because the Assembly has such broad responsibilities, and so much ground to cover in a short time, it has established a number of Committees to expedite the work of each session.

The Steering Committee (or General Committee) has the task of "steering" the work of the GA. The proposed agenda items (usually around 70) are discussed by the Steering Committee, and it will recommend to the full GA which items should be included on its agenda and which should not. It will assign these items to the GA's seven main committees. The GA, however, may override recommendations of its Steering Committee.

The Steering Committee is composed of the officers of the GA: the President, 13 Vice Presidents, and seven main committee chairmen.

The Assembly divides up its agenda among seven main committees for preliminary debate and vote. Each committee has specific subject matter as its concern:

- First Committee — Political and Security agenda items
- Special Political Committee — Additional Political items
- Second Committee — Economic and Financial items
- Third Committee — Social, Humanitarian, and Cultural items
- Fourth Committee — Trusteeship items
- Fifth Committee — Administrative and Budgetary items
- Sixth Committee — Legal items

Each U.N. member state is represented on each of the seven main committees. The committees engage in full debate on each item assigned to them and vote on what, if any, action should be taken. Voting is by simple majority. Committee recommendations are not final. Each Committee resolution must come to the GA's plenary session for a final vote of a two-thirds majority.

Plenary sessions are meetings of the full GA held in the Assembly Hall. They are held for the more formal part of the GA's work, such as formal statements of policy (general debate) by the heads of the delegations, election of nations to Councils, and a final vote on all Assembly items coming from the main committees.

*Voting* in committee is by simple majority of those present and voting. In plenary sessions, voting on important matters is by two-thirds majority of those present and voting. An absence or abstention does not count as a vote.



## Friends and Their Friends

This notice will inform our readers of the change of subscription price of the FRIENDS JOURNAL, beginning January 1, 1959. The annual subscription rate will be \$5.00 per year (\$5.50 for foreign subscriptions), and \$2.75 for six months. This decision has become necessary because of the rising cost of printing, labor, and postage. The new subscription rate of \$5.00 per year is still considerably lower than our actual production cost. Individual contributions and those donated by groups of Friends, and especially the annual contributions given by the Friends Journal Associates, carry the burden of our inevitable deficit.

We are appealing to our readers to join the Associates, to whom we also are addressing an urgent appeal to consider increasing their annual contributions. For 25 years or more the minimum contribution of the Associates and Contributors has been \$5.00. Yet printing expense alone rose fourfold during this period, while our subscription rate has not even doubled. We hope that the Associates can in general increase their contributions so that we may count on \$7.00 to \$10.00 from most of our supporters.

At this moment those responsible for the management of the FRIENDS JOURNAL are anxious to express their gratitude for and appreciation of the loyalty and generosity of all who are giving us their support in these critical times.

"Country Life in an Industrial Society" is the theme for the annual meeting of the Rural Life Association, to be held at Earlham College, Richmond, Indiana, December 12, beginning at 9:30 a.m. Professor Troy Cauley, Economist of Indiana University, will be the featured speaker. His topic will be "The Economic Position of the Family Farm and its Relation to the Community." A symposium of three college presidents will discuss "The Church College and the Values of the Rural Community." Participating will be Presidents Landrum Bolling, Earlham College; A. Blair Helman, Manchester College; and Paul Minninger, Goshen College.

The Rural Life Association, supported by Brethren, Mennonites, Quakers, and other interested friends, has recently moved its headquarters from Quaker Hill, Richmond, Indiana, where it was founded in 1942, to Manchester College, North Manchester, Indiana, according to its national president, Rufus B. King, who resides at Elgin, Illinois.

The Rural Life Association has as its purpose the lifting up of the values of rural living with particular reference to the family-size farm. Largely supported by historic-peace-church members, it depends upon voluntary gifts for its program. Rural concerns are lifted up through periodic institutes, counseling on rural affairs, a placement service, a resource library on rural and farm subjects, periodic publication of the *Rural Mailbox*, a speakers' bureau, a scholarship program for medical students committed to rural service, and various articles on rural subjects by members of the Association.

A 30-member Board of Directors representing many related churches and institutions steers the internal affairs of the As-

sociation. Vice Presidents are Stanley Hamilton, Richmond, Ind., a Friend, who served as the first Executive Secretary for twelve years, and C. Franklin Bishop, a Mennonite, Professor of Agriculture at Goshen College, Goshen, Indiana.

Katharine Petersen, a Friend in Hannover, Germany, has been awarded the O.B.E. in recognition of her services to British cultural interests in Germany over many years, and of her work to further the cause of Anglo-German friendship and cooperation. Katharine Petersen is a member of Germany Yearly Meeting and was formerly connected with the Friends School in Ommen, The Netherlands.

In response to continuing demand from theological seminaries, ministers, and others, a new printing has been made of the 40-page pamphlet *The Christian Conscience and War*, which was issued a few years ago by a commission of theologians and religious leaders appointed by the Church Peace Mission. The pamphlet undertakes to present the pacifist interpretation of the Gospel in the light of the contemporary religious and political crisis. It does so in an irenic and objective spirit, asserting that "both pacifists and nonpacifists, the leaders and teachers of the church as a whole—the ecumenical church—need to tackle anew and together this task of making the wisdom and energies of the Spirit potent in the temporal order." Orders for *The Christian Conscience and War* (25 cents per copy; discounts for quantity orders) should be sent to Fellowship Publications, Box 271, Nyack, N. Y.

Frank McDonald, Pendle Hill student from 1946-48 and again in 1951-53, has asked that we print his present address: P. O. Box 509, Winston-Salem, North Carolina.

### *The Gift of Lasting Appreciation*

*A gift subscription to FRIENDS JOURNAL comes to your relatives and friends every week during the coming year. Week after week they will be reminded of your thoughtful discrimination in selecting it.*

*Write us NOW so that the subscriptions can start promptly with the first issue in January.*

*By the way: Gift subscriptions, like all new subscriptions for 1959, cost only \$4.50 if ordered before December 31, 1958. The subscription rate for renewals will be \$5.00, beginning January, 1959. A gift subscription to FRIENDS JOURNAL is not only good taste; it is also good economy.*

**FRIENDS JOURNAL**

1515 Cherry Street, Philadelphia 2, Pa.

The AFSC representative in Rome, Louise Wood, has recently informed us that the small Meeting of Friends and friends of Friends in Rome has now found what might be a permanent meeting place. The American Church has offered the group the use of a very pleasant room at 58, via Napoli, the street which runs along the side of the American Church. Any person wishing to meet with this group of Friends should enter No. 58, go up one and a half flights of steps and enter the room immediately opposite. Meeting will start at 10 a.m. Friends who are in the vicinity of Rome are cordially invited to meet with this group.

British statesman Earl Attlee, better known in this country as Clement Attlee, Prime Minister of Great Britain during the postwar years, will appear as guest lecturer at Wilmington College, Wilmington, Ohio, on February 28, 1959.

Wilbur (Bill) Kelsey was scheduled to assume in October the directorship of the Mercer Street Center, Trenton, N. J. In its September *Newsletter*, Chesterfield Monthly Meeting, N. J., says: "Bill has been most recently Field Director for the Roxbury Work Camps which were sponsored by the Young Friends group of the Cambridge, Mass., Meeting and the American Friends Service Committee. This project was located in a suburb of Boston with many problems similar to those in the Mercer Street-Jackson Street area. Also interesting to Friends is his work with the Massachusetts Society for the Abolition of the Death Penalty. . . . Bill's arrival will enable the Center to begin regular operations."

### *From the T. Wistar Brown Teachers' Fund's Annual Report for 1957-1958*

Whether it was to take a refresher course or to complete work for a master's degree, to venture into teaching after a lapse of many years, to fulfill requirements for certification, or to do advanced work in the special field in which he was teaching, all the 1957-58 recipients reported definite gains.

The Fund was able to make grants to 31 of the 32 applicants in the fiscal year. These grants were made to 13 men and 18 women; four men and 13 women attended summer school, nine men and four women did part-time study while teaching, and one woman received a grant to cover board and lodging while she was doing practice teaching. The institutions attended included Berlitz School of Language, Middlebury College—Spanish School, Millersville State Teachers College, Pennsylvania State University, Temple University, including Tyler School of Fine Arts, University of Pennsylvania, and West Chester State Teachers College.

When T. Wistar Brown was in his 80's, he gave sums of money (in 1912, 1914, and 1915) to Asa S. Wing to establish a fund "to encourage young Friends by some pecuniary aid who wish to qualify for teachers and instructors and are desirous of obtaining the needful instruction and cultivation to qualify them for their chosen profession." Asa S. Wing himself was

named as the original Trustee and was asked to select two others. At the death of T. Wistar Brown on April 16, 1916, Asa S. Wing chose Morris E. Leeds and Anna Rhoads Ladd, and the Fund began to operate with the first meeting on May 12, 1916. The first appropriations were made in the spring of 1917. Since that time the Trustees have received more than 2,550 applications and have made grants to most of the applicants. Edward W. Marshall succeeded Asa S. Wing as Trustee; Esther Linton Duke and later Alice H. Darnell succeeded Anna Rhoads Ladd; and Paul W. Brown, Jr., succeeded Morris E. Leeds. On January 20, 1958, Edward W. Marshall tendered his resignation because of his failing health. He has given devoted service since early in 1932, and it was with sincere regret that his resignation was accepted. Henry Scattergood, Principal of Germantown Friends School, was appointed to take his place as one of the three Trustees.

The Friends Council on Education has this year started a Teacher Training Program, the purpose of which is to prepare Liberal Arts graduates for their chosen profession of teaching. The Trustees have agreed to consider applications from persons who are participating in this program and meet the requirements of the Trust. Applications for such grants should be made in the usual way and sent to the Secretary for the Fund, Helen G. Beale, 16 North Highland Avenue, Clearwater, Florida.

ALICE H. DARNELL,  
PAUL W. BROWN, JR.,  
HENRY SCATTERGOOD, *Trustees*

### BIRTH

SINCLAIRE—On November 16, to Harry A. and Eleanor Edgcomb Sinclair, a daughter, STACY BINGHAM SINCLAIRE. She, her parents, and two brothers are members of Summit, N. J., Meeting. Her paternal grandparents, J. Kennedy and Louise Andrews Sinclair, are members of Montclair, N. J., Meeting.

### MARRIAGE

HASBROUCK-ROBERTS—On November 22, in Woodstown Meeting House, N. J., ELIZABETH ANNE ROBERTS, daughter of Mrs. Elmer F. Roberts and the late Elmer F. Roberts, and MAHLON CLARK HASBROUCK, son of Anna G. Hasbrouck and the late Harold S. Hasbrouck. The groom is a member of Woodstown Meeting, N. J. The couple will reside temporarily in Sewell, N. J., before taking up residence at 37 Bowen Avenue, Woodstown, N. J.

### DEATHS

MORRIS—On November 19, ANNA R. B. MORRIS of Glenolden, Pa., wife of G. Winsor Morris and only daughter of Averala C. Baily. Anna Morris, a member of West Grove Monthly Meeting, Pa., was a teacher in Delaware County and taught until the day before her death.

STEERE—On September 21, JONATHAN M. STEERE of Haverford, Pa. Jonathan Steere was a member of Central Philadelphia Monthly Meeting for 63 years and took an active part in Friends work. Surviving are two sons, Jonathan M. Steere, Jr., and David T. Steere, and seven grandchildren.

*Albert Harris Wilson*  
(1872-1958)

Albert Wilson exemplified in word and deed his dedicated love for his fellow men. That Haverford College students dedicated



their Class Record to him on five separate occasions; that his honorary L.H.D. recognized how far his classroom teaching had gone beyond subject matter into the rarer realms of Christian love; that his ministry was greatly desired by both those who rejoiced and those who sorrowed,—these are but a few of the outward and visible signs of his inward and spiritual grace and of the love in which he was universally held by Haverford College and Haverford Meeting, Pa., who knew him best and to which he dedicated his best.

Recorded as Minister in 1942, Albert, especially after the death of Rufus Jones, carried a large share of the burden of the ministry. He drew from a passage of I Corinthians 13 the inspiration for his life. He died September 22, 1958, at the age of 86 years.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

DECEMBER

7—Millville—Muncy Quarterly Meeting at Millville, Pa. Meeting for worship, 10 a.m.; at 11 a.m., Eleanor Rappert of the Extension Committee on Education will speak; lunch following the address; business session, 1:30 p.m.

7—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "Religious Enthusiasts of the Past."

7—Frankford Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Albert Bigelow, Captain of the ship *Golden Rule*.

7—Open House, 3:30 to 6:30 p.m., in the Cafeteria of the Meeting House, 221 East 15th Street, New York City. About 4:15 p.m., Dorothy Browne will give an illustrated talk on "Living in Bermuda." All are cordially invited.

7—Forum at the Race Street Meeting House, Philadelphia, 3:30 p.m.: J. Saunders Redding, Professor of Creative Literature and Head of the English Department at Hampton Institute, Virginia, "Color and Western Propaganda." Moderator, Richmond P. Miller.

9—Public Meeting at Fifteenth Street Meeting House, 221 East 15th Street, New York City, 8 p.m., sponsored by the Peace and Service Committee of New York Monthly Meeting, under the auspices of the Fellowship of Reconciliation: Douglas V. Steere, Professor of Philosophy at Haverford College, author, and world traveler, "The Personal Factor in the Reconciliation of Conflict."

13—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

14—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "Religious Enthusiasts Today."

14—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: James F. Walker, Executive Secretary of the Friends World Committee for Consultation.

14—Lecture at Orchard Park, N. Y., Meeting, on East Quaker Road (Route 20A), 4 p.m.: Henry J. Cadbury, former Professor of the New Testament, Harvard Divinity School, "Relevance of Jesus' Teaching for Our Generation."

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

GAINESVILLE — Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE — Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH — Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING — Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10 a.m. and 11:30 a.m.; Sunday School at 10 a.m.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TExas 4-9138 evenings.

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.



**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### PENNSYLVANIA

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### PUERTO RICO

**SAN JUAN**—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

**NASHVILLE**—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

### VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

### WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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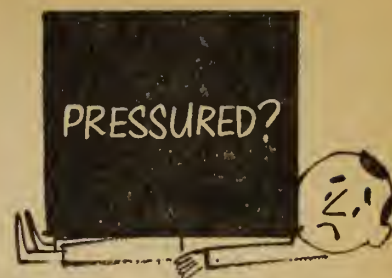
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

DECEMBER 13, 1958

NUMBER 45

## IN THIS ISSUE

### Big Christmas

. . . . . by Mildred Binns Young

### Village Christmas

. . . . . by Natalie Pierce Kent

### The Little Inn and Its Keeper

. . . . . by Ellis W. Bacon

### Letter from London

. . . by Horace P.  
Pointing

### Poetry

by Dorothy M.  
Williams, Sam  
Bradley, and  
Alice M. Swaim



—Johann Baemler, c. 1500

*J*UST for a few hours on Christmas Eve and Christmas Day the stupid, harsh mechanism of the world runs down, and we permit ourselves to live according to untrammelled common sense, the unconquerable efficiency of good will. We grant ourselves the complete and selfish pleasure of loving others better than ourselves. Just for a few hours we "purge out of every heart the lurking grudge." We know then that hatred is a form of illness; that suspicion and pride are only fear; that the rascally acts of others are perhaps, in the queer webwork of human relations, due to some callousness of our own.

—CHRISTOPHER MORLEY

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## FRIENDS JOURNAL



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## Poetry

## Carol for Lambs

By DOROTHY M. WILLIAMS

Hark to the carol for lambs  
In the meadow of Christmas morning.  
Tenderly, love's shepherd boy  
Lifts up his song of caring

To carol for the wandering lambs.  
He gathers them lonely, inviting  
Their lost and hesitant feet  
To follow a heavenly piping.

Child in the manger, lie gently  
As new lambs lean close to you, listening  
For winds running deep in green pastures  
And the call of a shepherd boy blowing.

Child in the manger, rest, knowing  
This day is the birthday of loving.

## Starshine

By ALICE M. SWAIM

Christmas is love and the chance to show it,  
Christmas is joy and the grace to know it,  
Christmas is memory, hope, and desire,  
Loving hearts at peace round a glowing fire.

Christmas is starshine in every man's sky,  
Laughter and wonder in every child's eye,  
Shepherds and angels caroling clear,  
Heaven come down for a moment each year.

## Who Comes to Fulfill?

By SAM BRADLEY

Eight-pointed, perfect, double-imaged Star,  
Waken a savior: we need now a Child  
Born of our love. And God, be reconciled  
Unto our love, a vast responding choir.  
O miracles, be bells! let nothing mar  
Our carol: be heaven willing to a wild  
Rejoicing—not to cease! God's Self has smiled:  
Crosses must cease, and this vain hurt of war.

And His peace come. This day, this star, herald all  
Plurals resolved, and we may hear the truth  
Told simply, as by shepherds come to praise.  
O hills, kneel down. And jealous nations, fall!  
Let not the Herod-swords destroy our youth;  
Let mercy—O please, God!—cloak all our ways!



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 13, 1958

VOL. 4—No. 45

## Editorial Comments

### *No Old-Fashioned Christmas*

**E**VEN the most conservative will admit, if only in the silence of their hearts, that the celebration of an old-fashioned Christmas "as though nothing had happened" is no longer given to us. This is the stark truth in spite of the traditional paraphernalia that embellish the holidays with the beauty we would never want lost. Candlelight, the Christmas tree, Christmas songs, and family giving of meaningful presents—these we must never omit. We must never allow the plastic commercialism of our stores to obliterate the simple and telling deeds of this season's warmth, joy, and love. No new geophysical discoveries must ever be allowed to dim the radiance of the Bethlehem star. No Russian or United States sputniks circling our globe can ever arouse more than a strange mixture of fear and wonder, while the Bethlehem star continues in majestic continuity to send its message, without benefit or hindrance of science, geography, or political boundaries. Our children may clamor for space suits and shoot off space missiles in quantities even more liberal than our well-heeled generals can afford. Yet they want the mythical star of Bethlehem preserved as stubbornly as the scientists, about whose readiness again to favor religion and faith one hears such astounding stories.

Christmas has not remained untouched by the circumstances surrounding us. Our fears have become persistent, if not greater, and our joys have become tempered. Gone is the old Christmas formula of men living on earth while in the heavens angels proclaim peace to those of good will, and a single star dominates all others. Suddenly, and too fast for our comprehension, the cosmos has become an area of history, and stars have assumed a metallic, if not hostile, radiance. We have been reminded that they are uncounted light years away, that new galaxies are being discovered, and that those nebulous heavenly mists are innumerable milky ways, fantastically vast systems of unfathomable dimensions—and all this we have learned in a too rapid sequence of time. Our longing to see, explore, and exploit has aroused our boldest desires. And now we are shooting off missiles to circle the moon or possibly remote starry systems. One living being, the Russian dog Laika, was lifted into the cosmos, to die the loneliest death ever experienced by any living creature. Other animals will fol-

low, and there will be no shortage of men and women volunteering to be catapulted into space, either to live or die somewhere up there. As the old juxtaposition of heaven and earth is gone, the old-fashioned Christmas has also disappeared. Should we regret it? Was there not in it a bit too much sentimentality or naïveté of the kind that fails to evoke an act of commitment? Has not Christmas been also too much of a feast of commemoration instead of a season of rededication? W. H. Auden, the poet so eminently capable of reflecting modern man's skeptical indifference and coldness, writes in his ironic poem "After Christmas":

To do more than entertain it as an agreeable  
Possibility, once again we have sent Him away,  
Begging though to remain His disobedient servant,  
The promising child who cannot keep His word for  
long.

How long will the child keep his promise? Is the appearance of entirely new astronomical worlds a first threat to the monopoly of the Bethlehem star? Is it a warning to us to become at long last men of good will before we get ready to visit the lawless regions of space? Do we not perhaps need an ultimate reminder to heed the vision because we may not be able to count on it again twelve months from now? Should our vision not be at long last more than an agreeable possibility?

This, then, is our cosmic picture: the Bethlehem star is assuming a prophetic rank greater than ever. Its magnetism is becoming stronger as we are beginning to feel at home elsewhere in the cosmos. And as we return to its mild radiance, we appreciate and understand its message more than ever without computing machines, launching bases, and telescopes. We know that the promise of peace was given only to men of good will. Now, without delay, as the worlds around and above us move closer hour by hour, we must become such men.

### *In Brief*

There are about 500 Protestant colleges in the United States, of which 375 are church-related and 125 independent. Enrollment in 1956 was about 450,000 students. There are also 265 Roman Catholic and five Jewish colleges.

## Big Christmas

By MILDRED BINNS YOUNG

FROM the sixteen Christmas seasons that we spent among very poor people in the South, I have remembered two often-repeated phrases. The first, an after-Christmas greeting, was always said by the better-off people who had cash income to spend. It was on their lips wherever they met just after Christmas: "Did you have a big Christmas?" The other saying, which came from the poorest people and oftenest from the Negroes, was in reply to our own pre-Christmas wishes to them. They said: "Us ain' got nuthin' t' make Christmas with." At that, it wasn't much that it took to be enough to make Christmas with—a dozen eggs so Mama could "cook us a cake," or maybe a bag of oranges (for, though few Americans realize it, there are places in our rich country where Christmas is oranges, and oranges are only for Christmas).

These two sayings have made me meditate on what, by the middle of the twentieth century, we have made out of Christmas. The question, "Did you have a big Christmas?" never meant: Did you have a Christmas that was big with hope, big with meaning, big with reverent rejoicing, thankfulness, or new consecration? It meant: How many gifts (and how fine were they?), how many guests at your table, how much cooking and eating, how far and how fast did you travel in order to spend Christmas somewhere else?

On the other side were the people who did not even attempt any celebration because they did not have what they believed it takes to make Christmas: cash to spend at the stores, lights, holiday food (at least oranges), gayly wrapped parcels to open. "Us ain't got nuthin' t' make Christmas with."

Yet the biggest Christmas ever had or held was made without any of these things. Even the inn—no doubt a miserable place enough—was full, and Christmas had to be held in the stable. Later, it is said, there were songs, and lights (at least one star), and even gifts: gold, frankincense, and myrrh. But it wasn't the song and the star and the gifts that made Christmas; those came because Christmas had already been made.

Somewhere we went astray in our commemoration of the night at Bethlehem, so that now Christmas is a matter for the shopkeepers. Looking for a "big Christmas," we rush into the shops (earlier each year, if we are prudent), and buy the best things we can get together the money for (or charge them on the bill and wait until January to face that), and give them to the very people who don't need

them; or we cook rich food and invite people who are not hungry, and sit down and feast with them.

And this is the standard Christmas, the season of things and noise, of crowds rushing from hither to yon, of hurried postal clerks; the season of overspending the budget, and overeating, and forgetting our brothers, who, discouraged by the spectacle of the standard Christmas, go about their stunted lives, leaving themselves out of the celebration, saying, "Us ain' got nuthin' t' make Christmas with."

They are the ones who have been crowded out of all the best places; now they have been crowded out of Christmas because it has become something they cannot afford. The Christmas trees have got taller and taller, the lights on the suburban lawns have grown blinding, the municipal garlands have become ever more garish, up earlier, strung up thicker, and the programs in the proliferating churches more elaborate. The carols that sounded so sweet when played on simple instruments and sung by old and young, deafen us for a week at a time from loud speakers and bell towers, and from radio and TV sets in every room. They ding their commonplace way into our subconscious layers, between cigarettes and soap, or as we haggle in the markets, pushing our way to the counters, stepping on toes.

Is there no one, not even the poor, to call us back to the silent night, the holy night at the inn?

The German poet, Rilke, in a letter once on Christmas Eve, wrote: "It is so truly the mystery of the kneeling man: his being greater, by his spiritual nature, than he who stands! which is celebrated in this night. He who kneels, who gives himself wholly to kneeling, loses indeed the measure of his surroundings; even looking up he would no longer be able to say what is great and what is small."

He who kneels at the manger really kneels, forgets the "big Christmas" in joy and wonder. He who kneels there, really kneels, is unaware of his station in life, or of the greatness or smallness of his gifts and possessions. Did not the shepherds and the princes, the carpenter, and even the dumb beasts kneel side by side? At the manger, really at the manger, and "all kneeling," there is no great vs. small, no rich vs. poor, no wise vs. simple, no multiplicity of races, none who gives a little out of his surplus while another in his need can but accept. At the manger all are receivers. There is one Gift, the same for each, enough for all.

Perhaps, if we have spoiled Christmas, it is because we have loitered too long at the manger, sentimentalizing rather than kneeling, and so have failed to look beyond it and to come face to face, not with the Child, but with the

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Mildred Binns Young and her husband, Wilmer Young, Friends, are living at Pendle Hill. For many years they were engaged in a Southern rehabilitation project. Out of these experiences grew Mildred B. Young's Pendle Hill Pamphlet, *Insured by Hope*.



Man who strides straight into the heart of life in the first chapter of Mark.

*In those days Jesus came from Nazareth . . . was baptized by John . . . a voice came from heaven, "Thou art . . ." . . . the Spirit immediately drove him out into the wilderness . . . came into Galilee preaching . . . saw Simon and Andrew. . . "Follow me. . ." . . . went into Capernaum . . . entered the synagogue and taught . . . as one who had authority . . . " . . . commands even the unclean spirits" . . . entered the house where Simon's mother-in-law lay sick . . . lifted her up, and the fever left her . . . healed many who were sick. . . . And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed.*

The kneeling man, the man who with all that there is of him, has knelt at the manger, must rise and confront that Other, that kneeling, praying Man who taught with that authority. The manger, separated from the teaching and the sacrifice and without submission to their demand, can only lead to sentimentality, to irrelevance, and then to the worm eating at the heart of religious life.

We do not know exactly what Jesus said; his words have come to us distorted and out of context. But that they mean something, meant something to those who crowded about him, have meant something to millions since, and mean something now, and not just something to hear but something to do, this we know. The ring of command is unmistakable, and so is the authority of the certainty. Power is here, power that we have barely tapped, not even so much as we have already tapped the unmeasured power in the atom.

We are told that he said: *So if you are offering your gift at the altar, and there remember that your brother has something against you. . . .* (What could my brother have against me? Have I not done this, that, and the other, and all of them good works?)

We are told that he said: *Lay not up for yourselves. . . .* (For our children, then? Or does he mean that we should spend as fast as we get, so that the wheels of industry may turn?)

We are told that he said: *I do not say to you seven times, but seventy times seven. . . .* (And the rich young ruler was not the only one who went away sorrowful.)

We are told that he said: *So the last will be first, and the first last . . . and whoever would be great among you must be your servant. . . .* (Public servant, servant of the Lord, servant of the State,—but *servant*? And who is this last that shall be first, and who this first that shall be last?)

We are told that he said: *. . . the gate is narrow and the way is hard, that leads to life. . . .* (But today's ways are broad ways and well-traveled, whether or not they lead to life. Sometimes they are hard ways enough.)

These still-unmastered—nay, these still-unstudied—lessons, this still-unharnessed power, this still-untrodden Way, these are the meaning of Christmas. This is the "big Christmas," big with the future of man in his common life toward God. And there is not one of us, no sinner, no black man or white, no potentate or preacher, no drunkard, no widow with (or without) a mite to cast in, no egoist, no mountebank or demagogue, no laborer in the vineyard, or outside it, no rich man or king or child, no old man and no young man, none of us all, who has not what it takes to make this a "big Christmas." The provision he needs is the seed already planted in every human heart, which makes it capable of growing upward, rejoicingly, into the life of God.

The prayer of prayers at Christmas is: "Be born in us today." Be born in us, not as a babe making no claim upon us except to our tenderness, but be born in us as the calling, exhorting, commanding, healing, and saving (if we are to be saved) utmost Man of the Gospel.



*How hard it is for us who have everything to accept the Gift once given! When the skies sing with the prophecy, "Unto you a Son is given!" we are embarrassed. Have we indeed been lacking such a Son? When the heavenly host shouts, "Unto you is born this day a Saviour!" our unspoken response may be: Unto me? But I already have all I need. Can something still be missing?*

*It is similarly hard for us to accept the Gift from a primitive, preurban, preindustrial culture in days when we secretly believe our own culture is by far the highest. Can "have-nots" really be a blessing to "haves"? Yes: it was from among chauvinistic, border-raiding Palestinian Jews that Truth arose. Yes: it was by One born in a back-country stable that there came good news to lift from death to life even a steel-hard, atom-bombing civilization.*

*In the spirit of the season, it may be that God's "most practical gift" to us is humility to know that we do not, in fact, have everything: we live daily by His grace and not by our heaped-up possessions. Here is the Gift most "original," the most "ingenious," most personally costly of all. Only the humbled heart, too, looks for it breathlessly among all God's people, expecting the Gift to be given anywhere—especially through those who have nothing else to give.—KIRKBRIDGE CONTOUR, December, 1956*

## Village Christmas

By NATALIE PIERCE KENT

AT Christmas in 1949 my husband and I were working in Germany with the American Friends Service Committee, living in the International Refugee Organization's Children's Village in Bad Aibling, between Munich and Salzburg. The Village was, in the time of which I write, the stopping place for 500 displaced boys and girls, month-old babies to 21-year-old youths.

The stores in Germany that year were not filled with ornaments and toys, so we could not shop. Nor could we climb to any attic to fetch the treasured boxes holding the accumulation of Christmases gone by. Christmas began in August for those of us who started then to write letters to all the people we had ever known and even ones we scarcely knew, asking for the makings of a holiday.

As December came to the Village, there was still no snow except on the highest slopes of the Alps, where it had been all summer and all fall. Everywhere in the bleak, echoing corridors, in the bare bedrooms with their narrow cots and wooden stools, it was looking more like Christmas. In every bedroom stood a Christmas tree, sometimes small, sometimes up to the ceiling. One and all had been chopped down by the boys and dragged there from the woods outside the Village fence. Every tree hung heavy with handmade ornaments, colored chains and shiny bells cut from aluminum foil sent from American grocery stores. Packaged icicles from America had been carefully counted and divided so that each child had four strands for his Christmas tree.

Sorka, the Kalmuk boy who had lived six years in refugee camps and had still no hope of moving on because his skin was dark, his features Oriental, and his religion Buddhist, painted a head of Santa Claus for the door of the room he shared with the Russian Niki. A friendly Santa it was, too, with round face, red hat, and thick white beard, but a Santa without mirth, without, one was certain, the kind of laughter that was belly-shaking.

The dining halls were crisscrossed with red streamers and camouflaged with branches of green. Even the policeman at the gate had a little tree attached to the red and white railroadlike barrier he raised each time a car came or went from this former Luftwaffe camp. In the middle of the great field, visible to all the barracks, including the nursery, once the Nazi officers' quarters, stood the biggest tree of all, resplendent in each night's darkness, boasting

the only string of electric Christmas tree lights in the Village.

One damp Thursday in this holiday time, several grammar school classes from a school for American Occupation children arrived in buses to visit. They came to hear our children sing "Silent Night" in English and to sing themselves "O Christmas Tree" in German. The Americans, though self-assured, seemed uneasy in their performance, feeling perhaps with what intent gazes they were being watched. There had always been Americans in the Village, but rarely an American child. Now here were whole rows of them, alive and singing. Whispers about the "amerikanische Kinder" raced through the rooms. To be an American child, or at least to be a child in America, was the dream of many in those days of waiting.

At lunch the American children filled nearly two of the dining rooms, our children eating in hurried shifts around them. The Village fare that day was good: meat, usually found only in soup as a taste, not a substance; gravy, potatoes, cabbage, black bread, and Ersatz coffee with powdered milk, all served as usual in the tin, partitioned eating trays and eaten with the familiar utensil, a fork at one end and a spoon at the other. The guests busied themselves opening metal lunch boxes, spreading the contents on the tables. They drank orange juice from glass jars, ate ham between thin slices of buttered white bread, and finished up with oranges or bananas and cookies. Most Village children under ten had never, except in pictures, seen a banana, and white bread was a novelty to all. Some visitors shared cookies or fruit with their hosts, and more of them would undoubtedly have done so had it occurred to them that such everyday lunchbox fare could have interest.

We, the grownup ones, who stood along the sidelines among the children awaiting a place to eat, were questioned: "Are they all American?" "Do they all speak English?" "Will they go back to America?" Henry, seventeen and Polish, stood quietly watching; then he quietly asked, "Do they all have mothers and fathers?"

A great shyness overcame our little girls, usually so full of talk. Malvina, a Rumanian girl who could speak fluently four languages, including Hebrew, resolved to converse in her fifth language, English. Carefully she rehearsed what she would say, and then approached a girl her own size. Her words were spoken with a voice so small that she was either not heard or not understood, and the strange little girl moved on, never knowing that Malvina was there.

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Natalie Pierce Kent is a former social worker. She, her husband, Orlo Kent (who is a graduate student at Cornell), and their four children live at Ithaca, N. Y., and are members of Ithaca Monthly Meeting.



From the dining room the American teachers led their charges by twos in columns to inspect the Village. These stylishly slim teachers aroused the interest of the displaced adults here, where one ate bread and potatoes and became fat but never full, where dieting was unheard of and to be well-fed of great importance. At lunch Mama Anna whispered, "American women really are as thin as in the magazines. Some look as though they have the great hunger!"

The Village children, even the oldest boys, gathered in subdued groups around the grounds, just looking, as the guests strode confidently along the sidewalks. I joined three small girls standing at the edge of a walk, eyes wide with staring. All three were Polish girls, all yellow-haired, all blue-eyed, all wearing—and this I had scarcely noticed before that day—long brown stockings, wrinkled at the knees, and thick, ill-fitting coats made from United States Army uniforms. We walked together, the girls pointing out cowboy boots, bright plaid skirts, colored socks, and shiny patent leather shoes. "American children are so pretty," whispered Ursula, lovely in her olive drab. "And all the girls have curly hair!"

As we neared the sleeping quarters, the girls, flattered that their rooms would be visited, ran in ahead of the guests, certain that now at last they had something wonderful to show. These girls were part of the smallest Village group, the Six-to-Teners—smallest because Six-to-Teners were the children born in wartime when births were few and survivors fewer. These were the children who, lost, abandoned, surviving in the ruins of war, had at last been found. Now, four years after war's end, for the first time in their lives they were settled where there was the certainty of heat in winter and beds for sleeping. Always proud of their bedrooms, they were especially so at this time, when they had displayed with such care their four strands of tinfoil, had made angels for their evergreen branches and tiny paper crèches for their radiator tops.

The well-disciplined columns of school children filed in and out of buildings and bedrooms, orderly and politely curious. The teachers' high-heeled shoes clicked and clacked and echoed through the halls; the teachers' voices told the children to stop pushing or they would have to return to the buses.

One cannot know what these groups of children, separated by barriers of language and experience, communicated to one another that day. The American children, it seemed, had no idea of what this place with the stone buildings, as long as a city block and three stories high, and the many children, quiet and staring, were all about. The Village children were at least as baffled by these outsiders, about whose coming they had been so excited, in

whose presence they suffered such agonies of shyness and unsatisfied curiosity. All sensed, no doubt, some distance, some difference, but what and how great that distance was, they had no way of knowing.

A few of us there knew, at least a little. We were the ones who had started as one of these carefully dressed, well-chaperoned children. We had filed in and out of neat, red-brick school buildings, had been well-nourished, prudently trained, secure in the rightness of our way, unmindful there could be another. We had slept at night in rooms with curtains at the windows and had been tucked comfortably into beds made with sheets. Now we were here, too. Not that we could ever comprehend what being a child here could mean. But we had lived here awhile in this place, where 500 children were termed by the books at headquarters, the rules of the United Nations, "Unaccompanied." These few syllables signified that they had come here alone and would have no one to go with them whenever and wherever they might go. We were the ones who could see, as some few like Henry saw, or almost saw, that it was not having permanently waved hair and bananas that mattered. What mattered was having someone who cared whether these things were had or not had.

In the weeks of December, as gifts poured in from America, predictions spread that the children would be spoiled, that they would, after all, receive more for Christmas than they had thought of wishing for, than they needed or even wanted. I listened to these warnings, half believing, but Christmas night the fear of the children's having too much gave way to the aching knowledge that there could never be enough, not if the gifts were piled to the sky, to make up for the lack of the love that is the precious part of Christmas and of life. These children could have all the chocolates and toys a child could dream of and still be left forever wanting.

Late in the night of Christmas Eve, when all was still, we found Eugeneusz carefully packing a shoebox with oranges, a wash cloth, and candy for the mother who lived in a distant refugee camp. She, who had borne him out of wedlock, was mentally incompetent and therefore ineligible for immigration. He was the privileged one, for there was someone who would care above all to receive a gift from him.

Months after Christmas, in June, I went the last time down the long stone halls, saying goodbye, or rather, "Auf Wiedersehen," since it was the intention that all would meet again sometime, somewhere, in America perhaps. The Santa Claus head still smiled from Sorka's door, a reminder of the Christmas which like this Santa Claus was bright and friendly, yet lacking, too, in some quality of joy.

## The Little Inn and Its Keeper

**M**OST of us still, I imagine, even after more than 1950 years, harbor some resentment against the innkeeper of the small hostel in Bethlehem who turned Joseph and Mary away in the hour of their great need. Each of us today, if we but realize it, is the innkeeper of a tiny hostel of our inner selves. Could this narrative have a symbolic message for us?

Many of the rooms in our own make-up are occupied with nonessentials—one with egotism, another with selfishness, another with ease or indifference. Some are even filled with committees. So crowded are they that there is no room to extend comfort and hospitality to the many stranger-travelers who might like to sup and stop with us, if only we had the room.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." Let us at this Christmas season examine the kind of abundance with which we are filling our few inner rooms. At the close of his good life, Jesus talked with his disciples on this subject: "Let not your heart be troubled. . . . In my Father's house are many mansions. . . . I go to prepare a place for you . . . that where I am, there ye may be also." He who spent all his energies of body, mind, and soul to bring earth and heaven together should be our pattern.

Oh, our Father, may we be careful how, in this era of learning and mechanization and physical comforts, we fill the few rooms of our little lives; may we not repeat the mistake made over 1950 years ago, and send to the stable any in need who knock at our door for hospitality, while the bright star of love and hope shines anew over our own heads.

ELLIS W. BACON

## A Lamb and a Star

By DOROTHY M. WILLIAMS

This night and always  
The lamb bleats on its lonely ledge,  
A desolate wind in the sifting sedge  
Nosing its cries.

Oh, where is the seeking one to climb  
Our cliff of days,  
Ready and precipicewise?

Shepherd of time,  
The ninety-nine drowse in the fold,  
But out on the edge  
Of terror, lost in the iron cold,  
A lamb and a star.

Grant us faith to reach where they are.

## Letter from London

**E**VER since 1915, Friends in London Yearly Meeting have had a committee concerned with our responsibilities in industry and the social order. In recent years the sense of direction which started this seems to have been lost, with the result that a new committee has been set up, and a new conference was held in November to define more exactly what such a committee—as well as Friends generally—could do to be more effective in this field.

It is significant that those arranging the conference had some 130 suggestions from local Meetings of subjects for consideration. Out of all this advice certain leads were accepted, and preparatory studies of these leads in pamphlet form have been circulating among Meetings for months past. But in the actual agenda for the conference the organizers tried to focus discussion on one main issue, the real implication of Christian discipleship. Attention [in the conference] would be directed to the Christian responsibility in a changing social order rather than to detailed questions of particular social or industrial adjustments."

That was the hope. There were some 400 Friends present from all over the country (this interest was most encouraging), and a large section was made up of youngish men and women in industry and the professions, including those with managerial and administrative functions. It was inevitable, therefore, that discussions should range widely; too much was said to leave the main issue clear, too little to cover the whole field of social concern in any adequate way.

What soon became evident were the sharp divisions between the ways of approach—the division, for instance, between "going all out" in following the Gospel and "doing the best we can." I will provide an illustration of what I mean. In 1918 the Yearly Meeting accepted what are known here as the Eight Foundations of a true social order. These have been under continual fire since as not being definite enough or as committing Friends to more than they believe. One of these Eight Points reads: "Mutual service should be the principle upon which life is organized. Service, not private gain, should be the motive of all work." A Friend with managerial responsibility spoke about this in the conference. He wanted to substitute: "One should seek to give service and seek to fulfill the reasonable needs of one's family." The difference is revealing. Then there were other suggestions that managers had two selves, official and personal. We had to "render unto Caesar the things that are Caesar's." Again, it was urged that those in authority had to "think of people as things sometimes; but they must be able to say 'thou' to a man after they had had to treat him as a thing."

Some of this stirred other Friends to strongest protest. They said that a Christian must be a one-standard man in



all his relationships, whatever that might cost him. They recalled some words of the opener at the first session, H. G. Wood: "The worship of middle-class comfort is surely a side-chapel in the temple of mammon. It attracts large congregations, and Friends have been known to frequent it." The social order is un-Christian, and somehow the individual Friend and the Society must make effective witness against its fundamental assumptions—differing standards of life, privilege, unchecked power—on which it is built up. But as the conference proceeded, it became clear that Friends were trying to find some middle place between complacent acceptance of present standards and total repudiation.

Let me restate this main issue, round which the conference went in widening circles as it proceeded: Our industrial system is mainly based on secular motives, on competition as rivals, for instance, rather than on cooperation as brothers. On the one hand, we can accept this as it is and try to take our share in it as honestly, kindly, and fairly as possible. At the other extreme, the Christian will question the basic principles of the existing social order. His test will be: How can a Christian behave in this matter, consistently with the love and self-forgetting which Christ himself exemplified? The logic of that enquiry, of course, could come at last to making him "contract out of" the existing social order to lead a lonely existence of protest, or to share and share alike in a community with others on a basis of need, as early Christians attempted to do.

But, as one of the minutes of the conference had it, most of us, when asked thus to sell out for love of God, have done what the rich young ruler of the Gospels did, turned away, unresponsive. What then? The minute goes on: "Having made our choice, we must do our share of the work of the world to the best of our powers." But we cannot escape as easily as that, and surely there is another alternative, the middle place I have referred to already, which one can occupy for the time being without resting content to stay there. It is still possible to recognize that we are subject to the pressures of the life we live, of responsibilities in families and work, and yet to decline (in some ways and at some sacrifice) privilege and ruthless competition and "success at any cost." We can push against the obstacles that confine us, winning a little ground, now here, now there, accepting and enduring the tensions which are involved. In making this stand for higher motives, we may not seem to do very much, or to be entirely consistent in doing it. But we cannot judge effects, especially if, wherever we can act, we make it abundantly clear why we do so. Christian witness, however imperfect, is never useless.

I suppose it will be seen why the Clerk to the conference could not unify these several approaches into one

statement of foundations and procedures which would have satisfied us all. So the new committee carries forward the dilemma of the old. But that does not mean the conference failed; far otherwise, for, as we listen and discuss in the context of a common Christian and Quaker outlook, subtle changes, psychological and intellectual, take place. We see our own convictions in a new light, and we move, by however small degrees, towards one another. Herein are the beginnings of new ways.

HORACE B. POINTING

## The AFSC Material Aids Program

THE Material Aids Program of the American Friends Service Committee responds quickly to emergencies in areas around the world where Quaker workers are active. In the fall of 1956, when Hungarians poured over the border into Austria, the clothing collection centers in the United States immediately expanded activities to meet the desperate situation in Vienna. Likewise, as need decreases, the shipments overseas drop. With West Germany economically better able to care for the continuing stream of refugees from the East, the AFSC is shipping only a small percentage of the volume sent there in the early years after the war. When the Service Committee completed its work in Korea, material aid shipments ceased. Supplies are sent only to those countries where Quaker workers are able to supervise their distribution.

The fiscal year just ended was the first since 1946 that materials shipped through the AFSC warehouses in Philadelphia, Pasadena, and San Francisco totaled less than 600,000 pounds. The number of articles distributed is still impressive: 700,000 articles of clothing, bedding, etc., 21,500 pairs of shoes, 83,000 yards of textiles, 12 tons of soap, almost three tons of sewing supplies, and more than a ton of knitting wool.

This assistance went to Austria, France, Egypt (the Gaza strip), Germany, Israel, Italy, Japan, Jordan, Lebanon, and the U.S.A. Those assisted were primarily refugees, orphans, and disaster victims.

The Service Committee has always insisted upon high quality in its materials. Thanks to faithful contributors over the country, more than 16 per cent of this year's total was new articles, and only secondhand clothing in top condition was received. In past years, too much women's clothing and not enough men's and children's have been contributed. This year, with the cooperation of donors, the percentage for women dropped from over one-third of the total to one-sixth, and other categories increased.

Gifts from manufacturers continued in spite of the business recession. One company donated paint for the work camp in Berlin; another gave 11,700 pounds of overalls (the sturdy "Levi" type); another, 6,000 yards of cotton twill and 182 dozen towels and wash cloths. There were 16,300 pounds of baby food, 73,400 pounds of floor covering, and 7,900 pounds of notebooks and paper sent directly to shipside by the manufacturers, thus saving the warehouses the cost of handling. One

hotel donated 176 woolen blankets. More than three-quarters of all materials received came from individuals and groups.

In addition to the above contributions, the United States government gave the Service Committee more than eleven million pounds of food—flour, rice, dried milk, and cheese—which was sent to Austria, France, Germany, Italy, and Japan.

In the year ahead the Committee hopes to ship a half million pounds of supplies through its warehouses. There is a continuing need for new and good used clothing for men and children (especially boys and babies), textiles, and bedding.

## Books

**MAKE FREE.** By WILLIAM BREYFOGLE. J. B. Lippincott Company, Philadelphia, 1958. 276 pages, bibliography and index. \$4.50

Admittedly, it is impossible to write the whole story of the underground railroad in one volume; yet here is a book that is delightfully readable. Short as it is, it is rather inadequately indexed; the researcher should not take for granted that a particular phase of his interest is not covered just because it may not be clearly pointed out.

Some of the author's conclusions, intended for a time past, are especially meaningful today: "Considering the number of its voters and its relative importance in the general economy, the South had always had a disproportionate influence in national affairs, and it was not at all backward about maintaining the disproportion." It is difficult not to quote too much from this temptingly quotable book. But it may be only fair to continue with at least one more that is related, one that may seem unkind to our neighbors in the South, but one that could arouse "wishful thinking" north of the well-known line. When the author is writing of the strong feelings engendered by the slavery question, the thought of secession of the Northern states from the South is hinted. But, we are told, "what was indicated was not the secession of the North from the Union but the expulsion of the South. Compel the South to go it alone for a while, and see what would happen. They were fond of talking of nullification and secession; make them an embarrassing present of what they professed to want."

Friends may not be prepared to go to the extreme quoted above, but they will find help in understanding a dark period of American history. Put this book high on your Christmas-giving list; it's good reading.

SYLVAN E. WALLIN

**TO HALLOW THIS LIFE.** By MARTIN BUBER. Harper and Brothers, New York, 1958. 174 pages. \$3.00

Readers who have found Martin Buber the hard way, by diligent study of his difficult books, often speak of him with awed respect. Robert Culver calls him as important as Einstein; Max Lerner says he is one of the twenty-five "political, intellectual, and moral rulers" of the world. Such enthusiasts would judge Buber as the last man to be anthologized successfully.

Not so with Joseph Trapp. He has tried to transform a humble and grateful discipleship into an eager evangelism to spread the news. Every book of Buber's is tapped for its

treasure. Sentence quotations and a brief summary precede each skillfully titled category. The paragraphs are aptly selected, intelligently grouped, and well woven together into a pattern which does no injustice to the philosopher's most exalted thought. So the book title itself is fully justified. By this small volume the life of Buber is hallowed. And the life of the attentive reader will be hallowed, too.

BERNARD CLAUSEN

**THE LOST WORLD OF THE KALAHARI.** By LAURENS VAN DER POST. William Morrow and Company, New York, 1958. 279 pages. \$4.00

In the summer of 1957 Colonel van der Post and a small expedition went into the Kalahari Desert in search of survivors of the Bushmen of South Africa. Now almost extinct, these small, yellow, slant-eyed people once, for thousands of years, moved freely over the country, living as hunters in a Stone Age civilization and painting their strange, wonderful pictures of animals on rocks. Then, massacred alike by savage black tribes moving south and rapacious, land-hungry white settlers moving north, the Bushmen fled into the desert, where starvation took a further toll.

Finding Bushmen in their native habitat had been a dream of the author since his childhood, and in this expedition, fraught with innumerable difficulties and at times threatened with disaster and death, that dream becomes a reality, possible only to one who could identify himself with a primitive people and sense their inherent courage and nobility. Finally accepted by the small group of Bushmen he finds, he learns much of their ways and habits and something of their folk tales, songs, and dances.

Colonel van der Post writes in a clear, factual style, infused with a poetic, almost mystic identification with the heartbeat of Africa, which he senses in nature and its ancient peoples. His spiritual perceptions take the reader where no movie camera or sound track can go. The reader will not forget the painstaking skill with which the Bushman draws water from the Sip Wells, hidden under the desert sands. And he will ponder the strange happenings at the Slippery Hills, abode of ancient spirits.

M. A. P.

## Friends and Their Friends

The November *Washington Newsletter* of the Friends Committee on National Legislation carried an analysis of the funds voted by Congress in 1958. This year Congress appropriated over 80 billion dollars. National defense and the cost of past wars claim 73 per cent of all regular and supplemental funds appropriated. Less than two per cent goes for nonmilitary foreign aid, and only one-tenth of one per cent goes to support U.N. programs.

The Supreme Court decision in the case involving the California law requiring a nondisloyalty oath to secure property tax exemption, which has involved a number of church groups, including Orange Grove Monthly Meeting, does not involve



the constitutionality of the statute, the Orange Grove *Record* points out. It does, however, rule that the burden of proof of disloyalty rests upon the state. This, in effect, makes the law inoperable. Orange Grove Meeting has received word that it can secure a rebate on all the taxes paid, the franchise tax (on corporations), and the city and county property taxes.—*Friends Bulletin*

George School played host to the 1958 Biennial Conference of Friends School Secretaries on November 12, 1958. Richard H. McFeely, principal of George School, delivered the welcoming address to about 40 delegates, representing 17 Friends schools. Irvin C. Poley, Director of the Friends Council on Education, gave an interesting talk on the Teacher Training Program. The conference ended with a tour of George School and Newtown Friends School, the elementary school adjoining George School campus.

The Religious Education Committee of Friends General Conference has announced the first Annual Rufus Jones Lecture, to be given in Philadelphia in 1959. Professor Ross Snyder of the University of Chicago has been appointed to inaugurate the series, and has chosen for his theme "The Authentic Life—Its Theory and Practice." The time announced is January 30, 1959, 7:30 p.m., and the place is the Race Street Meeting House, Philadelphia. All interested Friends are urged to set aside this date.

The crews of the *Golden Rule* and *Phoenix*, the two ketches which sailed to protest the Eniwetok nuclear tests last summer, left Friday, November 28, for Geneva, Switzerland. They went to encourage and urge the delegates of the United States, the Soviet Union, and Great Britain to act promptly and decisively to end nuclear-weapons testing. They and the Committee for Non-Violent Action believe that "the moral pressures which convinced governments six months ago that the Geneva Conference should be called must now make themselves felt again, and more strongly."

Flying from Honolulu to represent the *Phoenix* are Barbara Reynolds, recently skipper during the 60-day, 4500-mile, headwind passage from Kwajalein to Honolulu, and Niichi Mikami, Japanese bosun. (Earle Reynolds, skipper of the *Phoenix*, is under six months' sentence. His passport has been impounded as a condition of bail, pending appeal.)

They will join Golden Rulers Albert Bigelow of Cos Cob, Conn., William Huntington, mate, of St. James, Long Island, Jim Peck, seaman, of New York City, and George Willoughby, bosun, of Blackwood Terrace, New Jersey. The *Golden Rule* crew served 60 days in Honolulu jail last summer.

"The hopes of mankind," said Albert Bigelow, skipper of the *Golden Rule*, "are centered in Geneva. World-famous moral leaders and scientists have pleaded that nuclear tests be stopped. Each nation has indicated its good intentions for the success of the conference. The anxious hearts of humanity yearn for the end of nuclear tests. We sailed into the Pacific to speak to the conscience of men. We go to Geneva to say now is the time to encourage and support the men at Geneva!"

Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

In the FRIENDS JOURNAL for September 27 of this year we read a note about the Quaker Center in Amsterdam that needs a small correction. Up until now [November 20] the Amsterdam Center is still located at Raphaëlplein 2. The new house that we acquired in the Vossiusstraat is not yet free for our use; we have hopes but are not sure yet how soon we shall be able to use it as a Quaker Center. The picture of the newly acquired house that we sent last year probably caused some confusion.

Amsterdam, Holland  
JO TEN HAVE

In the interest of accuracy I wish to point out that Robert Simkin served in China from 1907 (not 1917) to 1944. I fear this is an error that may have been in Elinor Ashkenazy's copy.

Los Angeles, Calif.  
MARGARET T. SIMKIN

One thing that might be done to prevent old Friends from always sitting in the same seats would be to throw out all the seats. The Russian Orthodox Church, I believe, has done this—very likely for the same reasons. I once attended a funeral service in Paris, where you had either to stand, with a candle in your hand, or kneel on the cold, bare stones of the floor. There was plenty of room for all, and no one could say, "Does thee know that thee is occupying my seat?" No seats, no trouble.

Brooklyn, N. Y.  
HOWARD HAYES

The article "Friends Testimony on Alcohol" by George Nicklin in the October 11 issue of the FRIENDS JOURNAL is interesting but leaves much to be said. The risk, if one does use alcoholic drink, is much greater than one in thirty, and is increasing every year because of brewers' and distillers' ads on

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TV and radio. Since the harm to others is as great as to oneself, would it not be more Christianlike to follow the path of total abstinence? The harm to others comes through the lowered economic status of the family, which makes children suffer, and through traffic accidents, which are increasing.

We must not be self-righteous in our stand, but we do need to acquaint ourselves with the scientific facts, which show conclusively how any alcoholic drink adversely affects the body in every center, brain, nerves, stomach, and heart. We need to pass the facts on to others in a pleasant, interesting manner. Children especially have the right to know, and our First-day schools have a valuable task before them. Friends must move to the forefront in the line of total abstinence, just as they did in the slavery question.

Rushland, Pa.

ELIZABETH E. PARRY

### BIRTHS

**GARRETT**—On November 18, to Buckley R. and Berntine J. Garrett of Clifton Heights, Pa., their second son, **STEPHEN JOHNSON GARRETT**. His father and paternal grandparents, Stevenson P. and Marjory S. Garrett, are members of Lansdowne, Pa., Monthly Meeting.

**GOEBEL**—On October 24, to Charles and Belle Gorman Goebel, their second son, **JOHN PHILIP GOEBEL**. His parents are members of Rochester, N. Y., Monthly Meeting.

**HUNT**—On November 21, to Frank and Patricia Dunham Hunt of Moylan, Pa., a son, **TIMOTHY GROVE HUNT**. His parents are members of Media, Pa., Monthly Meeting.

**OHLSON**—On November 5, to A. Victor and Margaret Gray Ohlson, a son, **ERIC GRAY OHLSON**. Eric has a brother, Thomas, and two sisters, Beth and Linda. The father is a member of Plymouth Meeting, Pa. The paternal grandmother is Elizabeth Jones Christian.

### MARRIAGES

**DUDLEY-POWELSON**—On November 23, at Florida Avenue Meeting, Washington, D. C., and under the care of New York Monthly Meeting, **LOUISE P. POWELSON**, daughter of Mary S. Powelson of New York and the late John A. Powelson, and **ROBERT A. DUDLEY**, son of Mr. and Mrs. Raymond Dudley of Auburndale, Mass. The bride and her mother are members of New York Monthly Meeting. The reception was held at the home of the bride's brother and his wife, John and Alice Powelson, members of Florida Avenue Meeting. The young couple will live at 269 Broadway, Arlington, Mass.

**HELLEN-RUSHMORE**—On November 23, at the Westbury,

N. Y., Meeting House, **CARLY JACKSON RUSHMORE**, daughter of Leon A., Jr., and Caroline Jackson Rushmore, and granddaughter of Arthur C. and Edith Wilson Jackson of Swarthmore, Pa., and of Leon A. and Mary Seaman Rushmore of Roslyn, N. Y., and **JAMES E. HELLEN**, son of James A. and Nettie McKinley Hellen of South Hampton, N. H.

### DEATHS

**PAUL**—On December 3, suddenly, **MARY GRIEST PAUL**, wife of David Garver Paul. She was a birthright member of Central Philadelphia Monthly Meeting. Surviving, besides her husband, are a son, David, Jr., and a grandson, Kirk, both members of the same Meeting.

**SHEPPARD**—On October 21, at Norristown, Pa., **HARRIET E. SHEPPARD**, daughter of Lewis B. and Carrie Markle Sheppard, aged 37 years. Harriet was a birthright member of Plymouth Meeting, Pa. Interment was in the Plymouth Meeting Friends Cemetery.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### DECEMBER

13—Haddonfield Quarterly Meeting at Moorestown, N. J. Meeting for worship, 3 p.m.; supper, 5:30 p.m., provided by the Meeting; at 7:30 p.m., Emlen and Lydia Stokes will show colored slides on "Inside Japan"; Christmas carols. Evening meeting in the West Meeting House.

13—Annual Christmas Concert at Swarthmore College, Swarthmore, Pa., 8:15 p.m. in the Clothier Memorial Hall, open to the public; 150 voices and orchestra. Included are a *Magnificat* by Peter Schickle, Class of 1957, selections from a Bach *Magnificat* and cantata, and portions of Benjamin Britten's *A Ceremony of Carols*.

14—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "Religious Enthusiasts Today."

14—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: James F. Walker, Executive Secretary of the Friends World Committee for Consultation.

14—Lecture at Orchard Park, N. Y., Meeting, on East Quaker Road (Route 20A), 4 p.m.: Henry J. Cadbury, former Professor of the New Testament, Harvard Divinity School, "Relevance of Jesus' Teaching for Our Generation."

23—Christmas Caroling at Fair Hill Meeting, Philadelphia, 7:30 to 9 p.m.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting, 11 a.m., Conn.

Hall, Yale Old Campus; phone MA 4-8418.

**NEWTOWN**—Meeting and First-day school, 11 a.m., Hawley School.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.



**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

**HAWAII**

**HONOLULU** — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

**ILLINOIS**

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

**INDIANA**

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**FORT WAYNE**—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

**IOWA**

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

**LOUISIANA**

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

**MARYLAND**

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**SANDY SPRING** — Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

**MASSACHUSETTS**

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER** — Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

**MINNESOTA**

**MINNEAPOLIS** — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

**MISSOURI**

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

**NEW JERSEY**

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**NEW MEXICO**

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

**NEW YORK**

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

**OHIO**

**CINCINNATI** — Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

**PENNSYLVANIA**

**HARRISBURG** — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA** — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. **Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. **Central Philadelphia**, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. **Coulter Street** and Germantown Avenue. **Fair Hill**, Germantown & Cambria, 11:15 a.m. **Fourth & Arch Sts.**, First- and Fifth-days. **Frankford**, Penn & Orthodox Sts., 11 a.m. **Frankford**, Unity and Waln Streets, 11 a.m. **Green St.**, 45 W. School House L., 11 a.m. **Powelton**, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH** — Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**READING** — First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE** — 318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**TENNESSEE**

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

**NASHVILLE**—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

**HOUSTON** — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

**UTAH**

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

DECEMBER 20, 1958

NUMBER 46

*AS many candles lighted and put in one place do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life there is more of the glory of God, and His power appears to the refreshment of each individual, for each partakes not only of the light and life raised in himself, but in all the rest.*

—ROBERT BARCLAY

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### Dr. Inazo Nitobe

. . . . . *by Gilbert Bowles*

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## Dr. Inazo Nitobe

IN keeping with the deep and continued interest of Philadelphia Friends in Japan, it seems fitting to recall something of the life and character of Dr. Inazo Nitobe. His suggestions, along with those of Kanzo Uchimura, helped the members of the Philadelphia Women Friends Missionary Society to decide to start the Tokyo Friends Girls School. Over my desk, where I add this introductory note to an article written several years ago, hangs a photograph of Inazo and Mary Elington Nitobe.

A brief outline of the life service of Inazo Nitobe (1862-1933) would include his positions as Professor of Sapporo Agricultural College, Agricultural Adviser to the Governor General of Formosa, Professor in the Law Department of Kyoto Imperial University, President of the First National College, Professor in the Law Department of Tokyo Imperial University, President of Tokyo Woman's Christian College, Under-Secretary of the League of Nations, and Member of the House of Peers, Japanese Diet. His life purpose was "to become a bridge across the Pacific."

I deeply appreciate the work of Dr. Inazo Nitobe as an educator, administrator, and creative worker in helping to organize the life of the world without strife and war. I believe that in each of these fields his work will abide. But I am most deeply impressed with the character foundations on which his whole life and work were built.

First was his deep thoughtfulness concerning the meaning of human life. Whether at home or abroad, he was ever watching with keen interest the smiles of babies, the play of children, the hopes and problems of youth, the work of men and women, and the rich experiences of old age. For this reason he judged people not by their clothes, social position, titles, money, nationality, or color, but by their character, sincerity of purpose, and insight into life. He read much of history and literature, seeking always to make the men of the past speak to those who are doing the work of today.

This understanding of the meaning of human life rested on accurate observation of human experience, even to the smallest details of the lives of common people, for whom he ever had an open eye and a tender heart. A visitor to the family when they were spending some time by the sea in an effort to regain health, noted the joy with which the fisher folk, men, women, and children, would carry to Dr. Nitobe baskets of all varieties of fish, shells, and seaweed. His intense interest in their lives kindled within their hearts a new sense of

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# FRIENDS JOURNAL

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## Editorial Comments

### *Saint Nick Afoot*

FEW mythical characters have proved as adaptable throughout the centuries as Saint Nick. Famous for his generous philanthropies when he was a bishop in the fourth century, he soon became the patron saint of children, merchants, sailors, maidens, bankers—and even of thieves. People representing him in a mock bishop's robe added to his appearance a bag of gifts and a golden book in which all the good children were recorded. He used to ride on a white steed, accompanied by a grim-looking servant, fierce enough to frighten the bad children. In those uncomplicated years only these two classes of children existed; not yet had come the meddlesome psychologists and psychiatrists who now have made it so much harder to classify the children of our time. Nick's visiting day in The Netherlands, Germany, Belgium, and Switzerland is still December 6, when he sets the tone for the Christmas season. In Czechoslovakia Saint Nick became *Svaty Mikulas*, who descended to earth by a golden cord, accompanied by an angel. Germany created a thickly populated Valhalla of Christmas characters all her own, from Knecht Rupprecht to Pelzmaert, even including Saint Peter. The Reformation brought Kris Kringle, a term derived from *Christkindl*, or Christ child. Kris Kringle was variously represented as the bearded St. Nicholas or as an angelic-looking child in white robes, distributing gifts. Dutch and German settlers introduced St. Nicholas, or Kris Kringle, as Santa Klaus, or Santa Claus. In time, he was given a reindeer, and Finnish settlers brought to this country Yulebuck, Santa Claus' Nordic cousin.

Meanwhile, Washington Irving's poem on St. Nick (1809) Americanized him, depicting him as a round, elfish-looking fellow. Clement C. Moore's "The Night Before Christmas" (1823) and the cartoon of Santa which *Harper's Illustrated Weekly* published in 1863 served to establish St. Nick's portrait as a native of the United States. At present his reputation seems really on the decline, we are sorry to say. He is loitering at too many street corners and his inordinate busyness is depriving our children, confused or enlightened as they are, of their mythical belief in a heaven-sent Santa who so unfailingly separated, year after year, the good from the bad children.

### *Pope Pius and the Jews*

The extraordinary assistance which the late Pope Pius gave to the Jews during the Nazi rule in Europe evoked expressions of gratitude not only from the Jews themselves but also from all humanitarians who remember the cruel persecutions under Hitler and Mussolini. William Zukerman, Editor of the *Jewish Newsletter* (P.O. Box 117, Washington Bridge Station, New York 33) reminds us in his issue for October 20 of the magnanimous rescue, organized by Pope Pius, of thousands of Jews. The grounds of the Vatican, considered neutral territory, were opened to any Jew from any country. Papal nunzios in other countries often gave "protective passports" to Jews in danger, and many a Catholic convent or monastery in several European countries became a hiding place for persecuted Jews. A number of remarkably frank pastoral letters of official documents were released by Catholic authorities expressing strong disapproval of Nazi persecutions. William Zukerman concludes his remarks as follows:

For the first time in the long feud between Christianity and Judaism, a crisis occurred which revealed that the tragic war which they had carried on for nearly nineteen centuries had outlived its time and that the battle has shifted to other fields and to other forces. Organized and institutionalized Christianity realized that the old religious bitterness and hatred between Christians and Jews no longer had meaning or reason and that the failure to remove them in time had almost brought Judeo-Christian civilization to its end. It is to the credit of Pope Pius XII that he, a great leader of Christianity, not only recognized this truth in time, but also that he visualized a positive method of acting upon it in a grand manner: Instead of *preaching* Christianity, he and the churches *practiced* its principles and set an example by their acts and lives, as did the Founder of Christianity. This was the uniqueness of the achievement of Pope Pius XII to the struggle against anti-Semitism.

### *In Brief*

Russian Baptists are considering the ordination of women to the ministry to meet the acute shortage of pastors. Since Russian Orthodoxy never permitted

women to play a role in church affairs, the step contemplated by the Baptists would be considered revolutionary even in Russia.

Of the 13 million Germans who spent their vacation outside their residence in 1957, 65 per cent stayed within Germany, while the others went to foreign countries. Almost 2.8 million went to Italy.

Seven prominent West German Catholic theologians issued a ten-point declaration upholding the right of the

state to use atomic weapons. The statement combats the widespread protests against atomic weapons, especially the campaign launched by the social democrats.

The preliminary statistics, gathered from all sectors of the nation, indicate an all-time high of 2,756,000 major crimes in 1957, or 7.5 per cent more than the previous record of 2,563,150 serious offenses established in 1956. In short, crime continues to increase at rates ranging from three to four times as fast as the population itself.

## Going Home Another Way

By RUSSELL TUTTLE

THE majestic figures of the wise men play a prominent role in many a pageant presentation and artistic decor of the Christmas season. These ancient followers of a star stand as wistful symbols of wise men who, through all generations since, have felt a kind of magnetic pull in the life of Christ and have hovered in wondering adoration around a truth stretching beyond reason and more profound than human wisdom.

Matthew's account of their journey to the manger in Bethlehem closes with these lines: "Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country another way."

As I read the story again, it has seemed to me that the last words might well play on our imaginations: "They departed to their country another way." Looking at these words, I have thought that they express a much larger truth than their surface impression appears to convey, a truth which should be the inevitable result of our having passed through the Christmas season. Surely Christmas should mean that the joyous experience of commemorating Jesus' birth—the worship, the giving, the carols, the fellowship—would be followed by our going back home to the daily round of our living by another way, and in a new spirit.

You know the story. The wise men were most likely not kings but Persian priests; they were wise men or counselors of kings, representing an oriental cult of their time. Perhaps drawn by some strange impulse, they had heard some stray notes of Israel's song of hope, had caught a bit of her expectancy, and in their camel caravan had set out across the desert to Israel's capital,

Jerusalem, following a star and a brighter light within their own mystic minds. Looking for a newborn king, they quite naturally turned first to a palace, where kings were born. They found a king there but one not to their liking, a tyrant who was too deeply interested in their mission to be trusted. Then they found themselves being directed to Bethlehem, and soon came to bow themselves down before a newborn child, and in oriental fashion to lay gifts at his feet.

Perhaps the coming of the wise men was quite providential. It is possible that the gifts they brought saved the child's life. For how may we suppose that Mary and Joseph got down to Egypt, away from Herod's sword? It's a long way from Bethlehem to the Valley of the Kings. But gold they had from the wise men—and it sets one thinking of how often a bit of gold can save a life, and how wise it is sometimes to invest in a little child refugee.

Their mission accomplished, the wise men held consultation and decided to by-pass Jerusalem. Let Herod be his own investigating committee on subversion! They took an obscure road and thus provided a symbol of the change that Christmas should represent to everyone—having seen Christ, they went home another way.

One thing is certain: they went back from Bethlehem with a lingering sense of wonder. What they had seen there was no common matter. For all the lowliness of the manger and stable and straw, something was there beyond vision that left them in profound thought as they journeyed homeward. What did it mean, this soft touch of another world on the drabness of this one, the song in the air, the star in the sky, the shepherds' whisperings on the hillsides of a Saviour born?

Pity the people who put Christmas down in the catalog of common things, who are so familiar with the story they are no longer stirred to wonder at a mystery which has divided history.

Russell Tuttle is Director of Foreign Service Personnel for the American Friends Service Committee and a member of Southampton Monthly Meeting, Pa. This paper is the gist of his address at the December 3 pre-Christmas noonday meeting held at the Twelfth Street Meeting House, Philadelphia.



It is really amazing that anyone can go on year after year without a sense of wonder in a world filled with mystery and wonder. Emerson has said: "If the stars should appear but one night in a thousand years, how men would believe and preserve for many generations the memory of that one night of glorious mystery!"

But we get used to it. We scarcely see the stars; or if we look at them, they seem like wallpaper in a waiting room, as H. G. Wells once said they looked to him. Many people who live near the wonders of the world have never seen them. Familiarity dulls the sense of wonder. It was said of a rancher who lived near the Grand Canyon that he had seen it once and had remarked that "it was a heck of a place to lose a cow in." We are not easily beguiled with mystery. And too seldom do we wonder at the mystery of who we are, why we are here, and what life is all about.

You remember in Thornton Wilder's play "Our Town" the story about Emily, who lived at Grovers Corners until she died in her early twenties. She wants to come back if only for a little while. And after much

discussion with her heavenly neighbors, who tell her she'll be much disappointed, she is given the privilege of reliving any 24 hours she has loved on earth. So back to Grovers Corners she comes on her birthday. She is amazed most of all at the dullness of these earth folk, her family and neighbors. There they are, with so many interesting things to see and do and experience; yet they are stolidly lost in the commonplace. She tries in vain to capture the attention of her parents, to make them see the beauty of each moment, the wonderful linking with eternal things; but they are too much involved in the worries of the moment to catch her meaning. "How blind they are," she says. "They live in a box. . . . Do any people," she asks the conductor, "realize life, all of it?" "No," he answers, "I don't suppose they do."

The wise men must have felt in that holy night in Bethlehem that there was something present linking earth with heaven, something there that was breaking for a moment through the veil. Going home another way, they must have had long thoughts about the meaning of their experience.

## A Look at Disarmament

By CHARLES C. PRICE

**A**FTER twelve years of fruitless discussion of arms control and disarmament, many people now consider this an impossible or undesirable goal for our policy. It seems likely that the failure of these negotiations is due in part to a lack of clear understanding of the power situation in the world, in part to the unwillingness of several major powers to take the drastic steps necessary to meet the challenge of survival in the nuclear missile age, and in part to lack of a sensible objective for our American policy on disarmament. Let us look at the problem in terms of some basic premises, some fundamental principles, and some immediate urgent steps.

(1) *With H-bombs, missiles, and nuclear submarines, war has now become suicidal insanity.* Responsible civil defense officials have testified in Congress that an enemy bomber attack delivering about 200 H-bombs would kill about 80,000,000 Americans. Such an attack would obliterate the principal American cities, destroy most of our industry, make a shambles of our communications, and leave much of America a radioactive waste. It is hard to imagine anything like the nation we know or the

principles we cherish emerging from such a catastrophe.

(2) *Deterrence by mutual terror is not a dependable basis for avoiding this catastrophe.* There are too many possibilities for fear and hate-engendered emotion, for madness, for bad judgment, or even an accident to set off a chain of events beyond our control. When attack by ICBM can come with only fifteen minutes' notice, and submarine-launched missiles even less, retaliation cannot await action of Congress, a Cabinet meeting, or even a decision by the President!

(3) *There is no defense which can protect American cities from such an attack.* For all-out air attack, responsible military analysts do not believe we could intercept more than half an attacking force. A major program of \$40 billions or more for civilian shelters would help decrease civilian casualties, perhaps to only about 30,000,000 Americans killed.

(4) *The doctrine of "limited war" is dangerous wishful thinking.* Its advocates state that, although we cannot trust the Soviet Union in inspected arms control measures, we must continue to develop nuclear weapons and reach an "understanding" that their use will be limited to "military" targets.

(5) *Since military force can no longer provide security for the American people, we must find some other*

Charles C. Price, Chairman of the Department of Chemistry at the University of Pennsylvania, gave the above address during the 1958 Friends General Conference at Cape May, N. J. In its present form the address is shortened by about a fourth of its over-all length.

way to protect our rights to "life, liberty, and the pursuit of happiness." Although there is increasing lip service to international law and order, no serious government efforts have been devoted to a study of the strategy and tactics to achieve this goal.

(6) Regretfully, *all opposition and obstruction to this goal does not come from the Soviet Union*; nor does it all arise outside of the United States or of our State Department. The dangerous connotations placed on the



Photo: Byron Morehouse

*Charles C. Price, who delivered the evening address at the June 24 session of Friends General Conference.*

slogan "negotiate from strength" seem in part responsible for the sterile, negative American policy of recent years. The equating of "negotiate" with "dictate" and of "strength" with "military supremacy" make the slogan dangerously misleading. While we did have genuine military supremacy for a few years after World War II, economic and technological developments make this an increasingly impossible goal to achieve again. American dictation of settlements wholly unacceptable to the Soviet Union or to China is, therefore, an increasingly unrealistic basis of policy.

(7) Actually, the *United Nations*, representing most of the nations of the world, *is the best hope for peace*, but it must be transformed into an effective instrument of enforceable international law. As one example, in order to control international violence, it must become an individual criminal offense punishable by death or life imprisonment to make, possess, or use weapons of mass destruction, or conspire to do so. The U.N. must have the authority and police power to enforce such a world law. It must be able to build public opinion everywhere to support such a law as essential to the survival of mankind.

(8) *Many step-by-step actions* appear to be the most likely path to increasing the authority of the U.N. and to curbing the military power of nations. The "Unite for Peace" resolution resulting from the Korean crisis

and the U.N. Emergency Force resulting from the Suez crisis represent significant steps in this direction.

(9) *A permanent U.N. police force* individually recruited directly by the U.N. from citizens of all but the five major powers and under the over-all supervision of the Secretary General could be established by a two-thirds vote of the General Assembly, free of Security Council veto. Such action was urged by the U.S. Senate by a 90-0 vote last July.

(10) *A ban on further nuclear explosions* is undoubtedly the easiest of all arms control measures to inspect. Such a ban would retard, if not prevent, development of nuclear weapons by other nations, and thus diminish the danger of nuclear war. It would establish the principle of U.N. inspection inside national boundaries.

The regrettable confusion in the public mind on the problem of nuclear testing is in large part due to inadequate and misleading information from the AEC, which has seriously understated the hazards from testing and greatly exaggerated the problems of monitoring a test ban. For example, until 1957 the AEC compared radioactivity from tests to the dosage limit recommended for exposure of limited personnel under careful and continuous supervision (the occupational maximum permissible concentration, or m.p.c.) rather than the obviously proper general population m.p.c., which is ten times lower. Until 1957, the AEC information indicated there was no genetic hazard, but in October, 1957, it indicated that from tests already performed, the ultimate (and incidentally, permanent) increase in defective children would be 2,500 to 13,000 *per year*. Similarly, the hazards of strontium-90 poisoning were first discounted; then it was admitted that it was possible from such sources as contaminated beef bone ground in hamburger or from contaminated plant foods. Only after other independent studies was it admitted by AEC that it had been studying Sr<sup>90</sup> in milk for over five years and that milk is the most likely source and children the most likely target for Sr<sup>90</sup> poisoning in America.

The AEC carried out an underground explosion of a very small weapon (1/10 the Hiroshima bomb, 1/10,000 an H-bomb) in September, 1957, in part to test the limit of detectability of such tests, and then announced it was "undetected beyond 250 miles." Independent investigation revealed it was detected on seismographs as far away as 2,320 miles, which had, in fact, been alerted by the AEC. The AEC claim that the early release was an "inadvertent error" seems absolutely incredible in view of the purpose of the test and the previous long and repeated record of AEC distortion of facts. After many flat, but highly misleading statements from a number of



AEC spokesmen that a nuclear test ban could be evaded, AE Commissioner Libby, under Congressional cross-examination on March 6, admitted such a ban could be successfully monitored. Again, this admission followed publication of an independent study (Columbia University) clearly indicating how such a detection system could work.

In general, the present United States policy, adopted over ten years ago and based on American military supremacy and atomic monopoly, is permanently obsolete and has not been adapted to the dramatic world changes of the last ten years. What America and the world need desperately today is a positive, constructive, forward-looking thrust to U.S. policy on disarmament and world development. We must abandon the insane, self-defeating, and morally degrading proposition of "peace through mutual terror." We must abandon the fantasy that Russia, which was attacked twice by Germany in twenty-five

years, could consider seriously a proposition which would permit a reunited Germany to become part of an armed alliance opposed to Russia. We must abandon the fantasy that we can seriously discuss sensible disarmament measures without talking to a government controlling over one-fourth of the world's people, China. We must dedicate our efforts not to the futile goal of "winning" the arms race, but the noble objectives of ending arms races for all time!

We must not be discouraged by the difficulties or risks. When we are now risking our whole future existence through a policy based on military might and brute force, why are we so unwilling to take much lesser risks to build a world of justice and hope? We certainly believe that reasonable risks must be taken to achieve worth-while goals; yet through the policy of "peace through mutual terror" we are taking unreasonable risks to achieve an undesirable and, in fact, impossible goal.

## Melchior and Mistletoe

### *Reflections on the Quaker Celebration of Christmastide*

By EDWARD H. MILLIGAN

BY the side of our meeting house is a monstrosity of a red brick building, a depressing bewilderment of unexpected stairs, useless passages, and ill-fitting doors. This Folk House block was put up (there is no kinder verb) during the Adult School boom of the nineties, its name the result of a zeal for Anglo-Saxon linguistic purity—for when every perambulator should become a folk-wain, then surely would dawn the Golden Age. Symbolic of that Golden Age is this drab room in which I sit, its paneling covered in paint of nonconformist green, its flaking distemper a nondescript one-time off-cream.

The daylight is fading outside; I realize again how low-powered are the electric bulbs. I have come down this Sunday afternoon (abandoning reluctantly my gardening) to join in our Children's Carol and Gift Service. Until this year it has been held at the same time as morning meeting for worship; now we have tried an experiment. My Meeting is not good at supporting experiments, and I have come a little out of curiosity, a little out of a sense of duty. But the dingy room is filling comfortably. A hundred already—and ten more, twenty, thirty—but the uncontrollable young hurtle about the room and defy exact statistics.

Now Huw, with the shy assurance of a fourteen-year-old, announces the first hymn, and we rise to sing "Once

in Royal David's City." It must be eight-year-old Alan who is beside me, and who offers me half his hymnbook. I don't remember his face at all. "And He leads His children on" we sing, and I think how shamefully little I know the children of my Meeting. But perhaps if Alan goes on wearing that blue duffle coat I shall recognize him in future.

His elder sister mounts the stage to read—clearly, devoutly, competently. The green beige curtains go up, and here are Joseph and Mary at their wits' end for somewhere to stay. It is all too much for young Geoffrey (or is it Stephen, perhaps?), who has run from the back of the hall to the stage and is banging excitedly on the footlights. He is lost in wonder, and his father wisely doesn't interfere. The footlights survive.

And so hymns, readings, and short acted scenes carry us through the Christmas story until—moment of moments—the three kings and their attendants process from the back of the room up the aisle and on to the stage to offer their gifts to the infant King of Kings. And was it Melchior's empty caketin that dropped thrice en route with resounding crashes? No matter; what is important is that the common things of daily life have been used as props and costumes, caketins and teatowels transformed by ingenuity and hard work into apparel and gifts fit for kings.

We stand again to sing "Oh Come, All Ye Faithful," and all our children crowd on to the stage to add their

Edward H. Milligan is Librarian of Friends House, London. The paper was written in 1957.

own gifts for the sake of Him to whom the Magi have knelt, gifts later to be distributed to some of the problem families in our town.

And now it is all over. The lights are on again, and it is once more a dreary nonconformist church hall. But is it really the same? And are we merely the same? No, for Christ, who once transformed a stable into a place where shepherds and kings might worship, has enabled us—in our prosaic technological age—to recover a sense of wonder and awe and adoration as we have once again shared together the story of His birth. And we are all happy and thankful, and some of us un-English enough to feel we would like just a little to cry.

We talk to one another and go our ways. "Can I give you a lift?" our car owners say. Or "See you at meeting on Wednesday morning." And as I walk my two miles home, I think of the afternoon's service and of our coming meeting for worship on Christmas morning. How far we have moved from early Friends—and how rightly. They were concerned to testify against feasts and festivals, opening their shops on Christmas Day with a dogged (even contrasuggestible) pertinacity. But most of us have long since conformed to our neighbors' habits of cards and presents, trees and tinsel, holly and druidic mistletoe. Yet, in England at least, Friends have been loth to arrange special meetings for worship, loth very often to sponsor occasions for the children to enact the story we paganly celebrate; it is horribly in our blood that "We don't do these things."

It is still for us to uphold our "wonted example and testimony against the superstitious observation of days." But whereas our forefathers bore their witness against the religious hocus-pocus of their day, it is the mumbo jumbo of materialism which we now are up against. In the midst of vulgarity, garishness, commercialization, presents which are far too expensive and elaborate, manufactured entertainment, intemperance, and rowdiness, we need to testify to the religious foundation of the feast, to recapture the spontaneous joy of the song of the heavenly host, to witness to the simplicity and quietness in which God was made flesh and dwell among us. This afternoon we sang together

*How silently, how silently  
The wondrous gift is given;  
So God imparts to human hearts  
The blessings of his heaven.*

Today in our dowdy Folk House we have experienced the truth of those lines. God in Christ broke through into our world of time, our familiar world of earning our living, cluttering our lives with appointments, losing our tempers. Because of the incarnation the common things of daily living—the things He used—take on a new and sacramental importance. This afternoon that experience

has been re-enacted not only on the stage but in our lives, and "while the light fades on a winter afternoon / History is now and England."

It is that experience of re-enactment that is important. If we can reach it by carol services or Christmas Day meetings for worship, let us be thankful, not pre-occupied because our forefathers followed other paths to the same truth. "Isaac dug again the wells of water which had been dug in the days of Abraham his father, but Isaac's servants dug in the valley and found there a well of springing water."

## Displaced Persons

By SAM BRADLEY

"I'll hide his greatness!" Mary was afraid.  
She sensed the star which shone through him embraced  
No lasting warmth, and home must yield to haste.  
Nowhere to lay his head. As if betrayed  
By kind acclaim, his parents fled, dismayed;  
Rude festival behind, they faced the waste—  
And few befriend a family displaced.  
Would ever the suspicions be allayed?

White roses, says tradition, marked his way,  
But need we soften his forsakenness?  
Hosanna-shouts have been the spur of hate,  
And will again. Swords probing where he lay  
May find us out, and there be no redress.  
We have fled Egyptward: came love too late?

## Christmas Tree

By DOROTHY M. WILLIAMS

"Father, bring me a mountain tree  
To bend the stars down close to me."

"My child, a tree up high as this  
Must bare its head for ice to kiss."

"Father, I want a tree all light  
To burn away the dark of night."

"My child, such tree to prosper feeds  
In secret caverns for its needs."

"Father, then give me a tree to bear  
A subtle fruit to make men care."

"Only those who have lonely lain,  
My child, will choose to eat of pain."

"One other Christmas wish, I pray.  
Father, let me have this day  
To water and cherish as a tree  
Greening the winds that hallow Thee."



### Dr. Inazo Nitobe

(Continued from page 738)

the value of their own work, which hitherto had seemed common and mean.

Once he gave a message in the Tokyo Friends Meeting based on the following personal experience. "On sitting down in the street car today," he said, "I noticed the ill-fitting, strange, and worn dress of a woman opposite me. My first thought was that if this woman hadn't a more suitable dress, it would have been better for her to remain at home. Immediately, however, I noted on her face marks of toil, sacrifice, and devotion. I then thought, 'She is a widow. Since the death of her husband she has been toiling early and late to feed, clothe, and educate the children. In order to meet the bills for rent, food, clothing, and education, she has been compelled to sell or pawn all her best dresses. Perhaps today is the anniversary of her husband's death, and, faithful wife that she is, she has dug out of a chest this old dress, faded and worn, and is now on her way to place flowers and incense at her husband's grave.' At that moment the car stopped near Aoyama, and the woman got out. As she left the street car, I saw not her queer, old kimono, but the devotion, loyalty, and sacrifice of her life."

Since writing the above incident from memory, I have found in one of Dr. Nitobe's books this sentence: "Behind the discerning eye must be a sympathetic heart."

Closely akin to this keen personal sympathy was his appreciation of that sad, tender, minor note in nature and in human life which the Japanese poets have sensed as awareness. In his interpretation of Japanese life and thought to the West, Dr. Nitobe applied his power of description and comparison to explaining this delicate Japanese sense.

In his own life of faith this feeling of awareness was blended with a note of mild humor or creative, healing joy. Was Dr. Nitobe's sense of humor innate and instinctive, or was it cultivated as a part of his rich life philosophy? Perhaps both. Even if a sense of humor had not been born in his soul, his appreciation of values and his insight into human life itself would have led him to cultivate it and use it as one of the divine gifts to lighten the burdens of toil, pain, and anxiety. Among the personal treasures cherished by his family are several of his own cartoons picturing the humorous experiences of himself and family when, in his early teaching experience, ill health threatened to break up long-cherished plans for his life work. Through the succeeding strenuous years a delicate and wholesome sense of

humor helped to keep his own life tender and often opened the lives of others to the deeper messages he gave.

Perhaps it was a sense of humor and joy in life which drew him to children, whether of friends or strangers. His heart fed also on the naturalness and frankness of children, who could query, as did one little girl when introduced to him as "Dr. Nitobe," "Are you a *real* doctor or only just a smart man?" Dr. Nitobe used to keep hanging on the walls of his study in his Tokyo home a beautiful picture of little children, painted by a well-known Japanese artist.

Another important element in Dr. Nitobe's character was his creative habit of renewing the springs of his inner life through meditation, worship, and prayer. Even in boyhood he was beginning to learn this secret, as indicated by the following story. One morning after the family had finished breakfast, Inazo remained seated on the *tatami*, with head bowed in deep thought. When someone asked him, "What are you doing?" he replied, "Having finished feeding my body with rice, I am now feeding my spirit."

This lifelong habit of worship and meditation was referred to in the last religious message I heard him give in the Tokyo Meeting in the early spring of 1933. He said that in times of trial and difficulty, like the present, most people spend their lives in anxiety and worry, while the man of faith renews his life and courage by meditation, prayer, and worship. It was one of his deep regrets that he was not permitted to join more frequently in the quiet Friends meetings for worship, to which in his student days in America he had been strongly drawn. Without the secret renewal of strength and vision, both in private and in fellowship with others, Dr. Nitobe would much earlier in life have gone down under the heavy burdens which ever rested on him.

One other stone in the foundation of Dr. Nitobe's character was his insight into the meaning of suffering and sacrifice for a great cause. When as a student he sought entrance to the Tokyo Imperial University, he insisted, in answer to the professor questioning him, that he wished to study English literature, though he had just graduated from an agricultural college. Otherwise, he explained, he could not realize his desire to become a bridge across the Pacific, helping to unite the East and the West. In further preparation for this task he studied at least ten more years before beginning his life work as a bridge builder. To his chosen task he gave the larger part of his life, often in the face of criticism and misunderstanding.

On April 30, 1933, speaking at the Hijirizaka Friends Meeting House, Dr. Nitobe said that on the basis of a certain Syrian interpretation of Christ's words on the

cross, "My God, my God, why hast thou forsaken me?" the real meaning may be, "My God, my God, for this hour of suffering thou hast kept me." In this way, he said, there comes to each individual and each nation the hour of the cross, the *hijoji* ("uncommon time"), as of today. The question is whether in such an hour individuals and nations will go down in moral defeat, or whether, as did Christ, they will be able to see in the hour of the cross the very mission for which they were born and for which until that hour they have been kept.

GILBERT BOWLES

## Friends and Their Friends

Pacific Yearly Meeting has issued "a call to a meeting for worship and to seek guidance in the matter of our country's missile program," to be held at 10 a.m. on Sunday, December 21, at the Veterans Memorial Hall, H and Locust Streets, Lompoc, Calif. An informal gathering is scheduled prior to the meeting for worship, and a discussion follows. The call states: "We will meet at Lompoc, Calif., because there, where the intercontinental ballistic missile base is being readied, we can best visualize the methods of destruction in which our nation, and we as part of it, are involved. We have no thought that we are less guilty than members of the Lompoc community. Our sole purpose is to worship God together in humility, to recognize our common guilt, and to seek His guidance for the days ahead."

The Friends Committee on National Legislation announces that the Illinois-Wisconsin Friends Committee on Legislation, with headquarters in Chicago, has found it possible, after nearly two years of steady growth, to employ a full-time executive secretary. The new Secretary is Chester A. Graham, a member of the Madison, Wisconsin, Meeting. He will begin his new assignment on January 1, 1959.

Chester Graham has long been active in socially significant

work. In earlier years he helped the Friends Committee on National Legislation organize an anticonscription educational drive in several Midwestern states. He has worked in adult education programs, promoted farmers' cooperatives, and is presently organizing labor conferences on international relations and public affairs for the American Labor Education Service.

The Friends Historical Society, London, England, is publishing a 20-page pamphlet by John Nickalls entitled *Some Quaker Portraits, Certain and Uncertain*. It is published in cooperation with the Friends Historical Association in the United States. The booklet contains 16 pictures of early Quaker portraits. The authenticity of some of these is, as the title of the pamphlet suggests, controversial, but the presentation of these plates and the comments on them are of great interest. Orders for the booklet at 75 cents per copy should be mailed to the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Kenneth Webb of Woodstock, Vt., writes us that two local Meetings, Hanover, N. H., and Burlington, Vt., are in process of being accorded Monthly Meeting status by the Connecticut Valley Quarter. The whole group of local Meetings which have met together four times a year for the past four or five years, he says, will probably be granted status as a separate Quarter when the New England Yearly Meeting takes up the request next June.

Recently we had an opportunity to see a unique collection of traveling minutes which Curt Regen of Plainfield Meeting, N. J., assembled during his summer visit of 45 days on the European Continent and in England. In addition to attending Bad Pyrmont meeting of the Friends World Committee for Consultation, he and the Germany Yearly Meeting prepared an extensive schedule of visits to Meetings and individuals. Altogether he made 71 visits. Returning to his home Meeting, he brought back 60 endorsements of his traveling minute. Of these, 47 were from individuals, some of whom lived in remote places; ten were from Meetings, and three from committees. All Friends expressed their warm appreciation of Curt Regen's visit and his interest in their welfare.

The voyage of the *Golden Rule* will be told in a book being written for Doubleday by Albert Bigelow, skipper of the vessel which protested the nuclear tests in the Pacific.

Lawrence Osborn, a Quaker CO from Iowa, who emigrated to Costa Rica in 1951 just before his 18th birthday, has been stripped of his citizenship by the U.S. State Department. "The government contends," writes the *News Notes* of the Central Committee for Conscientious Objectors, "that Osborn left the U.S. to avoid the draft and thereby forfeited his citizenship." The CCCO has agreed to assist him in a legal test of the government's action. Lawrence Osborn's wife and four children returned to the U.S. this past summer.

### Now Is the Time

*This is the time to order a gift subscription for your friends and relatives. The gift card that will tell them of your Christmas gift is really your invitation to them to join the the growing fellowship of thousands of Journal readers at home and abroad. Write us NOW!*

*Incidentally, you are saving 50 cents when you order your gift subscriptions. On January 1, 1959, the subscription rate will be increased from \$4.50 to \$5.00. There is still time to take advantage of the old rate, if you write us NOW!*

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.



Pendle Hill's winter term begins on January 5, 1959. The following three courses are open to the public without charge: "Primitive Christianity" by Henry J. Cadbury, Monday evenings, 8 p.m.; "The Faith and Practice of the Society of Friends, as Revealed in Early Journals" by Howard H. Brinton, Wednesday afternoons, 4 p.m.; and "Some Problems of Modern Society" led by Wilmer J. Young, Thursday evenings, 8 p.m. Guest speakers in this course will be announced later. Each course meets once weekly for ten weeks.

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Cornell Hewson, Clerk of Penn Valley Meeting, Kansas City, Missouri, has left to take up residence at Oxford, Ohio. Gertrude Fields Oliver has been named Clerk at Penn Valley. Cornell Hewson served as Clerk of Penn Valley for about four years, and for nearly five years he was Director of the Fellowship House of Kansas City, an interracial, interfaith organization working for better human relations.

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A new Northeast Community Mental Health Center has been established on the grounds of Friends Hospital, Philadelphia, Pa. President of the organization is Edward B. Rosenberg. The Center, he said, provides diagnostic services and out-patient treatment for those with psychiatric disorders who will benefit from such care. Several Friends are connected with the new Center. Robert A. Clark, M.D., is Medical Director. Jane R. Thorp is Vice President. Among the officers of the Center are Samuel Brinton and Samuel Fessenden.

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Sarah M. Stabler, Chairman of the Indian Committee of Philadelphia Yearly Meeting, writes that the Indian Committee has published as a contribution to peace literature *The Story of Deganawidah* by Mary Ellicott Arnold. An attractive booklet of 14 pages, it presents a famous Indian legend, fanciful as well as historical in concept (15 cents per copy, or 25 for \$2.50 at 1515 Cherry Street, Philadelphia 2, or the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.).

Available from the Indian Committee, 1515 Cherry Street, Philadelphia 2, Pa., is *American Indian Pageant* by Mary Ellicott Arnold. This pageant was presented by four First-day schools at the April, 1958, meeting of Chester Quarterly Meeting, held at Lansdowne, Pa.

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*Friends for 300 Years* by Howard Brinton, which was first published in 1952 (Harper and Brothers), is now in its second printing.

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Friends in Carlisle, Pa., including those in Dickinson College and Law School, are now meeting regularly at 11 a.m. every Sunday in the McCauley Room on the ground floor of Old West, the central building on the main Dickinson campus. From eight to a dozen adults are usually present, of whom more are non-Friends than Friends. The majority of the group are students, and only occasionally are children present. This is now the third year in which meetings for worship and fel-

lowship have been held regularly in Carlisle. The first meetings were held in private homes.

On November 9 the group gathered at 10:30 a.m. to listen to a tape recording of "The War Against Man," Norman Cousins' address at the Cape May Conference. The recording was followed by worship. A series of 10:30 a.m. discussions is planned for the coming weeks, to consider the Friends peace testimony and the Queries. Each discussion period is to be followed by a meeting for worship.

The group is unorganized, but correspondents are Anne and Donald Phillips, 261 West Louthier Street, Carlisle, Pa. Members of Menallen and Warrington Monthly Meetings, Pa., each about 20 miles away, though unable to travel this distance very often, have encouraged the group, realizing that the students want a Friends meeting.

CONSTANCE S. TREES

### *Friends Southwest Conference, 1958*

The seventh Friends Southwest Conference was held at Camp Cho-yeh, in Livingston, Texas, on November 28-30. About 55 Friends from Meetings in Austin, Dallas, and Houston, Tex., Baton Rouge and New Orleans, La., and Little Rock, Ark., were present. Fayetteville, Ark., Friends were not represented; and observers appointed by the Oklahoma City and Memphis Monthly Meetings found it impossible, as a result of late developments, to attend.

The theme of the Conference was "Love of God and Love of Neighbor." The Clerk, Kenneth Carroll of Dallas, gave two addresses, "The Kingdom of God" and "Duty to Neighbor." Otto Hofmann and John Barrow, both of Austin, spoke on the Washington Conference; Wade Mackie of Baton Rouge and Jane Lemann of New Orleans reported on the Friends Race Relations Conference held at Westtown; and Sam Corson of Little Rock spoke of his visit to Russia under the AFSC-VOKS Cultural Exchange Program. Mel Zuck of the Austin AFSC office reported on the future program of the Service Committee and also met separately with the teen-agers who attended.

In our gatherings this year a real emphasis was placed upon the religious foundation of our beliefs and testimonies. Meetings and Friends were urged to deepen their spiritual lives and were also called upon to feel a greater sense of responsibility toward our smaller worship groups and the isolated members of the Society in this area.

Once again the question of forming a Yearly Meeting was discussed. It was decided to forward to all concerned groups the report of the Conference Committee on Yearly Meeting Status and other pertinent material, so that there might be general discussion of this matter before the Conference meets again next Thanksgiving weekend. Also, if a convenient place can be found, next year's gathering will be farther north, making it easier for our Arkansas groups and other interested meetings in Oklahoma and Memphis to be represented.

This year, for the first time, the Conference proposed and adopted a definite budget for the coming year. It also approved an epistle to be sent out to the various Yearly Meetings.

Otto Hofmann of Austin was named Clerk of the Friends Southwest Conference for the 1959 calendar year.

KENNETH L. CARROLL, *Clerk*

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

In the FRIENDS JOURNAL of November 29, 1958, Marjorie C. Toomer of Doylestown, Pa., suggested a pool of all funds for Friends works. At first this struck me as brilliant. Then, on second thought, I realized that under such a plan we might well lose the ripple effects of our own stirrings. Again, by not being fully informed on the various projects, they could be deprived of our participation in ways other than financial. In many cases this could mean much more than our modest contributions. Further, my conscience would not be at ease since I feel these causes are my responsibility. Our collective reading of all the correspondence adds up to a far greater result, even if only in prayer, at times, than the comparatively small cost.

Van Nuys, Calif.

A. M. AVERBACH

Three cheers for Marjorie Toomer, who after sixteen individual appeals from Friendly concerns, each with its own postage stamp, wonders whether the time hasn't come when Friends need a United Fund.

Those who attended Philadelphia Yearly Meeting in 1958 heard that some of our paid secretaries are having to spend a third or more of their time getting in the necessary funds, thus cutting down on the constructive work which could be done. George Walton told the recent meeting of the Friends Journal Associates, and with tears in his voice, that the concerns of Friends are being badly crippled because we, as a Society, give so little financial support. His own Quarterly Meeting was planning a panel discussion on the subject.

The time has come for Friends to face their financial responsibilities. There is little virtue in giving no more than enough to heat and light one house of worship. This is the way Friends behaved a century ago, in that static period when we almost died out. Now we have had a fresh breath of air, we have many good projects, and we ought to be willing to support them.

I have little patience with the Monthly Meeting which tells a visiting Friend submitting an appeal that the policy is to collect only for the Monthly Meeting budget, and that every other request should be mailed to members individually. This is an obsolete method for our small Society, and only the American Friends Service Committee, which attracts people of all faiths and has an annual budget running into the millions, should be using this method.

It is Christmas time, the time of giving. Let us consider how early in 1959 the Friends General Conference, representatives of various Yearly Meetings, and concerned Friends can come together to review our whole pattern of support. Let us study how the churches raise their large budgets with com-

parative ease. Perhaps we will find that an educational program at our grass roots, through every Monthly Meeting, is our lacking ingredient.

Swarthmore, Pa.

MARY SULLIVAN PATTERSON

I have just read "The Secularization of Love" in the FRIENDS JOURNAL for December 6, and have found it interesting, even aside from its theological viewpoint. How very reassuring it must be for our friend who wrote the article to be, in the midst of the "failure, despair, loneliness, and bewilderment" which we all experience, at least so dead certain that he is right!

Haverford, Pa.

ADA C. ROSE

As with a good deal of religious writing, it takes effort to discover what R. W. Tucker means by "love for God" in his article of December 6. But he evidently shares a familiar concept in the words "fulfill destiny," "our only end," "our purpose, the nature of our being," what we "intuitively recognize as true when we search our hearts"—or what others might call the "following of a gleam" even when it brings "bewilderment" as well as hardship.

A number of Friends have written about experiences of healing by faith. They know that God's will may not be the same for all, but, with Kenneth Webb (November 29) they ask: "Would a loving father wish his children to be anything but perfect, effective individuals, free to show forth the image and likeness of Himself?"

Old-time village meetings where everyone knew what everyone else had to say were largely silent. But urban meetings with their new attenders are opportunities for telling good news in new language,—“all things to all men, that we might by all means save some.”

Pittsburgh, Pa.

JOHN C. WEAVER

Friends will recall that Mary S. McDowell, who died on December 6, 1955, carried the burden of Quakerism in all its forms. She was active in every committee of the Yearly, Quarterly, and Monthly Meetings. Her Quaker interests spread her activities to include work for the United Nations, the Fellowship of Reconciliation, the Socialist Party, etc. As long as we have with us people who admired her activities and are able to tell her story to coming generations, means should be found to publish an account of her life. If this were done, a Friend could point to the life of Mary S. McDowell as an example of what is expected of a Quaker.

Bronx, N. Y.

DAVID BERKINGOFF

## BIRTHS

BROSIOUS—On November 30, at West Chester, Pa., to Charles C. and Jane Strawn Brosius, their third son, HAROLD EDWIN BROSIOUS. He is the eighth grandchild of Mahlon G. and Dorothy N. Brosius. All are members of London Grove Meeting, Pa.

TRAIL—On December 2, in Rocky Hill, Conn., to James A. and Mary Lou Ware Trail, a daughter, KATHRYN JOAN TRAIL. The maternal grandparents are William P. and Helen L. Ware, members of Salem, N. J., Monthly Meeting.



## MARRIAGE

**ALEXANDER-BRADBEER**—On November 29, at Third Street Meeting House, Media, Pa., **REBECCA BIDDLE BRADBEER**, a member of Third Street Meeting, and **HORACE GUNDRY ALEXANDER**, a member of Swanage Meeting, England.

## DEATHS

**CONCKLIN**—On November 15, **LEAH MILLER CONCKLIN** of Pomona, N. Y., wife of the late Ervin Raymond Concklin, in her 86th year. She was a birthright member of Brooklyn Meeting, N. Y. (Schermerhorn Street), where she was active in her youth and always kept her membership. Surviving are five children and fourteen grandchildren.

**WATSON**—On December 10, at her home, 277 Maple Avenue, Doylestown, Pa., **MARY A. WATSON**, aged 89 years, widow of George Watson, late president of the Bucks County Trust Company. She was the daughter of the late Joseph Smith Atkinson and the late Eliza Hibbs Atkinson. Mary A. Watson was a birthright member of Buckingham Meeting, Pa., and an Overseer and Treasurer of Buckingham Friends School for many years. Surviving are a daughter, Elizabeth, wife of Julian W. Gardy; two nephews, J. Harper Atkinson of Lahaska, Pa., and Dr. Thomas H. Atkinson of Philadelphia; several great nieces and nephews and great-great nieces and nephews. Funeral services were held in Buckingham Meeting, Lahaska, Pa., on December 13 at 2 p.m., and interment was in the adjoining burial grounds.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

## DECEMBER

23—Christmas Caroling at Fair Hill Meeting, Philadelphia, 7:30 to 9 p.m.

26-28—Young Friends Midwinter Conference of Baltimore Yearly Meetings, Homewood and Stony Run, at Stony Run Meeting House, Baltimore. Theme, "Prayer and Worship." Speakers, Louise B. Wilson of Virginia Beach, Va., and Wayne Carter of Richmond, Ind.

26-30—Peace Leadership Training Conference at Nyack, N. Y. Cost, \$30.00. Among the speakers are A. J. Muste, Albert Bigelow, and Norman J. Whitney.

27 to January 1—Midwinter Institute at Pendle Hill, Wallingford, Pa. Theme, "Worship and Divine Guidance." Five evening lecture sessions, 8 p.m.; lectures by Howard H. Brinton, Cecil Evans, Thomas S. Brown, Alexandra Docili, and Dan Wilson. Total cost for room and meals, \$24; nonresident attenders, welcome. Further details from Pendle Hill.

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.; topic and speaker to be announced.

28—Annual Meeting Tea at Reading, Pa., Meeting, 108 North Sixth Street, 3 p.m. Walter and Leah Felton will lead in carol singing. Instrumental quartet, Betty and John Hanf, Werner Miller, and Carol Hoopes; Dorothy Giessler will sing.

## MEETING ADVERTISEMENTS

## ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

## ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

## CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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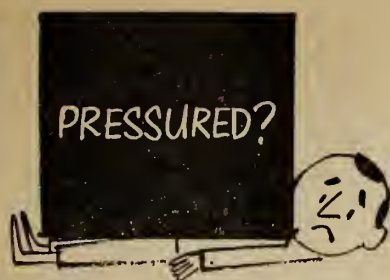
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# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

DECEMBER 27, 1958

NUMBER 47

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### How One Meeting Found a Home

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### Sharing a Work Camp Experience in Alaska

. . . . . *by Doris Atwater*

### Annual Meeting of the Friends Journal Associates

. . . . . *by Emma C. Flaherty*

*Index to Friends Journal, 1958*

*T*HERE is a principle that is pure, placed in the human mind, which in various ages and places hath had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no form of religion nor excluded from any, where the heart stands in perfect simplicity. In whomsoever this principle takes root and grows, of what nation soever, they become brethren in the best sense of this term.

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Sharing a Work Camp Experience  
in Alaska

By DORIS ATWATER

SPENDING the summer with the American Friends Service Committee in Beaver, Alaska, was a tremendously rewarding experience. Beaver is a town of one hundred Indians and Eskimos, and ten whites, located six miles south of the Arctic Circle in the interior of Alaska. The work camp to which I belonged helped the people build twelve cabins to replace older, smaller, less sanitary ones. They needed this help because the able bodied have to be away earning a livelihood at fish camps, harvesting, or at any jobs they can get at Fairbanks. Many cannot work because of the ravages of T.B. in the village. At least one in each family, usually more, have had it, although all cases are under chemotherapy. Our project was sponsored mainly by the Alaska Rural Development Board and is the first of its kind. Its success means that other interior rural Alaskan villages will be rebuilt.

This village was founded by a Japanese trader who in 1910 brought Eskimos from Point Barrow to supply goods and haul them to the Chandalar mine, 150 miles from Beaver. Seen from the air, the town, consisting of about 25 log cabins, is a mere speck on the banks of the muddy, winding Yukon River. Beaver is surrounded by spruce-lined lakes, which are populated by ducks, geese, and mosquitoes. The many caribou in the woods make hiking in the bush dangerous without a gun. The nearest villages are the abandoned town of Purgatory, 50 miles down river, and Fort Yukon, 80 miles up the river. Mail arrives by plane three times a week.

Until the 1930's the economy of the village was based on mining. When the gold mine petered out, the people turned to trapping, until the fur market dropped out in the late 1940's. Now their bare subsistence economy is based on fishing, getting jobs in the summer months in the cities, and firefighting, the last a major source of income. Yet in spite of these conditions, the people like their life and do not want to move to big cities like Fairbanks, where their culture would be lost.

To this setting came a group of 23 campers from seven states and three countries, ranging in age from five to fifty years. (The five-year-old was the director's daughter.) Most of us were college students; Pomona, Vassar, Haverford, Mount Holyoke, and Bates were all represented. We had a professor of psychology from Union College, an English girl with a degree in sociology from Liverpool, and a young man from Japan. In the face of all these big-name colleges, I agree with Jack Van Hattan, the trader, who said that Alaska is the best college. I am sure I learned more there than in a comparative amount of time at Mount Holyoke.

(Continued on page 758)

Doris Atwater is now a senior at Mount Holyoke. She took her secondary school training at Locust Valley Friends Academy. The above report is taken, with the writer's permission, from a letter she wrote about her experiences in the AFSC work camp in Beaver, Alaska, this past summer.

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 27, 1958

VOL. 4—No. 47

## Editorial Comments

### *The Year's End*

MUCH of what has happened during 1958 is still unknown. It is safe to say that a goodly part of this year's important political and economic history will not be known by the public for an indefinite period. Of the known facts, a great many will remain obscure and only time will reveal their real meaning and their effect upon the future.

History records the flow of events, but the historian also attempts to transcend the mere accumulation of facts. He interprets and orders them. He knows that much of what the great minds of the past gave forth as their considered judgment has to be revised because it has been proved erroneous. Appalling mistakes of judgment can be quoted. Tacitus and Pliny saw in the young Christian movement nothing but an internal Jewish quarrel, whereas it proved capable of conquering the Western world. In our time, Kerensky, who presided over Russia's first revolutionary government in 1917-18, predicted at the outbreak of the Second World War that Hitler would defeat Russia within six weeks. From a sense of trust and soldierly comradeship, General Eisenhower joined the Friends of Soviet Russia, an organization which his own administration later listed as subversive. History takes, indeed, strange turns, defying much of our eager forecasting. The French Revolution radically promoted liberty, fraternity, and equality; yet it produced the first modern dictatorship, with Napoleon at the helm. Some of the eighteenth-century revolutions, including our own, were rebellions against unfair taxation. Yet our modern tax burden is infinitely heavier and is accepted with only mild resistance. In antiquity, the devaluation of the Roman currency took three centuries, while in our time Europe saw two completely catastrophic inflations in only one generation, and the richest nation, the United States, lowered the buying power of its currency by forty per cent within twenty years. Frequently our learned opinions on historical events undergo drastic revision. We know, for example, of Catholic theologians who condemn the Crusades as utterly irreconcilable with the spirit of the New Testament. More such reappraisals could be quoted.

There have been a good many attempts to bring order into the checkered pattern of historical events. Is it re-

volving in cycles encompassing centuries and thus repeating itself in ever new disguise? Does God have His hand in shaping human events, or is the realm of history part of our human freedom and error? Will our eyes see more clearly when "the time is near"? Is that which is happening at present nothing but a prelude to the coming of an entirely different order, as so many faithful believe? Pre-revolutionary Russian writers like Mereshkovsky and Kravinsky have added to the Old and New Testaments a Third Testament, the realm of the Holy Spirit, and Ibsen, the dramatist, forecast the coming of the Third Empire, which actually took the form of a brief interlude of twelve years under Hitler, who had predicted it would last a thousand years. Is the end of all human history close at hand? Are we already living in the post-Christian era? Half of all doctor's theses in the United States are taking their material from the twentieth century. Is this fact an indication of our growing coldness toward the past? Are we indulging in an unwanted "presentism"? Is history really "bunk," as Henry Ford solemnly decreed?

Events in 1958, so far as they are known, may help us in refuting the theory that history does not matter. This year, like all others, was vibrant with high human endeavor; it was also stained with error and ill will. So are all years and all centuries. The past is more than a frozen cataract of events. Its lure to man's exploring ingenuity will never cease. We are now learning to master space. The mastery of time is an equally tempting venture, leading man back to the tombs and archives of the past. Whether there is a humanly discernible order and plan, we ought to leave a margin of transcendental dimension that will include the thought that "a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Psalm 90:4).

### *In Brief*

An agricultural survey mission to Peru, sponsored by the International Bank for Reconstruction and Development and the Food and Agriculture Organization of the United Nations (FAO), began its work in Lima late in June. The mission was organized at the request of the Peruvian government to review the country's agricultural resources and their present stage of utilization, with a

view to making recommendations for a systematic program of long-range agricultural development.

The growing tendency of families to make their homes in trailers has opened a new avenue of Scripture distribution to the American Bible Society. These trailer homes seem to be particularly prevalent west of the Mississippi River, where trailer settlements liberally dot the landscape. In California the American Bible Society has equipped a Volkswagen Micro Bus with Scriptures, that is manned by a young Christian couple, to serve the Scripture needs of trailer dwellers in that part of the

country; in the Rocky Mountains, by means of distribution through a trailer, the Society's office is now serving the many new communities that have sprung up, and along the St. Lawrence the Society's office in Syracuse arranged a visitation in the 5,000 trailer homes occupied by the transient construction workers engaged in the Seaway Project.

Mrs. Maurice B. Hodge, Portland, Oregon, was elected President of the American Baptist Convention for 1958-59. She is the fourth woman elected to this position.

## Problems of Ethics

By O. T. BENFEY

THERE is a streak of insatiable curiosity in the human species. Tell a man all the wisdom and knowledge he needs for a happy, meaningful life, and he will want to go beyond that wisdom and that knowledge so that somewhere he can say, "This I know experimentally, and no one has found it before me." There is an urge in man to contribute something lasting before he dies, to break out of the shackles of what is.

One might have thought the Ten Commandments were law enough, but they were codified and applied to every detail of life so that every step taken and every action performed was covered by the Law. Just as a great scientific generalization is tested in every possible physical system, so the Law was tested and found to be an adequate law, applicable in some way to every problem of human conduct. But what happens to the person who lives by such a law? *His mind dominates his heart.* Every task, every claim to his attention has first to be tied into the whole ethical system before the correct response can be deduced. Such a life is devoid of spontaneity; it is dominated by a mind enslaved by a set of principles. It is devoid of love, for love is spontaneous or it is nothing.

The prophets were the forerunners of the revolution. They were treated mercilessly, for they questioned the bases that were thought to ensure the stability of society. They knew that truth is greater than any embodiment of it. They knew that any created form is either a witness to the truth or else it acts as a means of enslavement. They loved their people and saw their suffering under a law imposed on them by religious and civil authority. They saw the destruction of the human spirit when obedience to law is demanded from outside, and no in-

ward truth urges joyful acquiescence. The inward truth is simple and permits the bypassing of much law: "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God" (Micah 6:8)?

The trouble with ethical law is that it takes the joy out of every creative act. Every act arising from thoughtfulness, every kindness is already prescribed as duty. The more creative a person is the more he hates the law for always being ahead of him. The law is fine for insecure and narrow minds. If the law says, "Do not murder," and a person does not murder, he feels good and basks in God's imagined benevolence. But if he is sensitive and not satisfied with simple answers, he soon learns that there are many ways of murdering. The man who calls his younger, adoring brother immature or foolish may rob him of his self-confidence and lead him to insanity or crime. This Jesus saw and warned that those who say, "Thou fool," to their brother are in danger of hell fire.

"It has been said . . . but I say unto you. . . ." Jesus had a supremely logical mind. The law had no limit; it was infinite. It would always outdistance a man. He will never live up to it, he can never feel satisfied, and he will never do God's will perfectly. He will always stand condemned. He strives and strives and strives, and one day the thought crosses his mind that religion is like the carrot tied before the donkey. Once that thought strikes, it doesn't leave him; every experience confirms it. The law is like a man's shadow with the sun always behind him, anticipating his every movement. "Why won't God let us be happy?" he thinks. "Why does He condemn us to a constant striving toward an intrinsically unattainable goal?" After a while he wants to hate such a God; and if he weren't so afraid of Him, he would admit to himself that he does hate Him, and that without Him life would be much happier. For once the ethical life has bitten him; he becomes hard and ambitious and wants to reach

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the summit, now that he already feels the cooler, clearer air. Striving after personal perfection makes him a stranger from his fellows, for either they don't share his interests or they may beat him to the goal.

The path of virtue separates man from man. The common recognition of failure is the only thing that unites. Ethical man never forgives himself for his failings. He flails himself and accuses himself and attempts to hide his failings from others. He despises those whose errors he sees, foolishly imagining that his own are invisible. Ethical religion claims to lead to human harmony. But its effects are injustice, strife, bitterness, and endless, endless suffering.

Someday someone had to have the courage to dare think through the possibility that ethical religion was inherently incapable of achieving the result it claimed, that ethical religion itself was the block preventing the achievement of what it aimed for. Why, after all, should that early instrument to the good life prove to be the right one? Perhaps the development of ethical law was based on fear of God and of men rather than on love.

## How One Meeting Found a Home

By MAUDE POWELL

**F**RRIENDS enjoy a real advantage over most religious groups because a Meeting can be started in a home with as few as two or three, and then as the group increases, a place for the meeting for worship can usually be found for nothing or for a nominal rent. But there comes a time when this arrangement is no longer adequate, and then the Meeting faces a serious problem.

We seem to appeal particularly to young couples with small children, and there is no place for a nursery or rooms for classes where equipment can be left during the week. So such families frequently decide it is better to affiliate with a church which has a "proper" Sunday school, and they are lost to Friends. Then, too, the regular meeting for business and any meetings during the week must be held in homes, and many homes nowadays are small or not conveniently located. What was once an advantage becomes a serious handicap to further growth.

In such small groups budgets can be so small that it does not seem necessary to contribute much to the upkeep of the Meeting, and to change this pattern requires an acute sense of the inadequacy of the situation, along with a realization of the great opportunity that confronts the Society of Friends. While large incomes

seem to be the exception in these new groups, still very few are really poor, and once the hurdle of the initial payment is overcome, the burden can be carried without sacrificing any of the important projects in which the Meeting may already be involved.

Every now and then one reads the good news that one of these small Meetings has bought an old house, or even occasionally is building a new meeting house, but it is almost certainly true that new Meetings are being formed faster than the older ones are acquiring a home. In many cases it seems to be one of those deplorable circles in which a group is too small to get started on the purchase, and yet it is not likely to grow much unless it does.

It may be useful to tell about one successful attempt to break this deadlock. In this Meeting there was a couple in their early sixties who owned their own home, whose children were married and gone, and who intended to move to a warmer climate when they retired. In the summer of 1952, the need of the Meeting seemed so urgent that they offered to sell their house at once, use most of the money for a down payment on a meeting house, and become the first residents of the new Friends Center.

The response of the Meeting was prompt and enthusiastic. Within three weeks' time a large house near the campus had been purchased, the new residents moved in, and rooms rented to five women students at \$25 each per month. The house cost \$19,500 (including some furniture), and the \$7,000 gift left \$12,500 to be borrowed from Friends trust funds. Pledges from member families covered most of the \$100.50 monthly payment, so that even after making some necessary alterations and repairs, and paying the running expenses, the income from rent made it possible to pay the debt faster than required. Members who could made substantial gifts at once, and \$500 was donated by a trust fund for meeting houses in the Philadelphia Yearly Meeting.

The Meeting grew rapidly, and the financial problem was being met so easily that the new members and attenders were not made to feel any responsibility. As the number of children increased, it was decided to rent fewer rooms. The income was cut down but that problem has been met by a program of education of the whole membership. There is no question of the success of the venture so far as the life and growth of the Meeting are concerned, and it would be impossible to imagine the Meeting back in its former plight.

How do the residents feel about it, now that they have retired, after being in charge for four years? It was a rich and rewarding experience, never regretted, and it did not actually cost as much as it seems on the face

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Maude Powell and her husband, Ralph Powell, Friends, are at present attending the San Fernando Meeting, Calif. They live at Sherman Oaks, Calif.

of it. In the first place, the \$7,000 was spread over as many years by means of the exchange of notes and checks, so the contribution could be split up for deduction on income tax returns. As long as they lived in the Center they were relieved of most of the expenses that go with keeping up a house. While it is not practical to reduce this saving to dollars and cents, it is a considerable one and would have been greater the longer they lived in the Center.

In a sense, of course, this was money earned, for the change from a private home meant more housekeeping, more repairs to be made, more telephone calls to answer, and more guests to entertain. During the four years, eighteen young women of varied races and nationalities lived in the Center for longer or shorter periods and always made an interesting family. While only a few were Friends, they were all held in affection, and most of them will always feel some attachment to the Quaker way of life. Good health and a habit of disciplined living made the extra work seem light compared to the satisfaction of being able to make such a contribution toward the life and growth of our Society.

## Sharing a Work Camp Experience in Alaska

*(Continued from page 754)*

We lived in canvas Jamesway huts, cooked over a wood stove, and hauled our own water. We managed to control the mosquitoes with lots of spray and bottles of "Off." We worked hard eight hours a day, six days a week, building cabins with three-sided logs. It took a crew of five of us about five days to build a cabin.

It feels good to know that if it were not for us, the town might not have been rebuilt. We hope that we have provided the necessary stimulus for the village to complete the remaining work on the interior of the cabins.

On our side we have learned a lot, especially about people, their strengths and weaknesses, the basic similarities between our group and the natives, and the apparent differences among those in our group. The natives are wonderful to work with. Although reticent at first, they were friendly and genuine and soon joined in our joking as we worked.

Our foreman, Turak Newman, is a wonderful person. A master carpenter, there isn't much he can't do. We all had a great respect for him. Besides building a lot of boats and sleds, he has trapped, trained huskies, hauled supplies for the gold mine, and done a little mining himself. He showed us how to pan gold at a Fourth of July statehood picnic the village had. When in our inexperience we would make some stupid mistake, he would never scold but just smile and set us right. At 65 he is the oldest man in the village. He works for the love of it in spite of his inactive T.B. and in spite of not being paid as the other leaders are.

Then there is Mrs. Adams, for whom we built a cabin. Her husband died eight years ago, leaving her with a large family. Three of the children are still with her. She does all the wood cutting for the long winters herself and tends her own fishnet in the summer. Her gentle strength and ready smile made her a joy to work with. Everyone in the village likes her and sees that she is well supplied with fish from their fish wheels. One of the nice traits of these small villages is that people share with one another.

Another characteristic is that these people cannot be rushed. They do things when they feel like it, with no pressure. One time we were invited to a village Saturday night dance. We arrived about half past eight, expecting things to start immediately. Instead we stood around for an hour in an old, unlighted warehouse, listening to the radio (everyone seems to have one) until finally somebody hung up a Coleman lantern. Later the fiddler drifted in, and then the guitar player. They tuned up, and the dance began. We had waltzes, the "Eskimo Shuffle," an 1890 two-step, and a square dance using a square of sixteen people. What fun that was, learning the new steps and really becoming part of the village!

Life in Alaska is responsible for a third characteristic, rugged individualism. Everyone needs to be a jack-of-all-trades. One of the most colorful people we met was a white trader. At the age of 14 he rode away from his Texas home on a pony and came to Alaska. He married an Indian girl and trapped for a living. When his wife died, he taught all his own children and got them through college. He gave them each a car when they graduated. To do this he became a trader at Beaver, helping the people in time of need but still making a good living from them.

There is a lot more to tell—our visit to a fish camp, another to the village blueberry grounds, and our nightly trip to the post office to hear "Tundra Topics," a radio program serving as a means of communication for interior villages.

I've discovered that the only way really to enjoy anything is firsthand. I will never forget the sound of huskies howling at the sunrise, or the sight of an Alaskan sunset outlining food caches against the sky, or another of a lone Eskimo confidently paddling his canoe on the swift Yukon under the evening moon. We knew that we were perhaps the first white people the natives had dealt with who weren't out to exploit them. It surely felt good doing something greater than ourselves. I feel as though I'd left part of myself in those cabins.

## Omen

By SAM BRADLEY

In the night, intimately, in night that understands  
Human hungering for answers, for reasons,  
In the night I have heard the earth  
Crying against cruelty, crying out for rebirth;  
And the cry endures through a hundred thousand seasons  
That were, or will be, man's.



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Annual Meeting of the Friends Journal Associates

THE annual meeting of the Friends Journal Associates was held on Friday, November 14, 1958, at 4:30 p.m., in the Cherry Street Room, 1515 Cherry Street, Philadelphia, Pa. Benjamin R. Burdsall, Chairman, opened the meeting with a few moments of silence. The minutes of the last meeting were approved as circulated. In the unavoidable absence of our Treasurer, Harold Flitcraft, the Treasurer's report was read by William Hubben.

Conferring in a Happy Mood about the Friends Journal

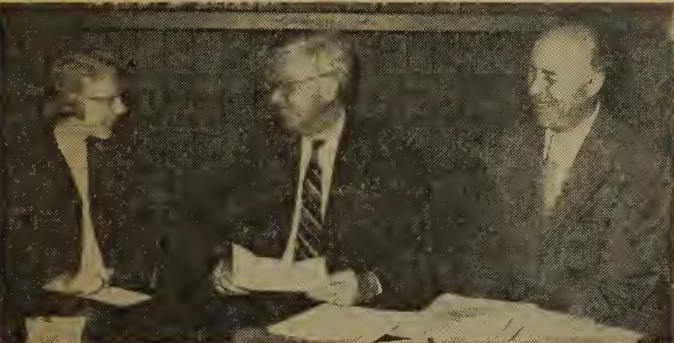


Photo: Matt Herron  
Mildred A. Purnell, Assistant Editor, Benjamin R. Burdsall, Chairman of the Associates, and William Hubben, Editor and Manager

William Hubben informed the Associates that this year we had a deficit of \$457.03, the first deficit in our Editor's fifteen years of work in the service of Quaker journalism. There were 895 new subscribers, and 873 dropped out, making a small net gain of 22.

Increases in postage, labor, and printing costs are a matter of deep concern, costs over which we have no control. Quaker papers everywhere are finding it difficult to maintain their past levels. Printing cost alone has increased nearly fourfold during the last 15 years, while our subscription rate has not even doubled.

There were several changes in personnel during the past business year. The tragic death of Jeanne Cavin caused the greatest sorrow. Her unusual professional qualifications and unstinted devotion to the progress of our paper will always be remembered.

After an absence of a little more than a year, Mildred A. Purnell has again joined the editorial department. Myrtle M. Wallen is in charge of accounting and advertising. Freida L. Singleton is the new subscription secretary. Friends had the pleasure of meeting the entire staff at dinner.

The *Courier*, a publication of the Friends Council on Education, continues to appear in our pages as a four-page segment about three times a year. *News of the U.N.*, sponsored by Friends General Conference, is a new feature, to which four pages will be given four times a year.

The suggestion that the paper be published semimonthly with the present rate of subscription was considered. The following questions, with others, were carefully weighed: Should a more substantial part of our budget come from Philadelphia,

Baltimore, and New York Yearly Meetings and from Friends General Conference? Should we ask each Meeting to pay for one year's subscription for each new member? Will Friends jeopardize their heritage by not being more generous in their contributions? The consensus appeared to be that the FRIENDS JOURNAL should be published each week as at present, that the Associates should be requested to increase their contribution from \$2 to \$5 more per year, and that the subscription price of the FRIENDS JOURNAL should be increased to \$5 a year. These suggestions were recommended to the Corporation for its consideration.

We need additional support to do a better job, a selling job. To have a Journal Committee in each Meeting for promotional purposes would be one way.

The Nominating Committee made the following nominations: Chairman, Benjamin R. Burdsall; Treasurer, Harold Flitcraft; Secretary, Emma C. Flaherty. The nominations were approved.

William Hubben reminded the Associates that he finds it difficult to find Friends to write on biblical subjects. Our primary task is to nurture the spiritual life of our members.

The Associates then adjourned to Friends Select School. Amid a social atmosphere a most generous dinner was served.

In the Cherry Street Room, at about 7:30 p.m., Amelia Swayne, recently returned from a visit to Japan, spoke in her inimitable way of her impressions of the old and new Japan. The gist of her observations may be found in her article, "The Old and the New in Japan," published in the FRIENDS JOURNAL for November 22, 1958.

EMMA C. FLAHERTY, Secretary

Conferring in a Serious Mood



Photo: Matt Herron  
Frank S. Loescher, President of the Friends Publishing Corporation, and Howard H. Brinton, Retiring President



## Friends and Their Friends

The Friends World Committee, American Section and Fellowship Council will be holding its annual meeting in Washington, D. C., at the Friends Meeting, 2111 Florida Avenue, N.W., from January 16 to 18, 1959. Friends are cordially invited to attend. Herbert M. Hadley, General Secretary of the Committee in Birmingham, England, plans to be present. Hospitality is being provided by Washington Friends. Contact the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., for fuller details.

Henry Bailly Stevens of Mill Road, Durham, N. H., has been named Clerk of Dover, N. H., Preparative Meeting. Edward Leslie of Dover, N. H., is the collector.

"The *Baltimore Sun* of December 4," according to the December *Newsletter* of Baltimore Monthly Meeting, Stony Run, "carried an article about the proposed ten million dollar hospital center to be erected on the grounds of the Sheppard Pratt Hospital in Towson, Md. John E. Motz has been named general Chairman of the Steering Committee to head fund-raising activities. The campaign for funds will start in 1959 and is expected to continue for five years. The new center is to be created by 1964."

A new book by Bess B. Lane, *Enriching Family Life*, has been appearing in installment form since October 19 in the Women's Section of the Philadelphia Sunday *Evening Bulletin*. She is a member of Swarthmore Meeting, Pa.

A statement issued by the Friends Peace Committee, London, on September 10, 1958, is quoted in *The Guardian*, interdenominational Christian weekly of Madras, India, for October 23, 1958. The statement applauded the decision of the British government to suspend the testing of nuclear weapons on October 31 and deplored the decision to continue tests in the meantime.

### Your Last Chance

*This is our last reminder that orders for new subscriptions for 1959 reaching us by December 31, 1958, will cost only \$4.50, instead of \$5.00, which is the new rate for the coming year. The old rate of \$4.50 pertains to any new subscription that reaches us BEFORE THE CLOSE OF THE CURRENT YEAR. We therefore suggest that you mail us your new subscription(s) immediately. There are only a few days left to take advantage of this offer.*

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

The lecture by Dr. Leslie Spelman on "Organ Teaching: Methods and Materials" is now in print as part of *Organ and Choral Aspects and Prospects*, the volume of lectures given at the First International Organ Congress, held in London in 1957. Published by Hinrichsen of London in a limited edition, it is available (at \$5.00) in this country from C. F. Peters Corporation, 373 Fourth Avenue, New York 16. Leslie P. Spelman, a member of Redlands, Calif., Meeting, is Professor of Organ at the University of Redlands and Director of the School of Music and the Division of the Arts.

The 100th anniversary of Friends First-day school work will be celebrated by the Religious Education Committee of the Friends General Conference in 1959. The first classes were begun in Reading, Pa., in 1859, inaugurated in a Quaker home but soon moved into the nearby meeting house. The opening event scheduled for the yearlong centennial will be the first Annual Rufus Jones Lecture, to be given in the Race Street Meeting House, Philadelphia, by Ross Snyder of the University of Chicago at 7:30 p.m. on January 30. The topic of the lecture will serve as a keynote for the whole anniversary calendar, "The Authentic Life—Its Theory and Practice." Amelia W. Swayne, Chairman of the Religious Education Committee, will preside at the lecture, introduce the centennial theme, and direct the forum hour which will conclude the evening.

*Testimony and Practice in the Society of Friends*, a newly completed rewriting of the famous Quaker handbook by Jane Rushmore, also bears the name of Amelia Swayne as Editor of the centennial year edition. It has had the advantage of collaboration from the whole Editorial Committee, with Marguerite Hallowell as Chairman, and will be ready for its initial distribution at the 1959 Philadelphia Yearly Meeting in March. Each month in the anniversary year will have its special feature of commemoration.

Economist and educator Dr. Arthur F. Burns, Professor of Economics at Columbia University and former Chairman of the President's Council of Economic Advisers, was elected to the Board of Managers of Swarthmore College, announced Claude C. Smith, President of the Board, following the annual meeting in December. At the same time Claude Smith announced four other new four-year appointments to the Board: Robert Browning, partner of Booz, Allen and Hamilton, and Dr. Charles C. Price, III, Chairman of the Department of Chemistry at the University of Pennsylvania, both of Philadelphia; Virginia Stratton Cornell of Central Valley, New York, and Sue Thomas Turner of Alfred Station, New York.

Re-elected for four-year terms were Richard C. Bond, President of John Wanamaker, and Alfred H. Williams, former President of the Federal Reserve Bank of Philadelphia and former Dean of the Wharton School.

The incumbent officers of the Swarthmore Corporation were re-elected for another one-year term: President, Claude C. Smith of Philadelphia; Vice President, Philip T. Sharples; Secretary, Eleanor Stabler Clarke of Wallingford, Pa.; and Treasurer, E. Lawrence Worstall of Lansdowne, Pa.



While T. Canby Jones, Professor of Religion at Wilmington College, Ohio, is undergoing surgery and recuperating for several months, Gilbert Kilpack, formerly Director of Studies at Pendle Hill, is assuming the full load of Canby Jones' teaching for the remainder of the semester.

"Congratulations to Ralph Budd on his election as a Representative to the Ohio State Legislature from Lake County," says the December *Tatler*, newsletter of the Cleveland, Ohio, Meeting (Magnolia Drive).

Paul J. Furnas, a member of Providence Meeting, Pa., was recently given the title of Vice President Emeritus of Earlham College.

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

Leonore Gottlieb of Boulder, Colorado, writes me: "Yesterday the citizens of Boulder voted on whether they wanted their city to be dry or wet. In spite of a great deal of propaganda by the liquor industry, the citizens voted for a dry Boulder. It is good that common sense prevails occasionally and that advertising is not always successful."

New York, N. Y.

ANNA L. CURTIS

Statistics show that there are more problem drinkers in areas where total abstinence is an issue and that there is less alcohol per person consumed today than there was during prohibition years in this country. Having been a teen-ager during the 1920's, I remember well the bootlegging in rural areas and bars run wide open in the cities. There was absolutely no control at that time when it was no more unlawful to sell to a fifteen-year-old than it was to a grown man. Today bartenders and liquor store managers do not dare sell to minors. Today there is control. It is human nature to want the things which are forbidden, and there is a strong tendency in the average person to rebel against anything of which a fetish is made. Thus I believe children of total abstainers are more apt to overdrink than children of parents who drink openly but in moderation. It seems to me rather poor taste to taboo wine in consideration of Jesus' constant reference to its use.

Troy, Pa.

BUDD MITCHELL

## BIRTH

CUNNINGHAM—On December 10, to William A. and Elizabeth A. Cunningham, a son, DAVID ALAN CUNNINGHAM. The parents are members of Green Street Monthly Meeting, Germantown, Philadel-

phia, and attend Frankford Meeting, Philadelphia, at Unity and Waln Streets.

## MARRIAGE

HUBBEN-BAUM—On December 13, in the Race Street Meeting House, Philadelphia, and under the care of Newtown, Pa., Monthly Meeting, TRUDY BAUM of Philadelphia, Pa., and WILLIAM HUBBEN of Philadelphia, Pa.

## Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

### DECEMBER

26-28—Young Friends Midwinter Conference of Baltimore Yearly Meetings, Homewood and Stony Run, at Stony Run Meeting House, Baltimore. Theme, "Prayer and Worship." Speakers, Louise B. Wilson of Virginia Beach, Va., and Wayne Carter of Richmond, Ind.

26-30—Peace Leadership Training Conference at Nyack, N. Y. Among the speakers are A. J. Muste, Albert Bigelow, and Norman J. Whitney.

27 to January 1—Midwinter Institute at Pendle Hill, Wallingford, Pa. Theme, "Worship and Divine Guidance." Five evening lecture sessions, 8 p.m.; lectures by Howard H. Brinton, Cecil Evans, Thomas S. Brown, Alexandra Docili, and Dan Wilson. Nonresident attenders, welcome.

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "Miracles of Healing."

28—Annual Meeting Tea at Reading, Pa., Meeting, 108 North Sixth Street, 3 p.m. Walter and Leah Felton will lead in carol singing. Instrumental quartet, Betty and John Hanf, Werner Miller, and Carol Hoopes; Dorothy Giessler will sing.

### JANUARY

4—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "Jesus and a Rich Young Man."

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Norman J. Whitney, Editor of *AFSERO Notes*, "A Quaker Approach to Difficult Problems of Today."

4—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3 to 6 p.m. About 4 p.m. Dorothy Browne will give an illustrated talk on "Living in Bermuda." All are cordially invited.

9—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: James Avery Joyce, "The Changing Role of the U.N."

10—Annual Public Meeting of the American Friends Service Committee at the Twelfth Street Meeting House (20 South 12th Street), Philadelphia, morning and afternoon sessions. At 10 a.m., Louis Schneider, Foreign Service Secretary, just returned from a three-month round-the-world trip, "Frontiers of Friendship"; Stephen G. Cary, American Section Secretary, "Can Peace Education Be Relevant without Being Partisan?" At 2 p.m., Margaret E. Jones, recently in charge of AFSC material aids distribution in Germany and Austria, will receive the Medal of Honor of the German Red Cross from the German Consul; Howard Reed, Secretary of the College and Projects Program, "Workshops for Democracy"; Lewis M. Hoskins, Executive Secretary, just returned from two months in Africa, "Opportunity in Africa."

## MEETING ADVERTISEMENTS

### ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at

11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m.

on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.



**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

### COLORADO

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone Butterfield 8-3066.

### INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

**FORT WAYNE**—Meeting for worship, First-days, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

### IOWA

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### MARYLAND

**ADELPHI**—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

### MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### MINNESOTA

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

### NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

### NEW YORK

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

**PROVIDENCE**—At Providence Road, Media, 15 miles west of Philadelphia, Pa. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**WARRINGTON**—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

### TENNESSEE

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

**NASHVILLE**—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

### UTAH

**SALT LAKE CITY**—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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